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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JANUARY 2, 1936.

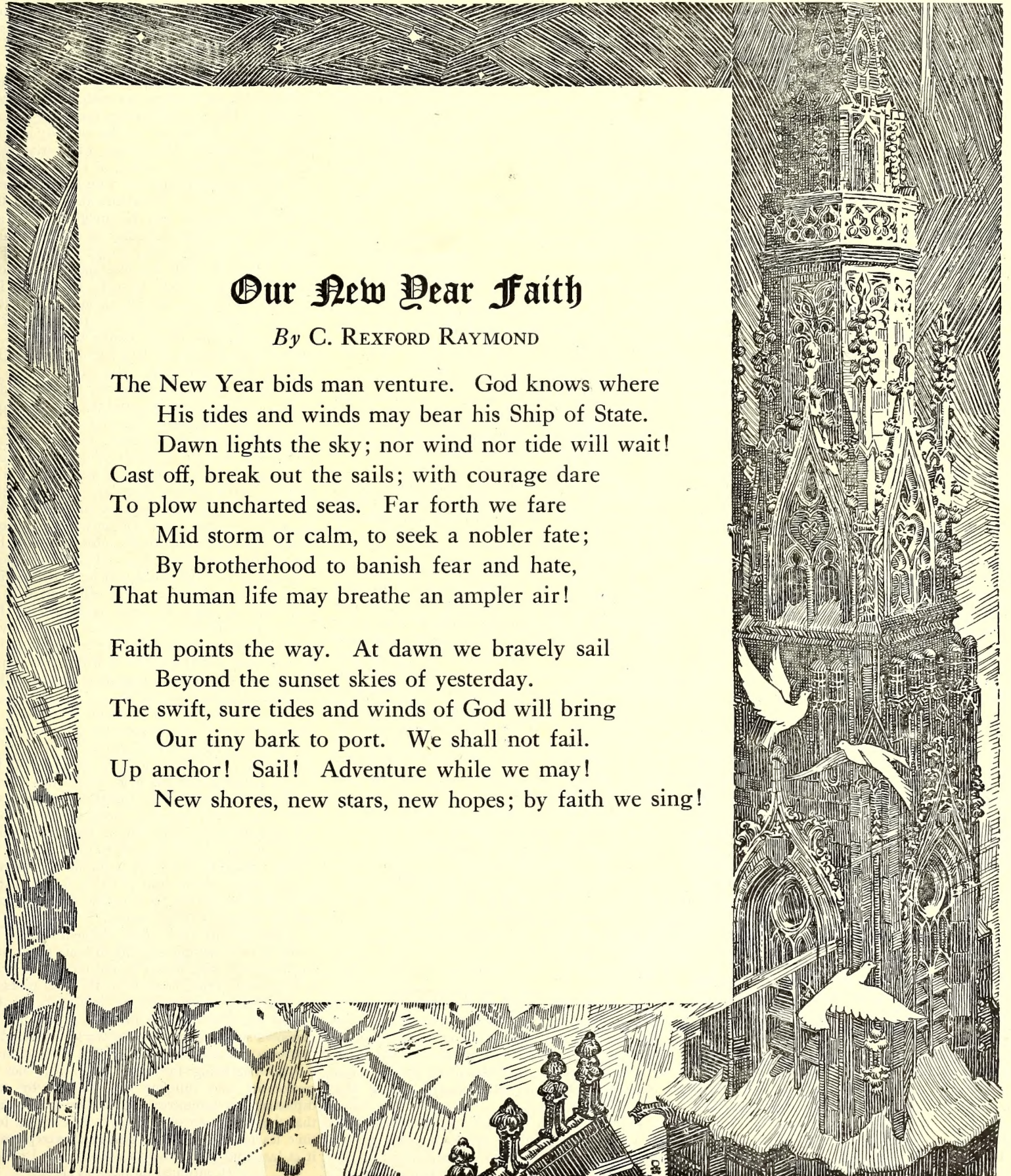
NUMBER 1.

Our New Year Faith

By C. REXFORD RAYMOND

The New Year bids man venture. God knows where
His tides and winds may bear his Ship of State.
Dawn lights the sky; nor wind nor tide will wait!
Cast off, break out the sails; with courage dare
To plow uncharted seas. Far forth we fare
Mid storm or calm, to seek a nobler fate;
By brotherhood to banish fear and hate,
That human life may breathe an ampler air!

Faith points the way. At dawn we bravely sail
Beyond the sunset skies of yesterday.
The swift, sure tides and winds of God will bring
Our tiny bark to port. We shall not fail.
Up anchor! Sail! Adventure while we may!
New shores, new stars, new hopes; by faith we sing!



NOTES-PERSONALS

NEWS FROM THE CHURCHES.

It was a glad and glorious Christmas with greetings, family reunions, gifts and tokens of devotions. The New Year begins with greater cheer and comfort and strength because of what the glad Christmas time brought us.

From Rev. R. T. Grissom, Fancy Gap, Va., comes this happy Christmas announcement: "Announcing the Birth of Robert Thomas Grissom, on December 20th, 1935." Signed Rev. and Mrs. R. T. Grissom. We extend congratulations.

The latest word from Mrs. A. W. Andes is that her good husband, Rev. A. W. Andes, after several blood transfusions and hospital treatment for some weeks, though very weak, is improved and there are high hopes of his full recovery after a season.

The financial report of The Christian Orphanage and the letter of its Superintendent, Chas. D. Johnston, do not appear in this issue of THE SUN, as the paper is a little ahead of schedule on account of the intervening holidays. A full and detailed report for the two weeks will appear in next week's CHRISTIAN SUN.

THE SUN's managing editor, accompanied by his wife left Richmond, Virginia, immediately after Christmas to attend the Florida Holiday Conference held with the Winter Park Church in Winter Park, Florida. Many of our people will be interested in a report on this Conference, which in all probability will be included in next week's issue of the SUN.

THE SUN's editor was gratified to receive from friends far and near so many cards and tokens of friendship and favors during the Christmas season and for the New Year. Of these none was more striking and appropriate than that of Rev. Ivan R. Smith, pastor of our Winchester Church, who, with a card of beautiful and appropriate setting, to "The Christmas Angels' Matin" at 6:00 A. M., and a Christmas service, "Around the Manger," at 8:00 A. M., Sunday, December 22nd.

Dr. Ivan Lee Holt, president of the Federal Council of Churches, in an address at Grand Rapids, struck home to the heart of things in saying: "As I plead for a closer fellowship between the Christian people of lands around the Pacific and urge a greater interest in Missions, I am pleading for the future peace and happiness of the human race." There can never come peace and happiness to the human race until men and women everywhere shall come to know and adopt in their lives the program of the Prince of Peace.

LIFE'S OPEN DOORS.

By REV. CLARENCE A. VINCENT, D. D.

In every life doors are continually shutting. Every day, touched by the hand of night, closes silently. No prayer can bring back

"A day that is gone."

Every wonderful year, in which we live and love and toil and suffer, at last comes to a close. Life itself closes its doors behind everyone. No matter how much we love this life, it closes, and often closes before our tasks are completed. Arthur Hallam, after a brilliant career at Eton and Trinity College, Cambridge, and with the prophecy of a useful life, died when he was twenty-two years

of age. Countless thousands have died in the years of youth who did not have a Tennyson to make them live through the centuries.

In life doors are continually opening. A new day dawns, summoning us to use our restored energies to worthwhile endeavors. A new year ushers itself in, bringing to everyone new opportunities. New associations await us, some of which will become dear to us. Old tasks are unfinished and new tasks need us.

"New mercies each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven."

The closing and the opening of the doors of life are the silent movings of a wise and loving Providence. It is well that many things in life pass away. Otherwise, life would be cluttered up. They have met their purpose and must give way to new and living needs and tasks. They were the gift of God and his hand swings open the door of time through which they pass and through which others come.

"Deep in unfathomable mines
Of never failing skill,
He treasures up His bright designs
And works His sovereign will."

This means that these never-changing movements of life are the processes of growth. It is well that the days and years and associations and tasks of life pass by. Stagnation would mean death. These continual re-adaptions mean enlarging life.

The best of life is still before us. This new year of 1936 is our opportunity for a purer faith, a more Christlike love, a diviner and more satisfying life. Even death to such a life is a friend that opens a door to more abundant life and service.

We should look at such changes in complete trust and reverence. The only way we can enter into such opportunities is in a spirit of humility and a sense of our boundless need of God and his companionship.

The reality of such a life grows through the changing experiences of time. Time and Eternity are one life. We carry over into a new year and into eternity all that is worthwhile. The memories, the inspirations are ours forever and the coarse and selfish and the narrow motives and aims we leave behind. When we move from one house into another we get rid of much that once was important but is now junk. The essential things we carry with us. We cast away only the outworn. Love, faith, hope and companionships are ours ever. Alice Freeman Palmer held in her hand a butterfly and in her faith saw it as a symbol of her own life.

"Now I hold you fast in my hand,
You marvelous butterfly,
Till you help me to understand
The eternal mystery.
"From the creeping things in the dust
To the shining bliss in the blue,
God, give me courage to trust
I can break my chrysalis, too."

Miami, Fla.

PREPARATION FOR CHRIST.

The preparation for Christ's first coming was a long process, extending at least from the time of Abraham to that of John the Baptist, who received the final commission to make ready for the Lord a people prepared for Him and to herald His immediate appearance.

On the surface the response to this preparation was very meagre; only a few were ready to accept and acknowledge Jesus as the Christ; yet we are told that He came in "the fulness of the time,"

that is, when the time was ripe, at the right time, when the world was ready for the purpose for which He came. The previous preparation had not been all lost; the world was not ready to receive the first seeds of His kingdom. And so, when He first came, He sowed the seed; He instilled the first leaven of His own spirit which should eventually sweeten the whole world; He laid the foundation of His kingdom. And he established a society, a Church, to carry on His work; to make ready for the Lord a people prepared for Him against His coming again; to build up and extend His kingdom till all the kingdoms of the world should become the kingdoms of our Lord and of His Christ, and He should be able to take the power and reign.

Now, what is Christ going to do when He comes again? We are perhaps apt rather to over-concentrate on His coming to judge the living and the dead; on the destruction of the wicked; and the end of the world. His coming will certainly be with judgment; every coming of Christ must be; and that naturally inspires us with fear and dread. But whatever may be the nature and form of that judgment, whatever may be involved in it, and whatever its consequences may be for individuals or nations, we must never forget that it will be in the hands of a holy and most merciful Saviour, a most worthy Judge eternal; and that, like Abraham of old, we may rely upon the conviction, "Shall not the Judge of all the earth do right?"

But principally He is coming to reign on the earth; the judgment will be a passing episode, His reign will be permanent. His advent is not going to mean the end of the earth, only the end of an age, the end of one age and the beginning of a new age; He is going to reign on a new earth, an earth that has been renewed, made fresh and wholesome, an earth in which will dwell righteousness. And it is the mission of the Church to renew the earth against that day: to make ready for the Lord a people prepared for Him; to create such a strong desire for universal righteousness that when the Divine Dictator comes and lays down His laws and says, "This must stop," "This must be," the world will be ready, willingly and gladly, to accept His will, and will cry out, "this is what we have been longing for; this is the condition we have been feebly striving after; this is the Leader we have been waiting for; we are ready for His lead"; it will not be so perfect that it could do without Him, but it will be ready for Him to take control.

It is now nearly two thousand years since the Church received her commission to make ready for the Lord a people prepared for Him. Are we ready yet? If He were to come today would His rule be accepted now any more than it was before? I think not. Many of His ideals, as ideals, would meet with much sympathy; great numbers would feel that there was something in themselves which would go out to and respond to those ideals; but that he would be placed on a throne and allowed to put those ideals into practice is more than doubtful; we are not yet a people prepared for a rule of universal righteousness.

I believe that the crisis through which the world is now passing is going to issue in our taking one great step nearer to the mind of Christ; it is going to bring home to us the vital necessity for goodwill, to teach us, as nothing before has taught us, that "if one member suffer, all the members suffer with it." The world is struggling just now in the birth throes of that conception; it is just beginning to realize that it is not by weakening and injuring one another by war, diplomacy, or commerce, but only by mutual help that the world can live at all; it has been a long time learning it, but it is getting a perception of it at last, and if it comes to the birth, as I believe

(Continued on page 14:)

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

THE CAUSE OF MISSIONS.

As long as there is a Christian Church there will be missions. Promotion of the cause of missions is essential to the life of the Church.

The main business of the Mid-Winter Meetings or the Annual National Executive Conference of the Congregational and Christian Churches to be held at Chicago and Evanston, Ill., January 24th to 30th, is missionary promotion. In missionary promotion as in other affairs, details sometimes require so much attention that the whole is obscure. But except when details cloud the visibility, the culminating event at each of the Mid-Winter Meetings is the adoption of the "Plan of Promotion" for the coming year by the Commission on Missions.

Leadership for missionary promotion in the Congregational and Christian churches devolves upon the mission boards and the state conferences. These work together in promotion through the agency of the Commission on Missions. A "Plan of Promotion" is annually prepared in advance for submission at the Mid-Winter Meetings by the Cooperative Council of the Commission on Missions. Outlines of a proposed "Plan" for next year were agreed upon at the meeting of the Cooperative Council in New York City, Friday, December 20th. The committee named to formulate the "Plan" were: Dr. William F. Frazier of Hartford, Conn., superintendent for Connecticut and chairman of the Cooperative Council; Dr. Fred Field Goodsell of Boston, Mass., executive vice-president of the American Board of Commissioners for Foreign Missions; the Rev. John R. Scotford of New York City, editorial secretary of the Commission on Missions. The committee assigned Mr. Scotford to write the "Plan." The "Plan" if adopted, should constitute a "pre-view" showing what will be the distinctive aspects of missionary promotion activity during 1936.

* * *

A "PRE-VIEW" OF 1936.

The principal lines along which it is proposed to work in missionary promotion during 1936 are:

"1. *The Emphasis.* Let us think of ourselves as building the Kingdom of God in the light of fifty generations of a great tradition which began with Christ. Inspiration can be found in specific examples of the growth of Christian institutions. The past should heighten our courage for the future. When seen through the perspective of the years ours is a religious enterprise with evangelism at its center.

"2. *The Approach.* As the pastor is the leader of the local church, it is essential that his point of view be made central in all plans for missionary promotion. The boards desire to look at the work through his eyes; they wish him to feel that this is his enterprise, that the mission board is the lengthened shadow of the local church. Two definite steps toward this end are proposed:

- a. Meetings with groups of younger pastors in which there may be frank interchange between them and representatives of the boards.
- b. The preparation of material which will help the pastors in all their work as well as in missionary promotion.

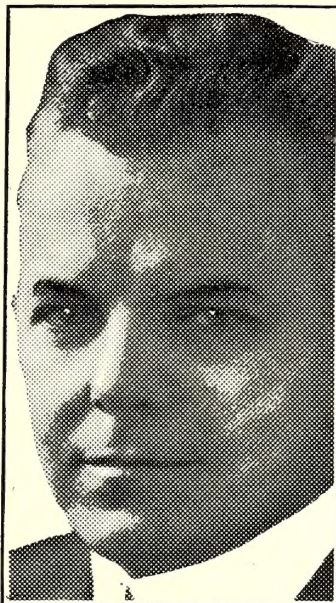
"3. *The Goal.* Our ultimate success depends upon an informed and inspired laity. The men

and women who sit in the pews must be led to feel a personal responsibility for the on-going of the Christian enterprise in the nation and the world. It is planned to cultivate their interest in the following ways:

- a. Through the holding of Church Officers' Visitations.
- b. By means of distinctly Laymen's gatherings either on an Association or a State Conference basis.
- c. Training lay leaders as had been done in Michigan.
- d. Gathering the missionary committees of the local churches by Associations as was recently done at Hartford, Conn.

In this general frame-work it is proposed to carry forward the following activities:

- a. The continued use of the Cent-A-Meal Boxes.
- b. A revised and re-vitalized Every-Member Canvass.
- c. A more adequate distribution of missionary speakers.
- d. The preparation of literature for specific groups of people, as, for instance, for doctors and for teachers."



REV. ALFRED GRANT
WALTON, D.D.

A MODERN LAYMAN'S THEOLOGY.

Dr. Alfred Grant Walton, pastor of Tompkins Avenue Congregational Church, Brooklyn, N. Y., has written a book, published by Harper's, which is entitled, "This I Can Believe." Dr. Walton deals systematically with the great areas of Christian thought and action traditionally presented in theologies under headings of the doctrines of the Scriptures; of God and Christ; of man; of sin and salvation; of the future life.

It is not an adequate description of Dr. Walton's book to say it is a simplified work on systematic theology. It differs, however, from ordinary theologies on the questions anticipated from the readers. Instead of questions which may arise in the minds of ministers who have applied themselves earnestly to Biblical exegesis, church history and the philosophy of religion, it anticipates questions of laymen who are being carried along in the current of modern life with its scientific pre-suppositions and its social and international problems.

The book illustrates that the difference between a volume on systematic theology intended to be read by laymen and a volume for ministers need

be in what are actually only incidental matters. Knowledge of God and salvation is not limited to those who have what is called "great learning." It is the answers, not the questions, which make a theology a vital book. The questions discussed only make it hard or easy depending upon the reader's previous studies.

* * *

IN THE LIGHT OF SOCIAL SCIENCE.

Concerning the controversy of long-standing over whether a man may be saved after death, Dr. Walton says:

"Many persons with unfortunate hereditary antecedents and with bad social environments are hindered in their discovery of God and the goodness that is to be found in Christ. One has only to contemplate the poverty of great cities, the tragedies of broken homes, the evil influences of corrupt surroundings, to realize the inequalities of life and opportunities which many are compelled to face. It is inconceivable that God would love us and seek to reclaim us as his own until the day of our death and then lose all further interest in us. Human love is not like that. Rather, we must believe that He will continue to reach out for us here and hereafter, ever bidding us to do His will."

Tompkins Avenue Church of which Dr. Walton is pastor, is the second largest in the united denomination, having 2,461 members.

An introduction to "This I Can Believe" is written by Col. Hugh L. Cooper, hydro-electric engineer, who has designed and built works producing over two million horse-power. Among these are the power projects at Niagara Falls, at Muscles Shoals, and recently, the great Dneiper Dam project in Russia. Col. Cooper was a member of Dr. Walton's former congregation at Stamford, Conn.

EDUCATION AND SUCCESS.

No matter what a person's peculiar calling may be, he can do that work with more expertness and with more pleasure if he is well prepared for the task. I have traveled a great deal in different states and I have yet to find the first person who regretted that he had gotten a sound, usable education. There is nothing more essential to a person's success in any laudable undertaking in life as a good intellectual background and it should be the supreme purpose of all parents, preachers and teachers to fit our young people for the duties and responsibilities of life with such unmistakable preparation. Some of our young people seem to have gotten the idea that education is more of an external qualification than internal, and many of them are entering our colleges and universities because it is fashionable and not because it helps them to find the way to a life of usefulness and to the secret of real human happiness. They should understand that education is to motivate life with right ideas and objectives and to inspire them to grow and achieve, rather than to settle down to the common level of their environment.

Richard Mansfield was once asked by a young man how to be a success. "First go and develop yourself," said Mansfield. I have told thousands of young people in the classroom, from the platform and the pulpit that they could never hope to make much of other things and other people, until they had first made something of themselves. Nothing but Christian education, in our homes, our schools and our churches can bring our youth to the consciousness of their dependence on righteousness for the best of which they are capable and of the success that awaits them.

A. R. FLOWERS.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LOOKING AHEAD.

Despite her awful fate, and tragic warning to the rest of us, Lot's wife and her kind hath done us much evil. Fact is, if all of us who look back with anxious eyes and longing hearts to the past, salt would be even more abundant in the earth and much cheaper than it is. There are those whose whole future is their past. They glory over things that are gone and pine and complain over the present and the future. To such as are thus diseased our Lord Christ's burning words, as repeated by St. Luke, come with great intensity, "Remember Lot's wife."

By the grace of God, and the benevolence of a kind Providence, we are now permitted to begin a new year—1936. Reader, mark it down here and now, for good and all, 1935 is gone. It wore itself out seeking to sustain and to help you and me. With profound gratitude for all of its blessings and bounties to us, it is now gone—dead in fact as Old Marley was, who, Dickens declares with repeated emphasis, had been dead and done for, for a long seven years, as miserly Old Scrooge well remembered. Let us not look with a longing eye back to the experiences of 1935, lest its ghost shall come to haunt us as a terrible nightmare. Nineteen hundred and thirty-six is here, now planted firmly on the solid foundation of past years and rich with the favors and fruitage of past experiences. A new year has come, and every day and every hour of it will be new. In fact, if we open our eyes we may behold a new heaven and a new earth. "Is not the prime struggle of life to keep the mind plastic?" inquires David Grayson. "To see and feel and hear things newly?" Grayson was giving us some good philosophy with which to begin the new year: "Things grow old and stale, not because they are old, but because we cease to see them. There is a tree at

our gate we have not seen in years: a flower blooms in our door-yard more wonderful than the shining heights of the Alps!" No more fitting petition can be offered to our gracious and loving Lord at the beginning of a new year than that recorded by the Psalmist: "O Lord, open thou mine eyes that I may behold wondrous things out of thy law."—the very law of love and life as it daily unfolds itself in Nature around about us. The new year brings us new gladness, because it is a promise of things to be, the expectation of wonderful things to do and to behold, of matchless and marvelous blessings and benefits that our heavenly Father invites us to partake of and to share from His bountiful hand.

"Remember Lot's wife" and the tragedy of her ending, and forgetting those things that are behind, let us press forward "toward the mark of the prize of the high calling of God in Christ Jesus." This is the spirit of 1936.

J. O. A.

GLORIFYING THE COMMONPLACE.

It is not the uncommon but the common things that count; not the extraordinary but the ordinary. These are they with which we have to deal daily and which bring to us victory or defeat, joy or sorrow, gladness or woe. Jesus gave us the example. He took the ordinary and the common and made them the extraordinary and the uncommon. It was not the clouds and the skies, the mists and the mysteries of things far off, but the lilies of the field, the lost sheep of his native hills, the lost coin in the humble home, the lost son of a friend and neighbor. These constituted the themes and the figures which He used and immortalized. We are so prone to look for the big, the startling, the far-off things that we forget the great and the good things around about us, and the ordinary experiences which may be extraordinary, if we will make them so. How many farmer folk and others, who toil at their daily tasks, can repeat with gladness this experience of countryman, toiling, David Grayson:

I came back this evening from rioting in my fields. As I walked down the lane I heard the soft tinkle of a cowbell, a certain earthly exaltation, as of work, came out of the bare fields, the duties of my daily life crowded upon me bringing a pleasant calmness of spirit, and I said to myself: 'Lord be praised for that which is common.' And after I had done my chores I came in, hungry, to my supper."

Not complaining of the toil and weariness of the day but praising God for the common things which He has given us the privilege and the joy of glorifying—if we will.

J. O. A.

BIG SALARIES AND BUSINESS.

What stings the "average man" is the fact, not that big business does business in a big way, but that the leaders of big business draw such enormous salaries. Automobiles, trucks and tractors have come to be a necessity, and thousands, whose daily bread depend upon these common carriers, need good machines, but cannot understand why those who have the management of their making must reap such rewards for their industry. The Securities Commission of our government puts before the public, over the Company's protest the size of some of the salaries that high officials of General Motors received the past year. The executive Vice President, Wm. S. Knudsen, drew as salary last year, \$211,128.00 and an additional bonus (not stated). Alfred P. Sloan, Jr., President, had a salary of \$201,749.00. Twelve other "high officials" of General Motors received salaries of more than \$70,000.00 each, and then some

of the directors of the Company received \$25,000. The "average man" is, of course, willing to concede that these officials are of more than ordinary ability or they could not have reached their position in the world, nor could they hold their jobs. And yet even an "average citizen" may well conclude that no man can, by his industry and activity, and business acumen, really earn a salary of over \$200,000.00 a year—over two and one-half times as much as the salary of the President of the United States.

At a time when thousands are unemployed and much of the produce and labor of the "average citizen" command a price that hardly brings a living, one can but feel that some adjustment is necessary in our economic system, and that by some means or other there should be a more equitable division from the income of industry. In the light of such facts, laid before us at this season of great rejoicing, the burning words of the Prophet Amos written thousands of years ago come back to us: "I hate, I despise your feast days, and I will not smell in your solemn assemblies. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols. But let judgment run down as waters, and righteousness as a mighty stream." (Amos. 5:21-24.)

J. O. A.

THE WORD OF THE LORD ENDURETH FOREVER.

[At the funeral of Mrs. Elizabeth P. Summerbell, November 20, 1935, Lakemont, N. Y., the pastor in charge concluded his remarks with a reading from the book, "Religion in College Life," of which Dr. Summerbell bereaved husband of deceased, himself is the author. This quotation was so apt, and also so fitting for us to think upon in these days when the New Year renews our hope that it is given herewith.—J. O. A.]

"The hope which our Lord opens to our vision is infinite in duration and immeasurable in the wealth of its promises. The true church joined to Jesus Christ has its life now and in the life of the hereafter. All who are the Lord's disciples, really so, are to be His forever. Many of them are already in the better land. You have seen some of those drawings of Dore in which long lines of spirit forms go sweeping up, and up, as far as eye can see. As you gaze there is no end to the multitude. So as today I stand on the heights of time I behold a goodly fellowship of the holy and the pure. They have chosen the better part that cannot be taken from them. They have been lifted by the Gospel to the roster of God's nobility. In consequence, whether they are in the Unseen Land, or are doing their brave part in the Lord's kingdom on the earth, they can claim every pledge that the Lord has made to the faithful. Theirs are the waving palms, the crowns, the glory, the beautiful smile of the Saviour. For God is not slack concerning His promises. And those who live the true life walk the earth with the light of immortality on their faces; for every word of the Lord, in this glory of salvation, endureth forever."

A BLESSED SCRIPTURE.

[Rev. W. Heber O'Hara, pastor of our Lakemont Temple Church, New York, chose as his Scripture lesson, read at the funeral of Mrs. Elizabeth P. Summerbell, beloved wife of Dr. Martin Summerbell, that blessed Scripture which portrays and magnifies the character of a virtuous woman as no other writing, ancient or modern,

has done—as far as our acquaintance goes. It is a Scripture so blessed and beautiful, and one which no doubt is so seldom read, that we reproduce it in full as read so fittingly on the occasion named.—J. O. A.]

Selections from Proverbs 31.

Who can find a virtuous woman? for her price is far above rubies.

The heart of her husband doth safely trust in her.

She will do him good and not evil all the days of her life.

She seeketh wool, flax and worketh willingly with her hands.

She is like the merchants' shops; she bringeth her food from afar.

She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.

She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.

She girdeth her loins with strength, and strengtheneth her arms.

She perceiveth that her merchandise is good: her candle goeth not out by night.

She layeth her hands to the spindle, and her hands hold the distaff.

She stretcheth out her hands to the poor; yea, she reacheth forth her hands to the needy.

Her husband is known in the gates, when he sitteth among the elders of the land.

Strength and honour are her clothing; and she shall rejoice in time to come.

She openeth her mouth with wisdom; and in her tongue is the law of kindness.

She looketh well to the ways of her household, and eateth not the bread of idleness.

Her children arise up, and call her blessed; her husband also, and he praiseth her.

Many daughters have done virtuously, but thou excellest them all.

A PERSONAL LETTER OF GENERAL INTEREST.

[Rev. G. H. Veazey, Wadley, Ala., connected with and deeply interested in our Southern Union College at Wadley, writes so interestingly to the editor personally that he takes the liberty of giving to SUN readers the contents of his communication, December 8th.—J. O. A.]

"Wadley, Alabama,
December 8, 1935.

Dear Dr. Atkinson:

I suppose you have already learned of the loss of the girls' dormitory at Southern Union College, by fire early November 26th. The occupants escaped without injury, leaving all their possessions. Most of them had only their sleeping clothes. The entire furniture was lost. A few groceries were saved. The loss was partly covered with insurance.

The people of the town opened their hearts and homes to the girls that they might continue their college work. Classes were dismissed for four days, but regular work has been resumed and everything seems to be going good at present. A vacant store has been equipped for a temporary dining room and kitchen. The well-equipped new high school has shared space so the classes are meeting there. The Christian church is being equipped for a temporary library-study hall for evening work. The foundation has already been laid for a temporary kitchen on the campus which will be walled and covered with metal, and will later be used for a garage and work shop, feed house or anything it may be needed for.

The heating plant was destroyed, or greatly damaged, and just as soon as it can be repaired

work again will be resumed at the Administration building. The boys were rooming upstairs in this building. As soon as the heating system can be repaired the girls will occupy it, and the boys will room about in the homes of the town.

Many small donations have been made of the various things for the kitchen, so they went right back to cooking and eating without buying any necessities for this purpose. Mr. J. V. Barry, the local hardware man donated a nice new range. The people of the town and adjacent communities supplied the girls with needed wearing apparel, so the embarrassment was soon forgotten. The local lumber men are donating the lumber for the temporary kitchen.

I do not know of any plans to rebuild the dormitory as yet. I know now something of the feelings you experienced when you saw Elon go up in flames. As the flames went up and the building went down, when we had done all possible, I thought of the many prayers and contributions that had been made that the worthy youth of this section might have advantages that they could have never had if this college had not been built. I have faith somehow, to believe that Southern Union will continue to go and grow, and bless the lives of generations yet unborn.

Faternally yours,

G. H. VEAZEY."

LET GOD DO IT.

By H. H. SMITH.

This heading is irreverent slang—or any kind of slang. These thoughts were suggested by the Cole Lectures for 1934 by Dr. Shailer Mathews on "Creative Christianity," in which these significant words were used: "Defeatism has always been able to rationalize itself by passing over to God the duties that really devolve upon men." One cannot listen to many public prayers without feeling that prayer is being made a substitute for duty.

Dr. Mathews has laid his finger upon a weakness of the Church which is as old as Christianity itself. The Epistle of James, which has been called "The Gospel of Common Sense," bears down severely on those who substitute faith or prayer for Christian activity. Our Lord emphasized the truth that knowledge should lead to action. "If ye know these things, happy are ye if ye do them." He taught that we should love our neighbor, and enforced the truth by the story of the good Samaritan, whose love bore fruit in benevolent deeds. The rewards of the faithful are the results of practical efforts: "Inasmuch as ye have done it unto the least of these my brethren."

About twenty years ago, when state-wide prohibition was being voted upon in Virginia, the writer heard a brother say: "I don't expect to vote. Christ will return to earth soon, and these matters will be settled then." A great many people have been ruined by liquor during the past twenty years; but if the Christian Church had put forth no efforts against the evil, many more would have been destroyed by this great foe of mankind.

But even among those who are considered strictly orthodox there are many who are still in the grip of this old heresy: "God will do it; just call upon Him." God will do it, but only through human agencies. A man was once praying for the conversion of a friend and used this expression: "O Lord, touch him with Thy finger." Then a voice seemed to say to him: "Thou art the finger of God." One of the pioneer missionaries (Hudson Tyler, was it not?) said that, as a young man interested in the salvation of the Chinese, he used to pray very earnestly that God would save

China. Like many others since his day, he seemed to think that if only a sufficient volume of prayer could be offered in behalf of China, God would be persuaded to save that great nation. One day, as he was earnestly pleading for China, he seemed to hear a voice from heaven: "My child, I intend to save China, and if you will consecrate your life to this cause, you may have a part with me in the salvation of these people." Then he realized that the salvation of China waited not upon prayer to move God; but upon the cooperation of Christians willing to devote themselves to this cause.

After centuries of missionary inactivity among the churches, a young preacher, moved by the Holy Spirit, arose in a convention and said: "Have the churches of Christ done all they ought to have done for heathen nations?" A startled old minister cried out: "Young man, sit down! When God pleases to convert the heathen world He will do so without your help or mine either." But the young preacher—William Carey—was not content to let the matter rest there, and the result was the birth of the modern missionary movement among the Protestant churches of the world. From that day to the present—some 150 years—the missionary cause has prospered in proportion as men and women have let their prayer for the coming of the kingdom of God upon earth lead to action.

"Let God do it." This destructive heresy is causing untold suffering and sorrow to many today. Every now and then we read of someone who has been overcome by the burdens of life. He felt that a heartless world was against him. Unemployment, homelessness, debt, hungry children—life's burden seemed intolerable and his life was suddenly and tragically ended. And within a short distance from his home were dozens of Christian families, with enough and something to spare, who might have relieved distress and averted a sad tragedy had they been "Doers of the Word" and alert for opportunities to aid the unfortunate. "Lord, bless the poor and needy," was the prayer of a wealthy man, when another said, "Now, give me the keys to your corn-crib, and I'll go out and answer your prayer." God cannot answer all of our prayers—we have to answer some of them ourselves.

Sorrow and suffering because of the heresy, "Let God do it?" Yes. Many a poor child is maimed for life, or dies from burns or scalds, or is crushed beneath motor vehicles because of a thoughtless mother, who has not carefully shielded her child from these dangers. We know that in this present life some accidents are unavoidable; but God is grieved and human hearts are made sorrowful because of negligence and carelessness. It is not exercising faith but tempting the Lord for a mother to say: "I never worry about my children; I commit them to the Lord who provides a guardian angel for these little ones"—and then fail to do her part in protecting them from the manifold dangers about them. God does not want us to worry, neither does He want us to distrust Him; but we must not blame a "mysterious providence" for the sorrows we bring upon ourselves through our own carelessness or negligence.

Ashland, Va.

THE UPWARD ROAD.

I will follow the upward road today;
I will keep my face to the light;
I will think high thoughts as I go my way;
I will do what I know is right.
I will look for the flowers by the side of the road;
I will laugh and love and be strong.
I will try to lighten another's load
This day as I fare along.

CONTRIBUTIONS

SUFFOLK LETTER.

Happy New Year! That greeting comes from the generous spirit of Christmas good-will. If the New Year could bring a continuation of such good fellowship as Christmas fosters, the world would advance towards universal peace. But, alas! greed takes the place of generosity, hate supplants love, war disturbs peace and covetousness creates discord.

However the New Year begins with a good spirit and many new resolutions. Thus it makes a good beginning. Business men are now taking inventory of their record during the past year. When this inventory is complete and the books are balanced, some will show a profit—others a loss. If a substantial profit is shown the executives are pleased and the stockholders are gratified. There should be a careful analysis of all business and industrial concerns not only to ascertain profit and loss but to discover the moral motives which undergird the men in office and factory. Is the business right? Is the management honest? These questions are as important as profit and loss.

The New Year is a good time to take inventory of every phase of human life. Begin with the individual. What is my personal record in finance? What care have I taken of my body—the “temple of the Holy Ghost?” What advancement have I made in mental development? What is my moral and spiritual record during the past year? Am I richer or poorer, better or worse than I was a year ago? Take inventory of the home. What is the spirit within the home? Does the home encourage religion or worldliness? Does it represent work or play? Is it a place of peace, and love, and good fellowship? Does it lack something which you can supply? Will you improve it during the year? Include the church in your annual inventory. What do you mean to the church, and is it anything to you? What is the record of your church for the old year, and what contribution did you make to its success or failure? Is it stronger or weaker because of your attitude and support?

The New Year is a time for definite ideals and goals. Resolutions are easily made and may be quickly forgotten and discarded. But ideals count for good or ill, success or failure; and they determine character and seal one's destiny. Ideals may be changed in youth, but they usually cling to middle life and old age. Everyone has an ideal. Each must determine for himself whether he will hitch his wagon to a star or drive it blindly and recklessly into the mud. One should have an ideal of the use of time. God is generous with time, and one may use it wisely or waste it in idleness. Recognize the importance of time and **BE ON TIME**. Many precious hours are wasted because so many people are late. Begin on time and stop on time. A father gave his sixteen-year-old boy this advice: “When you are visiting do not say anything about going home until you are ready to leave. When it is time to leave, get up and go without hesitation or delay.” That is good advice for all people.

The ideal for living is the most important objective of youth. Making a living is secondary to living. For many people making money is the chief function of time, talents and energy. Life cannot be measured in terms of the material. Life is intangible and mystical. The spiritual dominates human life regardless of creed or practice. Every life is spiritually good or spiritually bad. Therefore the point of supreme emphasis is the

soul—the spiritual. Wickedness is spiritual depravity. The wicked do not live by bread alone—but by wickedness. The ultimate ideal is God or the devil, good or evil, salvation or destruction. “Choose ye this day whom ye will serve.” And may it say with the Psalmist: “I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth.” (Psalm 121:1, 2.)

I. W. JOHNSON.

1936.

We are now in the closing days of 1935. By the time this article reaches the reader it will be 1936. Another year has come and gone. I don't know how many years you have seen come and go. Perhaps 10, 20, 30, 40, 50 or more. As we reach the close of the year instinctively we think of the past year of our experience, of our successes, of our failures. Some things we are delighted with, others disappoint us. We like to dwell on our successes and delights. We like to forget our failures and our disappointments. We are inclined to make resolutions pledging ourselves to greater diligence that our successes may be multiplied and that our failures may be reduced. This matter of resolving to be better perhaps has become somewhat of a habit with us. Every year there is an inclination from within to be better. Experience, however, has taught us that to merely resolve amounts to but little, there must be an unrelenting determination back of the resolution. We must not only resolve but we must act if our lives are to be more beneficial.

The year through which we have just come has been somewhat revolutionary. The trends in politics have been decidedly socialistic. There has developed in public consciousness a social unrest against accumulated wealth. More and more there are insistent demands that the poor and unfortunate receive consideration at the hands of those who have been successful in material undertakings. Increased pressure is being brought upon Governments in cities, states, and the nation to authorize legislative enactments by which individuals and corporations with large wealth will be compelled to share their earnings with the Government and with the poor through the Government.

To what success these efforts on the part of the public will attain remains to be seen. However, it is true that every man has an inescapable responsibility to the society of which he is a part. All men should have equal opportunities but all men have not been given equal ability. A man's talents are not given him for himself but for his fellow man.

1935 has also seen definite agitation for a broader and a more inclusive program for the training of youth, for the responsibilities of life. No longer is thorough training in the traditional three “R's” sufficient. Nor is the curriculum which includes the arts and sciences adequate. 1935 has experienced efforts on the part of educators to provide a broader and inclusive curriculum for the preparation of youth. The curriculum for the new day must include not only the arts and sciences but special training for all kinds of vocational endeavor. We have long since recognized the necessity of specialization for the professions such as law, medicine, ministry, teaching, etc., but the new curriculum will provide for special training for physical development, athletic achievement, social graces, conversational profici-

ency, etc. Just how far these agitations will take our educational institutions is a question.

The religious world had found itself somewhat restless, here we have persistent agitators. Some insisting that politics and religion are entirely separate and have nothing in common, others insisting that religion is for the whole of life and that it influences life in its entirety whether it has a political or religious slant or that it influences it not at all.

There are also those who deplore a divided church. They contend and are working for a completely united Protestantism. And too, there are others who say that there should be but one church on earth and are striving not only for a united Protestantism but are striving to unite the whole religious world, contending that there should be neither Jew nor Gentile, Protestant nor Catholic, but that there should be the Kingdom of God on earth including all who are the children of God.

Whatever the ultimate results of these agitations may be it is the hope and prayer of the writer that as we enter into the opportunities and privileges of the new year we may resolve to put ourselves at the disposal of the One who made us, that our lives may count for the greatest good possible in all of our relations. Certainly we have a responsibility for those about us and for the welfare of our church and her institutions, of our country and her responsibilities. May God give us grace and wisdom to play our part as we should.

L. E. SMITH.

RESOLUTIONS PASSED BY STEWARDSHIP COUNCIL, WASHINGTON, D. C., DECEMBER 6, 1935.

RESOLVED: In view of the prevalence of methods of raising money for Christian church purposes, methods which are doubtful and even pagan and substitutes for giving as worship, we urge a study and a facing of the whole range of Christian and scriptural method of financing the work of the churches at home and abroad. We urge all churches of the Lord Jesus Christ, in all their financing plans and methods to use only worship-giving and not to depend upon fairs, card parties, sales or lotteries of any description as methods of raising church finances.

RESOLVED: It is a matter of Christian principle as well as common sense that no individual can receive something worth while for nothing without a crucial damage to character, both moral and spiritual. We therefore, draw attention to the danger in any “get-something-for-nothing” schemes or proposals which lend themselves to political or economic manipulation. The churches need to become aware of their function to develop fellowship tasks, such as the care of the aged, the needy and those temporarily embarrassed who are victims of an unchristian order or condition. It is our duty to emphasize the fact that to receive or expect to receive money without a proper self-investment in labor is to endanger the nation, the church and the individual.

RESOLVED: We urge on the churches the teaching of the enduring values of thrift, in times of prosperity as well as in times of adversity in order that resources may always be available for times of stress. This involves, in our judgment, a proper recognition and acknowledgement of God's ownership and our trusteeship of possession, calling for the budgeting of each individual's resources, the separation of a first portion for God's purposes and work, and the use of the remainder for God's purposes and work, and the use of the remainder for the maintenance of a wisely ordered life and the protection of the future.

WHAT'S RIGHT WITH THE WORLD—AND WHAT ELSE.

By REV. JAMES M. GILLIS, C. S. P.
Editor, *The Catholic World*.

I see in one of the papers an editorial entitled "Giving Without Hurting." You couldn't guess from the title, but it is about whiskey. The point is not that you can give a man whiskey without hurting him. Nothing so simple. What the editor is laboring to show is that the United States didn't do itself any harm when it lowered the tariff on bonded four-year-old whiskey from \$5.00 to \$2.50 a gallon.

The argument seems to be that we have really done ourselves a favor, because the whiskey that will now come in was made from our grains and owned by our people, and hence when the flood of it is released on January 1, 1936, our people stand to profit.

Those are only a few of the advantages. Altogether they seem to be "too numerous to mention." The editor bravely starts to add up all the benefits to accrue from the anticipated tidal wave of January 1st, but he gives up. So, as it happens, he omitted the very items in which I was most interested. At that, he makes quite a catalogue. Let's have his list and then I will add a few items of my own.

1. It will give American interests a chance to sell at attractive prices in the American market.
 2. The receipts of the Federal Treasury will be greatly increased.
 3. Legal goods will take the place of bootleg goods.
 4. Licensed American liquor dealers can reduce prices.
 5. Millions of American consumers who heretofore have not been able to afford the best whiskey can now buy it. (This seems to be virtually the same as number 4, but from a different point of view. So call it No. 5.)
 6. It will leave to the American distilling industry an effective protective tariff.
- That's as far as the Editor goes.
- Now I continue:
7. Intoxication will now be easier, pleasanter and more frequent.
 8. Domestic troubles will be greatly increased.
 9. Therefore the number of divorces will take a big jump. At present there are only 17 for every 100 marriages. With more whiskey there may well be in 1936 as many as 20 divorces to every 100 marriages. And who knows but that by 1937 we may have more than Russia or Japan?
 10. There will be an increase of drunken drivers of automobiles. At present, only about 2,000 a year are arrested on that charge in some 750 large cities; that is to say, the average per city is less than 30 a year. With more whiskey accessible, the number of murders on the highways may go to unexpected figures.
 11. Drunkenness at football games will be easier, quicker and more complete. At present not more than 3 or 4 out of every 50 in the grandstand are drunk, and at that they are not drunk until the fourth period. The trouble may be that after a fellow has paid \$8.80 for two tickets, he has to economize on the drink. Now he can buy two bottles instead of one. He and his lady friend can be well-soused before the first half is over.
 12. Coming to plain ordinary every-day murders: they, of course, will increase. Many a man who wouldn't harm a fly while sober gets courage to kill even his wife or his mother when he is drunk.
 13. Take drunkenness on boats. Just as I was writing this little piece, a friend came in from a Caribbean cruise and told me that only one man in the entire party had been sober. With cheaper

whiskey and more of it, every man can be drunk on every cruise.

All in all, a very considerable change will come over our American life with the decrease in the tariff on whiskey. The Administration is to be congratulated on this master-stroke. And by the way, how about a new "toast" for whiskey drinkers: "Here's to bigger crimes and more of them!" (Copyright, 1935, N. C. W. C. and reprinted by special permission of Director Frank A. Hall, of the N. C. W. C. Syndicated News Service, Washington, D. C.)

HEADLAND, ALABAMA.

On November the 9th, I moved here from Clanton, Alabama, where I had served a group of four churches for nine years. I have accepted a call to the pastorate of Black Woods, Christian Hill and New Hope churches, and will continue to serve the new church at Seman, Alabama. The people of this group of churches have given the pastor and his family a warm welcome, and we are very happy in our new location.

The churches here have good Sunday schools and young people's societies; the Christian Hill

church has an active ladies' society and the pastor's wife has assisted the ladies at Black Woods in organizing a new society there.

On December 7th the trustees and pastor of the Black Woods church called a business meeting to consider the possibility of building a parsonage there. After some discussion the church voted to proceed at once to build. A building committee of five was elected which met with the pastor and discussed plans for the building. We hope that within a few days the work will begin.

Anyone wishing to help a needy cause, please send donations to Mr. W. Rister, Headland, Ala., Route 1, treasurer of the church or to the pastor. A parsonage is greatly needed here and any donation will be appreciated.

The Christian Hill and New Hope churches will meet within a few days to discuss the matter of a parsonage and offer the Black Woods church their cooperation in building one.

We ask for the prayers of the Christian people that the Lord will bless our work and that our churches may be really helpful.

"Not to be ministered unto, but to minister."

A. CALVIN NELSON, *Pastor*.

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to Mercy and truth
together; righteousness
kissed each other,
Truth shall sprit

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10 For a day in thy courts is better
Gen. 15. 1.
Ps. 56. 1.
Is. 57. 1.
2 or, all

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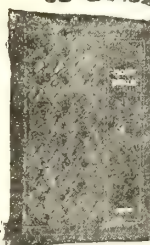
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



A MESSAGE ABOUT THE MANGS.

By LILLIAN PICKEN.

"On September 11, 1935, a group of Mangs sent a representative to me to say that a large number of Mangs in Satura and in the District desired to be Christian and that a considerable group of them here in the city desired regular Christian instruction in the Mang Wada for two hours every night. (Mangs or Matangas are outcasts, string-workers by trade). After showing their leader clearly that they would be laying themselves open to persecution and troubles of all kinds, and explaining to him that any desiring baptism must submit themselves to Christian instruction and Christian discipline for at least one year, after which if they proved worthy as followers of Christ, they could be baptized, I agreed to go to them on September 19th. Each night since September 19th, the Christians have rallied in the Mang Wada to sing bhajans, pray, study the Scriptures and witness to the power of Christ with this small group of Mang inquirers.

Brahmins Object to Others Being Taught About Christ.

On the fifth night a party of Brahmin gentlemen came to protest in courteous fashion against our teaching these people about Christ in their own Mang Wada. We replied that we must witness and teach our faith when requested to do so. Since then the Brahmins have aroused the whole city and in fact the whole of Maharashtra. We have several hundreds every night, sometimes thousands. Masurkar Buva was wired for and is here with his band of orthodox Sadhus holding rival meetings nearby, leaving no bitter thing unsaid against Christians and Missions in general, and me in particular. While there has been very little disturbance in our meetings and often a deep reverential silence and attention on the part of hundreds of all castes, feeling is still running high. Persecution of Christians and Mangs has begun in dead earnest. Today the Mangs in Municipal service are reported to have been threatened with the loss of their livelihood. All persons are said to have been urged to boycott every Mission activity, etc. The report runs that certain Brahmin leaders are making extravagant promises to the Mangs if they will abandon our meetings.

A Call to Prayer.

But the Mang group stands firm against all reported threats and bribes, and asks us daily to continue to teach them. The outcome is in God's hands. Please pray for us all here, that every Christian may show the love and forbearance of Christ and be faithful in witness and in personal work for these inquirers. Pray, too, for the many Brahmin friends turned suddenly hostile that hatred, suspicion, fear and all other unworthy motives may be conquered by the love of Christ Himself. We are living in strenuous days and things are moving very rapidly. Pray for us "that utterance may be given unto us in opening our mouths to make known with boldness the mystery of the Gospel." "We rejoice that we are counted worthy to suffer dishonor for the Name."

has to have "time off" occasionally! Dr. Hollenbeck is now in America on furlough.

This business of being a doctor in Africa taxes the capacity of the best-trained men for they are constantly up against an overwhelming mass of human suffering and ignorance. It may be a delicate eye operation, for Dr. Hollenbeck is a competent surgeon, or the pulling of a tooth, that is the next job. Always there is malaria, infections, anemia, babies, yaws and, figuratively speaking, 57 varieties of parasite.

Dr. Hollenbeck, who is working under the American Board of Commissioners for Foreign Missions, first broke into print in Ohio and Iowa back in college days for his clever handling of the pigskin at Beloit and University of Iowa. He has shot lions, hippos, dyakers, elands, and that crossword puzzle animal, the gnu, which by the way, the doctor says is one of the most ferocious of the jungle beasts. When the doctor kills a Hippo all the villages around rejoice for he is a generous man and they get the meat. Dr. Hollenbeck is a graduate also of Northwestern University (M. D.) and a Fellow of the London School of Tropical Medicine.

Dr. Hollenbeck speaks fluently both Portuguese, the official tongue, and Umbundu the native language. On safari he chats freely with the natives as he travels thousands of miles annually in his work. Not content with simply mending folks after the harm has been done, Dr. Hollenbeck believes in fighting the causes of disease through education. At the hospital he trains groups of young men sent in from the villages in common medicine and first aid. Hundreds of cases could be cured with simple remedies if treated at the start, he declares.

Teaching the people, also, how to vary their diet and thus improve their health and their teeth is another of Dr. Hollenbeck's lines of effort. Contrary to common notions, the Ovimbundu does not have good teeth, due primarily to wrong diet. Because peanuts grow well there and make nutritious food, even milk for the babies, their cultivation is encouraged. Cattle are looked upon by the Ovimbundus as a bank account with the calves as interest on the investment. It is quickly seen, therefore, that these animals serve neither as producers of milk or meat.

The whole theory of life and death among the non-Christian Ovimbundus is based on a paralyzing fear of evil spirits which they believe inhabit both animate and inanimate objects and must be appeased, says Dr. Hollenbeck. Death is never a natural process but is caused by someone's or something's enmity. The witch-doctor, part priest and part physician, deals out knowledge of the spirit world as well as herbs of deadly poison. If the patient lives, the drug is good; if he dies,—not so good. The witch doctor has one great and fatal weakness, he has no way of regulating doses.

A much longer and illustrated interview with Dr. Hollenbeck appears in the January *Missionary Herald*, which will be of interest to the readers of THE CHRISTIAN SUN.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 21 1935.

Sunday Schools.

Palm St., Greensboro, N. C.	\$ 6.00
Biscoe, N. C.	1.32
Berea (Nans.), Driver, Va.	4.51
Rosemont, Norfolk, Va.	8.95

Cary, N. C.	1.14
Mt. Hermon, Garner, N. C.	4.00
Leaksville, Luray, Va.	1.47
Franklin, Va.	5.75
Durham, N. C.	6.80
First Church, Greensboro, N. C. ..	13.15
Pleasant Hill, Liberty, N. C.	4.43
Graham, N. C.	4.45
Liberty (Vance), Henderson, N. C.	4.75
Elm Avenue, Portsmouth, Va. ...	5.63
	72.35

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Burlington S. S., Burlington, N. C.	42.35
Franklinton, N. C.	28.50
	73.85

Total for week ending Dec. 20, 1935	\$ 146.20
Previously acknowledged	6,901.92

Total since Sept. 1, 1935.\$ 7,048.12

J. O. ATKINSON, *Secretary.*

WHAT IS AHEAD IN NORTH CHINA?

[Dr. D. Brewer Eddy, who has recently returned from the Orient comments on the present trend of events in China.]

The present war threat of Japan in North China strikes close to the heart of American Board missionary interests. The effort of a heretofore unknown Chinese official to set up an autonomous state, with his capital at Tungchow, involves all our great work there. Within the compound in that city is Jefferson Academy, built largely by the friends in Broadway Temple, New York, and named for its famous pastor, Rev. Charles E. Jefferson; the hospital, under Dr. Robinson, is at this moment the object of the Woman's Thank-offering in the Middle Western States; the agricultural work of James Hunter sweeps out from Tungchow to the series of market towns where the agricultural fairs have awakened new interest and have taught new methods to thousands of farmers in the neighborhood; the school for missionaries children, with more than sixty children of missionaries in attendance, is in this same compound.

The fact that Tungchow is little more than a dozen miles from Peiping evidently dominated the choice. The next step looks toward Peiping, since Tientsin is already garrisoned by Japanese troops. Our great station at Paotingfu is but a few hours by rail, as the Japanese advance moves westward, and our stations at Taiku and Fenchow, in Shansi, are included in the autonomous state, to be under Japanese control.

Here are at least six major stations of the American Board work in jeopardy. Even if Japan permits our work to continue, we will yet look upon one of the world's greatest tragedies. Just when "Changeless China" was developing a series of moral reforms, social uplift and far-reaching improvement, this blot of militaristic conquest sweeps down to destroy progress. We cannot believe that the cause of World Peace is best served by the present silence which surrounds this war threat. Many of the same factors are present in this oriental situation which have led to the resistance of the League of Nations against Mussolini's unjustified attack on Ethiopia.

Christian people everywhere will watch the outcome in prayerful spirit, but with a righteous indignation, stirred to the boiling point, and will await with anxious concern the constructive solutions that may be determined by nations who

A REAL MEDICAL MAN AND MISSIONARY.

By MISS D. P. CUSHING, *Editor.*

Big game hunting is the recreation of Dr. Henry S. Hollenbeck of Sheldon, Iowa, who since 1909 has been doctoring the Ovimbundu in Sachelaka, West Central Africa, for even a missionary

believe in maintaining World Peace even through economic sanctions. In my opinion, economic sanctions are not "the next thing to a declaration of war." They are, in effect, a *declaration of peace*. They use the implimentation of the League for World Peace that is the highest achievement against war in the history of civilized man. This "to be or not to be" is the world's second outstanding international problem at this moment.

THE CRADLE ROLL DEPARTMENT.

May I have the privilege of giving a detailed description of just what occurs in the Cradle Roll department of the Suffolk Christian Church Sunday School? To see about twenty children, babies all, in a very pretty room, with lovely carpet, pretty, fresh window curtains over bright, clean windows with the morning sun pouring in is a sight worth seeing; and the hope of the church. Mrs. J. W. Holland, a mother of two fine sons, who are now about eleven and thirteen, is the superintendent of the department, and she is ably assisted by Mrs. H. W. Trump, herself a young mother and home-maker. I shall quote from a report of a day's program which the superintendent handed the pastor of the church:

"We are usually in our room before 9:30. We greet the children as they come in with, 'Good morning, you have on such a pretty new coat, or dress, where did you get it?' At the same time we are helping them to get their coats off, as you know our children are mere babies from 9 months old to four years old. While we are all getting acquainted, and some a little late are coming in we have our Activities Period. Mrs. Trump leads the way to the closet from which she brings our pictures and papers which we wish to use for the morning lesson. The children follow her, and bring blocks, trains, spools, and other toys to one of our big, low tables. She sits down near the table along with others of our helpers and watches over the children as they build, maybe a house and run their train into it, or a church with a high steeple, using spools to make the steeple. Then one of the little tots will say: 'Come, and walk this way; go with me to church today.'

"Which brings us up to the Worship Period. They now put their blocks, etc., away, and bring their chairs up into a circle in front of the piano. Our pianist is playing 'Good morning to you' very softly. Then we all sing, 'Good Morning to You.' Follows a little call to worship while the piano is still softly playing: 'Come, come, listen to the church bells ringing; Come, to Sunday School this happy Day.' Then the Scripture is read: 'Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of heaven.'

"This is God's House,
And He is here today;
He hears each song we sing,
And listens while we pray."

Then I kneel, and all the children and helpers kneel too, each in front of their chair, and then we talk to the Heavenly Father:

"Dear Jesus, look down from above,
And fill our little hearts with love;
Bless us every single day,
And make us kind, and good always.
Amen."

Then I ask, 'What do you want to sing?' They will perhaps reply, 'Jesus Loves Me.' And I say, 'What tells us 'Jesus Loves Us?,' and most likely they will reply, 'The Bible, and flowers, and sunshine, and raindrops, and mother.' If we sing about the Bible I hold a Bible in my hand; if we sing about flowers, I set a basket of beautiful

flowers before them; and if we sing about the sunshine we look out the window, etc.

Then follows the offering. Each one gets his money and sometimes we have a tiny boy, or girl carry the offering basket around the circle. I ask the question? And most always they reply, 'To help other little folks have a Sunday School. We bow our heads and thank the Heavenly Father for the offering:

"This offering to Jesus we gladly bring today,
May it help someone to love you we softly pray.
Amen."

Then in another section of the room our sandtable is displayed to carry out whatever story is to follow, as, The Christmas Secret, or The Shepherds and the Angels, or The Little Lord Jesus in a Strange Land, or The Wise Men and the Star, and the children march around the sandtable singing an appropriate little song, Away in a Manger, probably. During December we have four Christmas Sundays. We find repetition is very helpful with our tiny children, and we vary our program each time, but keep the essential question: Whose birthday are we celebrating? before them. They reply 'Jesus.' Who gave us Jesus? and they answer, God. And I perhaps further say, He gave us Jesus to show his love for us, and that Jesus might love us and watch over us. Then Mrs. Trump will tell one of the Christmas stories as they see it displayed on the sand table. As the story ends the pianist softly plays and the children are told: 'A big surprise awaits you, we are going to take a ride in a big bus. The chairs make the 'big bus' and they all sit quietly for fear they will topple out of the bus. While they play they are riding you can see their little eyes sparkle. While they are riding a short story is told of the 'First Christmas Gift' by Mrs. Elmer Brinkley, or Mrs. F. C. Copeland. The bus stops. And the big screen is removed from before a beautiful Christmas Tree. The lights are snapped on. And the children are off the bus without having to be told to alight. Every child is given a Santa Claus with a pack full of good things on his back. Of course this is the final Christmas Sunday, and the children are very happy. "It is now time to close our Sunday School. We fix our hands before our face as a clock, and say, 'Tick tock, tick tock, says the clock; little boy, little girl, it is time to go; Our Sunday School is over and we are going to part; Goodbye, goodbye, God bless each little heart.' And their wraps are on and off they go."

We are very proud of our Cradle Roll department. The workers are efficient, and firmly are laid the foundations of faith in each little child. Would you like me to tell you about the Beginners' department? The printed page can never display the lovely interplay of personality, but I feel that here is a field all too much neglected and I am willing to let you look into our Beginner's department, ages four and five, if you would like to do so.

JOHN G. TRUITT.

THE POET.

I often say my prayers;
But do I really pray?
And do the wishes of my heart
Go with the words I say?

I may as well kneel down
And worship gods of stone,
As offer to the living God
A prayer of words alone.

For words without the heart
The Lord will never hear;
Nor will He to those lips attend
Whose prayers are not sincere.

—John Burton.

A Story for the Children

"ALL MEN—"

"All men, all men," crooned Mey Ling, turning the globe before her, her fingers finding the blue sea spaces, the crooning and the thought with it easing just a little a hurt feeling in her heart, "all men about the four seas—" Her little hands froze upon the globe as the shop door opened.

"How much is that toy monkey in the window, the one hanging on to the red cord?" Ben's gaze was so fixed on the monkey that he did not notice who was in the shop, he only knew it was somebody. But at the silence he turned, "You?"

Mey Ling noddod. She said slowly, "B-en."

"Say, this is your dad's shop, is this where you live?" Mey Ling nodded towards a door at the rear of the shop room, her short thick hair whisking about her neck. "And you're mad with me," Ben stepped nearer, his grin friendly, if mischievous. "I did tease you in the school yard, I did call you 'little Chink,' and you are little and you are a Chi—Chinese. But I didn't think the others would take it up, run after you." Mey Ling stood still, two bright tears in the corners of her black, black eyes.

"How much," he asked again.

"Ten cents."

Ben ran his hands into his pockets: a whistle, a piece of red cord, two pennies, a silver quarter. "Here you are," he laid the quarter upon the counter. "You can sell it?"

Mey Ling stepped gravely across to the window. She wrapped the monkey in soft tissue paper, put it in a small bag, placed the package before Ben. Ben held out his quarter. "Say, I—I didn't mean to tease," he blurted. "I think you are cute."

"C-cute,—it means?"

"Well, sort of nice . . . Didn't I hear you singing something when I came in?" Mey Ling nodded. She held her small shoulders stiff as she slipped behind the corner to the cash box. "Mad still?" asked Ben of himself, he didn't want her to be mad, he was thinking what he could say or do when a street car clanged up the street, the late light flashed from the windows into his eyes and blinking and rubbing he forgot everything else for the moment. When he turned to get his change not a sign of thick black hair and black eyes showed above the counter. "Hey there," Ben called. Not a sound. "Hey!" Was that what she had done to pay him back—run off, no change? Ben ran towards that door leading back into the house. He passed the counter. There was a queer, subdued scuffling back there. A squat vase on its side rolled a little. Two little felt clad feet kicked out, two round legs were coming into sight. With a whoop Ben caught the two feet, set Mey Ling topside up, as she herself would have expressed it. "Fell in? Too bad. Now you don't care, the vase is all right, you're all right."

"Here's your change," Mey Ling quavered, she still held it tight in her clenched fist. "And I thank, thank you." Ben knew Mey Ling was thanking for the deed, not for the money.

"Thank you," cried Ben. "And I won't tease you any more. I won't let anybody tease you. I just didn't think. Coming to school Monday?"

Ben laughed as he slammed the door. He went whistling down the street. Mey Ling's firm little hands were again upon the globe, seeking out the blue sea spaces. "All men about the four seas," she sang, "all men about the four seas are brothers." By Lucy Meacham Thurston in M. P.-Recorder.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

NEW YEAR'S THOUGHTS.

Let us walk softly, friends;
For strange paths lie before us all untrod,
The New Year, spotless from the hand of
God,
Is thine and mine, O friend.

Let us walk straightly, friend;
Forget the crooked paths behind us now,
Press on with steadier purpose on our brow,
To better deed, O friend.

Let us walk gladly, friend;
Perchance some greater good than we have
known
Is waiting for us, or some fair hope flown
Shall yet return, O friend.

Let us walk kindly, friend;
We cannot tell how long this life shall last,
How soon these precious years be overpast;
Let love walk with us, friend.

Let us walk quickly, friend;
Work with our might while lasts our little
stay,
And help some halting comrade on the way;
And may God guide us, friend.

—Lillian Gray.

(From "Church Management")

TEN ROYAL RESOLUTIONS.

I will study the language of goodness and refuse to use words that bite and tones that crush.

I will practice patience at home lest my testy temper break thru and disgrace me unexpectedly.

I will remember that my neighbors have troubles enough to carry without loading mine onto them.

I will excuse others' faults and failures as often as I expect others to be lenient with mine.

I will cure criticism with commendation, close up against gossip and build healthy loves by service.

I will be a friend under trying tests and wear everywhere a good-will face unchilled by aloofness.

I will gloat over gains never but amass only to enrich others and so gain a wealthy heart.

I will love boys and girls so that old age will not find me soured and stiff but fresh and free.

I will gladden my name by smiling out loud on every fair occasion and by looking optimistically.

I will pray frequently, think good things, believe in men, and so do a full day's work without fear or favor.

—Christian F. Reisner,
Minister Broadway Tabernacle,
New York City.

THE HOPE THAT MAKES LIFE WORTH WHILE.

"The hope which is laid up for you in heaven."—I Col. 1:15.

There are some who deny that they have any such hope. They tell us that they do not believe in a hereafter. But if I did not believe in a hereafter, life to me would be a tragic thing.

When I was in college I had a student friend who was such a doubter. Later, however, he was converted to the Christian hope. In a letter written shortly after his conversion, he said: "In my

life I have been a close student of religious things. I have sounded the depths of scepticism and unbelief. I have stood with longing eyes upon the shores of the sea of doubt, but that sea was an abyss of gloom. Over it hung the clouds of despair and settled the darkness of eternal night. No stars twinkled there, no voice was heard. The saddest thing in the world is doubt. Man is framed for an immortal hope. Such a hope gives value and dignity to life and illuminates the world with

"The golden lightning
Of the sunken sun."

These words of my friend made such a profound impression upon me, that I put them away in my memory and have carried them there ever since. Indeed, the saddest thing in the world is doubt. Man is framed for an immortal hope. It is the golden lightning of that hope, shedding its illuminating radiance over the trials and sorrows of this life, which give us courage for our pilgrim journey through this world. Take away that hope and life becomes a tragedy, the world a burying ground, and the countless multitudes of earth are left toiling and struggling on a pilgrimage of despair.

Take from me what you will; take away my health, take away every material possession; but let me keep this blessed hope. It is the one thing, above all others, which makes life worthwhile.

J. R. G.

HABITS WORTH FORMING.

CHRISTIAN ENDEAVOR TOPIC FOR JAN. 5, 1936

Scripture: I Timothy 4:8-16.

(Consecration Meeting.)

Daily Bible Readings.

Mon.—Habit of church-going. Luke 4:16.

Tues.—Habit of daily prayer. Dan. 6:10.

Wed.—Habit of high thinking. Col. 3:1-4.

Thurs.—Habit of good-will. Col. 3:12-17.

Fri.—Habit of trusting God. Mat. 6:24-34.

Sat.—Habit of the peaceful life. Rom. 14:16-19.

Instrumental Prelude—"O Master, Let Me Walk With Thee."

Call to Worship—"The Lord is in His holy temple; Let all the earth keep silence before Him."

Hymn: "Come, Thou Almighty King."

Prayer.

Hymn: "I Would Be True."

Announcement of Topic—Scripture.

Leader's Talk—"Habits—Good and Bad."

For Discussion—"Habits Worth Forming."

1. Habit of churchgoing—Let all the young people resolve that this year they will be loyal to their church through attendance at the worship services. The habit of church attendance makes possible the fellowship that helps to build strong character.

Is there a danger that church-going may become "merely a habit?"

2. Habit of keeping the quiet hour.—If Jesus Christ, the Son of God, needed to go to his Father for guidance and strength, how much more do we need to commune with Him. Young People who make it the rule of their life to pray and read the Bible at least fifteen minutes a day will find their life greatly enriched and God-inspired.

What do you think would be the effect on your society if every member were a loyal comrade of the quiet hour?

3. Habit of following the example of Christ.—Discover the habits of Christ, and follow His example of courage, love, friendliness, humility, obedience to God, helping others.

What do you think would be the effect on your society, if for one week every member asked himself the question, "What would Jesus do if He were in my place," and then did what he thought Jesus would do?

Period of Directed Prayer—

1. Ask God to help us cultivate good habits.
2. Thank God for the power to discriminate between good and bad habits.

3. Thank God for Jesus Christ, our perfect Example.

Hymn: "I Need Thee Every Hour."

Benediction.

MRS. W. B. W.

SIGNS OF GROWING BROTHERHOOD.

CHRISTIAN ENDEAVOR TOPIC FOR JAN. 12, 1936.

Scripture: I John 2:9-11; 3:17, 18.

Mon.—Sons of One Father. Prov. 22:2.

Tues.—Basis of brotherhood. Acts 17:23-28.

Wed.—Brotherly help. Luke 10:30-37.

Thurs.—The Christian Attitude. Rom. 15:1-3.

Fri.—Care for the children. Mat. 19:13-15.

Sat.—When Christ shall reign. Isa. 2:1-5.

The Kingdom of God as Jesus pictured it was founded on the Fatherhood of God and the brotherhood of men. The many parables of Christ give concrete expression to this shining ideal of brotherhood. The complete expression of love and brotherhood in all walks of life will transform the kingdom of this world into the Kingdom of our Lord and His Christ.

Many enemies of brotherhood are evident. The hounds of racial and religious intolerance lift their ugly faces and voices. Selfishness and human pride break the sanctity of holy places. Lack of personal regeneration, lack of loyalty to the authority of Christ impede the desired progress in brotherhood. Jealousy among churches may furnish enough friction to slow down the wheels of progressive brotherhood.

Nevertheless, there are signs of growing brotherhood. There are positive signs of growing brotherhood among churches and denominations. Concrete expression is being given through various types of Federations. There are definite indications of progress toward Christian unity. The all but universal desire for Christian unity is the most trustworthy guarantee of its realization. One may also note with satisfaction the signs of growing brotherhood between races and nations.

Progress has been made, but the ideal has not been attained. We may be firmly reminded that the Kingdom of God cannot be established among men until it is first established within men. There can be no true unity or brotherhood of mankind until we are first united in Christ.

MRS. W. B. W.

THE LITTLE THINGS.

Lord, give us strength to bear the little things:
The fancied slurs, the slights that mar the day,
The dancing shadows down the sunlit way,
Lord, give us strength to bear the little things!

Lord, give us strength to bear the little things:
When dark hours come, when fear would grip the heart,

Lo, thou art near, of our own lives a part;
But we need strength to bear the little things!

Lord, give us strength to bear the little things:
Teach us to rise above each petty wrong,
To give our foes a smile, and life a song,
To bear with grace and cheer the little things!

—Isabel Neill.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

A MOTHER'S SONG.

LESSON 1—JANUARY 5, 1936.

GOLDEN TEXT: "My Soul doth magnify the Lord And my spirit hath rejoiced in God my Saviour."—Luke 1:46, 47.

What a rich feast there is in store for those who study the Sunday School lessons for the next six months! For we are to have our lessons for the period from the gospel according to Luke, and that spells opportunity and privilege with capital letters. So far as the writer of these notes is concerned, if someone should give him his choice of keeping only one book of the entire Bible, he would quickly and unhesitatingly choose Luke's Gospel. And there are many others who feel the same way about the matter. In any event, those who come to these lessons with an open and eager mind, and a responsive and obedient heart, are going to have their lives greatly enriched and blessed. And they ought to find their consecration deepened. For as in this book we find "Jesus Meeting Human Needs"—the title of the lessons in general—we ought to enlist with Him in meeting human needs today.

Something About the Author.

A word or two about the author of the Gospel according to Luke is in order. He was Luke, a Greek physician, the only Gentile writer of the New Testament, and with the possible exception of the author of the book of Job, the only Gentile writer in the entire Bible. Paul refers to him as "the beloved physician" and to him as a "fellow-worker." He was a man who had traveled widely—a man of culture, a man of high intelligence, a historian of the first order, a writer of beauty and power. He was a man of broad sympathies and of keen observation. It is quite certain that he never saw Christ in the flesh. We do not know, either, how or when Luke was converted to the Christian faith. But he was a man of fine Christian character and of Christ-like spirit. Thus it was the Holy Spirit selected him to preserve in permanent record the words and works of Jesus. Anyone who reads this gospel knows that Luke was moved by the Holy Spirit.

Something About the Book Itself.

There are several distinguishing characteristics about the gospel of Luke. 1. It emphasizes more than any other gospel the subject of prayer, both by the example of Jesus and by his teachings on the subject. 2. It is the gospel of Womanhood. The words meaning wife, widow, and young girl appear here more often than in any other gospel. 3. It is the gospel of the poor. Luke is the friend of the poor and the underprivileged. He is a great humanitarian. 4. Luke is the most literary gospel. Prof. Plummer refers to the writer as the "most versatile of all the New Testament writers. 5. The Gospel of Luke is "the Gospel for the world." As one writer has said "As Paul led the people of the Lord out of the bondage of the law into the enjoyment of gospel liberty, so did Luke raise sacred history from the standpoint of Israelitish nationality to the higher and holier ground of universal humanity." 6. The gospel of Luke is the only one of the Synoptic gospels which refers to Christ as "Saviour."

Something About Today's Lesson.

Today's lesson covers the entire first chapter of the Gospel of Luke, eighty verses. There is too much material to be embodied in Notes in these columns. But the whole chapter should be read, not only with the head but with the heart. Indeed unless one comes to this chapter with a rever-

ent and responsive heart, he cannot understand it. There is the story, for instance of that priest and his wife, righteous and reverent people, well advanced in years, and childless, to whom it was revealed that they should have a son, a son who should have the privilege and honor of preparing the way for the Christ himself. The awe and the joy with which this news was received, the prayer and praise which it evoked, are told by Luke in prose and poetry that warm the heart and quicken the spirit.

And then there is that beautiful story of how God made known to Mary through the angel Gabriel, that she was to be the mother of Jesus, God's Anointed, the Annunciation as we call it. One wonders if Luke did not get that story direct from Mary herself, so intimate are the details and so sympathetic is the treatment of it. Read that story sometime when you are alone, and when things are quiet. Try to imagine how that young woman of godly character and humble spirit must have felt when it was made known to her that she was to be the mother of God's Son, Jesus the Saviour. No wonder she burst forth in inspired song that has become immortal. No wonder the church early set to music her words, and that today after nineteen centuries thousands will sing the "Magnificat." And whether the words came spontaneously at the instant, or whether they were composed in more leisurely fashion, there lies back of them the piety and the faith of this humble Galilean peasant girl, a knowledge of the sacred writings of her people, made familiar by constant repetition, and dear to all pious souls by use in devotions. This Magnificat is the printed lesson for today, and every line teems with high emotion and aspiration.

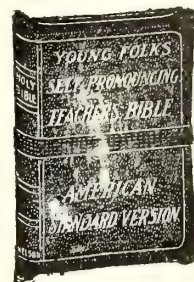
There is the story too, of the visit of Mary to Elizabeth. What a bond of intimacy there was between them, beyond the ties of blood and kinship. Here again, perhaps only Luke, a physician could have first secured, and then put into such exquisite language, the intimate details of this story. Perhaps it is asking too much of modern men to understand these stories. But one can be sure that every woman of tender sensibilities and especially of Christian character can find in these stories that which touches and thrills her soul.

More specifically in the Magnificat, or the Mother's Song of today's lesson, Mary praises the Lord, rejoicing in the fact that God had chosen her, an humble maiden, to be the mother of Jesus, His Son. She lauds his power and his mercy. She tells how he puts to rout those who are proud and haughty, and yet how near He is to those who are poor and humble. She recounts how God has thus fulfilled his early promise to Abraham, and in giving His Son had blessed His people forever. The words of the Magnificat are in poetic form. They are addressed to the sentiments and the imagination as well as to the intellect. They are the expression of a pure soul, speaking under the inspiration of the spirit of God, out of a great experience of life. They are also prophetic of the new womanhood which should find its highest expression in the transforming touch of Christ.

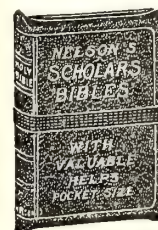
Here in America persecution and danger are rapidly driving Jew, Catholic and Protestant together. We have more and more in common. We are realizing that religion is on trial for its life. We face a fight for existence. We of different faiths must stand together or we shall all fail. The fascist brown international founded by Rosenberg in Germany is a far greater menace than the communist international. This new religion based on pagan tradition and pagantry, endangers all genuine religion. We must awake to the irreconcilable conflict between a totalitarian state and God in heaven.—Dr. W. J. Sherman (a Methodist of Oakland, Cal.)

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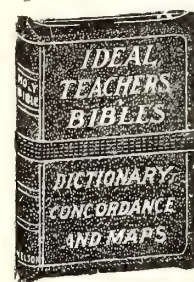
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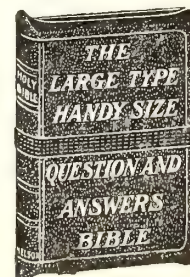
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MONDAY.

"AT THE GATE."

"All this availeth me nothing, so long as I see Mordecai, the Jew, sitting at the gate."—Esther 5:9-14.

All of Haaman's wealth and pomp and glory availed him nothing so long as Mordecai refused to do obeisance to him.

We are at a gate also. We are at the gate of a new year. The errors and sins of the past will counterbalance a world of blessings awaiting us in the new year. Some wretched envy or jealousy will over-cast our skies which otherwise might sparkle with sunshine.

Haaman was miserable through lack of love. He was all for self, nothing for others. Pride ruled his will. There was no room for God in his soul. It is no wonder that he was hanged on the gallows which he had built for another. That was the ultimate. We all reap what we sow.

Let us take stock of the past and beg forgiveness for all that we have done wrong and forget it, for God forgets when He forgives; and let us also take stock of ourselves for the new year and enter upon it in love, "discreetly and in the fear of God."

Prayer—Forgive us, O Lord, of all our sins. Fill our hearts with love, abolish ill thoughts and hatred and jealousy from us, and make us Thy servants in this world to shed love and goodwill always to others. 'This we ask for Jesus' sake.—Amen.

TUESDAY.

"QUESTION THE PAST."

"Ask now of the days that are past."—Deut. 4:32-40.

Moses, at the close of his life, bade his people look backward over the way that the Lord had led them, see how good He had been to them, how strongly He had defended them, how constantly He had loved them, and after this survey he bade them resolve that through all the future they would obey this Father-God, and walk in His ways.

Such a review of the past year may well be made by every one of us. We shall see how kind the Lord has been to us, how mercifully He has overlooked our sins, and what hopes He has set before us for the future.

This is Old-Year's Day. Has it been a hard year in our lives? God has not been hard. His love has been around us all the way. We may not recognize the happiness He is preparing for us, but we may be sure that it will reach us in His good time.

Prayer—With each year of our lives, our dear Father, we see more and more of Thy beneficence. We make this last day of the year a Thanksgiving Day. Glory and praise to the Father, the Son and the Holy Spirit!—Amen.

AMOS R. WELLS.

WEDNESDAY.

"VOWS FULFILLED."

"When thou shalt vow a vow unto Jehovah thy God, thou shalt not be slack to pay it."—Deut. 23:19-25.

A vow is a sacred thing, whether it is made to man or God. A vow is a projection of ourselves

into the future. A vow is a pledge of honor. If it is paid, our honor is verified; if it is unpaid, our honor is falsified, degraded. An unfulfilled vow puts our soul to shame before the universe.

Vows do not admit postponement. As soon as they are made, the paying of them should begin. We cannot postpone breathing, and a vow is part of our breathing. Postponement implies unwillingness, grudging, and a vow should be eager, born of our longing desire.

Prayer—We will make more vows to Thee, O God, to Thee who hast made so many promises to us. Help us to pay our vows for Jesus' sake.—Amen.

AMOS R. WELLS.

THURSDAY.

"EMPOWERING FORCE."

"That ye may know . . . what is the exceeding greatness of His power toward us who believe, according to the working of His mighty power."—Eph. 1:18, 19.

To think superficially, to feel indifferently, to resolve languidly, to perform little, to talk about serious things with shallow glibness, if there be no dread of the judgment and no burning sin, if the depths of the soul are not stirred, nor the currents of life checked by divine sacrifice, life is very small and colorless indeed.

There is a force at work in the Christian heart which does not straighten or enfeeble him, but which empowers him "according to the working of His mighty power." That force is God.

Prayer—Our Father, we pray for the baptism of the Holy Spirit upon us that we may know that power of His, dwelling within us, now and forever. In Christ's name we ask it.—Amen.

FRIDAY.

"GRACE AND POWER."

"Stephen full of grace and power, wrought great wonders and signs among the people."—Acts 6:1-15.

It is never enough to have power in Christian work—or any kind of work, for that matter. We must have grace with the power. Power compels but grace attracts. Power is of God's almightiness, but grace is of God's love. Power is of the Father but grace is of the Son.

Power is of the lightning, but grace is of the sunshine. Power is of the cataract, but grace is of the rain. Power awes, but grace melts and soothes and wins.

Stephen's great wonders sprang from his power, but his signs sprang from his grace. The holy spirit in our hearts will give us both. He will force men's will and He will win men's affection. We need both of them in our natures.

Prayer—And we can have both of them in our natures, if we have Thee, O God, O Christ. Thou wilt empower and Thou wilt beautify. Thou wilt be the trunk of our tree of life and Thou wilt be its entrancing blossoms and fragrance and fruit.—Amen.

AMOS R. WELLS.

SATURDAY.

"CUSTOMARY RELIGION."

"He entered as his custom was, into the synagogue on the Sabbath day, and stood up to read."—Luke 4:16-21.

Our Lord, who founded the church, was a regular church-goer. Our Lord, who was perfect, felt the need of regular religion.

And if He, how surely we! How we weaken ourselves by depriving ourselves of spiritual food! What misery we expose ourselves to when we deprive ourselves of the comfort of the church! What discipline we lack when we are careless in church-going!

The Sabbath is God's day. The church is God's house. Church people are God's people. When we neglect the Sabbath and the church and God's people we are perilously near to neglecting God himself. Practice makes perfect. We can not expect the perfection which God requires of us without practice. Church-going is not Puritanism, it is true modernism. It is the spirit of manufacture, of industry and commerce. If we want results, we must do the things that tend toward the results.

Prayer—We love Thy Church, O God, the house of Thine abode. The more familiar we become with religious customs, the more we love them. And the more we love them, the more we love Thee.—Amen.

AMOS R. WELLS.

SUNDAY.

"TOO PROUD TO WORK."

"Next unto them the Tekoites repaired; but their nobles put not their necks to the work."—Neh. 3:1-5.

What scorn would Amos, the farmer-prophet of Tekoa, have heaped upon those Tekoite nobles who were too proud to join their villagers in Nehemiah's great task of rebuilding the wall of Jerusalem! They missed their great chance at real nobility. They passed over to the common people the task which made them uncommon, and themselves were lowered to the rank of the common crowd in their stead.

For noble work is the true rank. Whatever may be your station, you are of the upper class only as you are doing the Lord's work for Him. If you shirk it, you are down among the rabble.

Those Tekoite nobles held their necks too high to bend them beneath the burdens of the Holy City. The bearers of those stones held their heads the higher through all time thereafter.

Prayer—May we know, O Thou who worked from the beginning, Thou the Master Workman of the ages, what belongs to real honor. May we rejoice to toil with Thee at the lowest task.—Amen.

AMOS R. WELLS.

THE MAN AND THE HOUR.

I like to think of St. Paul when, on the Damascus road, he faced up to the challenge of his hour. "Lord," he exclaimed, in perfect readiness to accept the challenge, "what wouldst thou have me to do?" I like to think of Luther on the way to Worms, "I will go to Worms though every tile were a devil"; of Polycarp, who, offered the choice of freedom or the stake, exclaimed, "Four-score years and six have I served him . . . How, then, can I speak evil of my Saviour?" of Sydney Moore, the schoolmaster of whom I have just told you, who, facing his school on the first Sunday night after losing his only son, declared to his boys, "To me to live is Christ"; and of tens of thousands of nameless Christian heroes who have faced with high courage the hour, recognizing in it the very moment for which they came.—*Christian Advocate* (England).

A professor of the University of Minnesota tells the difference between a university and an asylum: "You have to show improvement to get out of the asylum."—*Blue and White*.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE GENIUS OF THE CHRISTIAN CHURCH.

By JOHN G. TRUITT.

(An Anniversary Sermon preached on the occasion of the celebration of the 75th anniversary of the Suffolk Christian Church, by the sixth [W. B. Wellons, J. T. Whitley, W. T. Walker, W. W. Staley, H. S. Hardcastle, John G. Truitt] pastor of the church.)

"According to the mighty working of His power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principalities and power, and might, and dominion, and every name that is named not only in this world, but also in that which is to come; and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. 1:19-23.

The church is out of the mighty power of God. We have not fathomed the depth, nor measured the greatness of the church of Christ Jesus. It is according to the mighty working of God's power, like the creation of the universe, or the operation of its immutable laws. It is wrought in Christ Jesus when God raised him from the dead, and set him at his own right hand, above all principalities, power, might, and dominion, and every name that is named either in this world or the world to come. For the church there is no going back. In the solemn hour of the dawn of a new dispensation Jesus said: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." And the inspired apostle Paul says of him, "He is the head of the body, the church." He says of himself after the resurrection, "All power is given unto me in heaven and in earth." Again the Scriptures say: "Christ loved the church, and gave himself for it, that he might present it to himself, a glorious church without spot and without wrinkle." (Eph. 5:25). The church moves by the power of God. Mortal man may be too little of soul, or short of sight to see it, but nevertheless the church moves on to be crowned at last the eternal bride of the eternal Christ.

It has come down across the centuries, and out across the continents conquering, and to conquer; overcoming the frailties of its human membership, the mistakes of its mortal machinery, and the darts of its ever-present foes. The other day I watched one of our boys on the football field take the ball out of the air from the kick-off and with power, precision, swiftness and persistence, and the help of alert team-mates, take that ball all the way, zig-zagging in and out, in and out, back here, up there, across, forward, across again and ever forward, until at last through the whole field he flew with his precious victory! The church will more than do that. It will have its times of adversity and difficulty, but it is not a human institution, but one wrought out of the power of God in the person of Christ Jesus.

The history of the church is the miracle of the ages. Jesus, and a small group of average men and a few good women, from the common walks of life, in a little land in an out-of-the-way place of the world began a movement that has affected all histories written since that day. Their leader was killed, crucified on Calvary. And the little band went into hiding,—behind closed doors for fear of the Jews. The resurrected Lord came and calmed their fears, kindled their faith, and called

them to prayer. Pentecostal power fell upon them, and they arose to win in a single day three thousand souls,—and many of their converts must have been those who helped to make Calvary! Stephen re-echoed the Lord's prayer of forgiveness in the first martyrdom, and Saul of Tarsus was stung to the very quick. On the road to Damascus with material power enough, if such thing were possible, to make short end of the infant church, Paul was enveloped in a light that "was never on land or sea" and one of the most outstanding young men of his day, or any day as to that matter, was sent on his way to preach the Gospel of love, and forgiveness before kings and principalities, and to suffer anything for the sake of his Saviour.

There is not time to speak of the coming of the church across the ages. What a record it is! From Calvary to the tomb. From behind closed doors to Pentecost. From Pentecost to the trade routes of both land and sea, and from the trade routes to dungeons, persecutions, and the wholesale martyrdoms of its members. Out of dungeons into still greater daring, until it entered many of the throne-rooms of the earth. Then mistaking the meaning of its own power it wrought its great apostasy by substituting pride for humility, and power for personal goodness. In the darkness of that day many monasteries housed real saints of God, thinking God's thoughts after him until there blossomed forth a new learning, a new literature, a new emphasis on schools, and scholarship. Results, the printing press, and a page worth printing; and a burning desire to see what lay beyond the unseen shores of the seven seas! A new day hammered at the hearts and heads of men, just as we feel even now the force of a new day in the history of the world.

Out of this desire to see unseen shores came America, and out of the desire to worship God in the freedom wrought by the power of the printing press came our forefathers to this New Land. An altar was made among the trees, and the Book was opened, and God was worshipped. And the finest institutions, hopes, and dreams that ever found their way to our shores were born. In such a liberty and freedom old ties could not hold, and a new government was wrought out in the birth-pangs of a new nation, and a new liberty in worship was inevitable. It was while church leaders were still holding to come of the rules and restraints of the Old World that the thoroughly and completely American church of which you and I are a part was born.

The denomination of which you are a part,—the Christian Church wing of it,—was sixty-six years old when the local church of which you are a member was organized. Brother W. E. MacClenny, a deacon of this church, and a well-known historian and author, will give you a history of this church at our services this afternoon, which eliminates the need of my taking your time with it now; but I do wish to speak of the genius of our church. It will explain some matters which at times we are prone to overlook. Liberty in Christ Jesus is a fundamental concept of our Church. There is a sense in which we do not feel that our church is ours, but that it is Christ's. So the Five Cardinal Principles of our Church are:

I. *The Lord Jesus Christ is the only head of our Church.* This is in keeping with the Scriptures concerning the church. Our text clearly indicates that God "gave him to be the head over all things to the church which is his body." And

in Col. 1:18, "He is the head of the body, the church." Matt. 23:8, "One is your Master, even Christ, and all ye are brethren." When the founder of the Suffolk Christian Church, Rev. William Brock Wellons, D. D., was president of the Southeast Convention, in an address delivered before the North Carolina and Virginia Conference (Continued on page 14.)

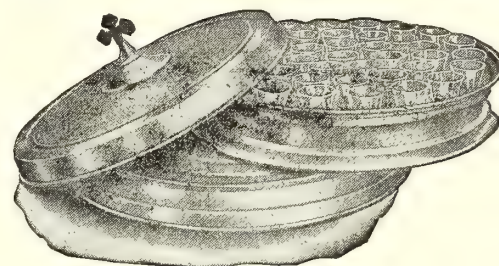
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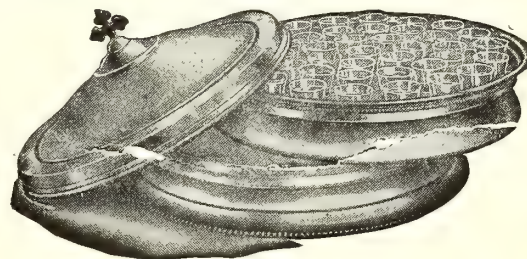
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THE CHRISTIAN SUN

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PREPARATION FOR CHRIST.

(Continued from page 2.)

it will, and the ideal develops into practice, it will be a great advance towards making ready for the Lord a people prepared for Him.

But we must remember that it is not only over the present area of Christendom that Christ is coming to reign, but over all the earth. In western lands the spirit of Christ, though not always recognized as such, has caught hold, and is slowly working God's purpose out; but there are great tracts and masses into which that spirit has not yet found an entrance, though almost everywhere it is knocking at the door; and it is the mission of the Christian Church to spread the spirit of Christ in those dark regions; it has done it before, and it must do it again. We must take a wider view of Christian missions than merely the conversion of individual heathen, though that is no small part or unimportant part of their work. The ultimate object is to instill the spirit of Christ into a nation or a country. It will be a long process, as it always has been. We ourselves are hardly yet a Christian nation; it is that sorrowful fact which tempts Mr. Gandhi and others like him to say that they can admire Christ but they cannot admire Christians. But the progress and success are not to be measured by the conversion of so many Hindus, Brahmins, and Kaffirs to the Christian faith; these might almost be called for the time being the by-product of missionary work; we cannot estimate the value of Christian missions by being told how many Japanese have publicly embraced the Christian religion in twelve months or ten years; the real test is how far the Christian spirit is slowly saturating into the minds of the Japanese, or any other, nation. Are they gradually being prepared to receive Christ? Captious critics have amused themselves by calculating how many hundreds or thousands of pounds it costs to convert one Hindu; but they take no account of how many thousands or millions of Hindus are being made to think, and to think, and to think with increasing sympathy, and are examining now for themselves the spirit of Christ.

I am one of those who are ready to believe that the open acceptance of Christ by these great nations may come some day with startling suddenness, and be a more rapid development than any that has been in the past. Hitherto, nations, including ourselves, have been slowly moving, by way of experiment, towards the adoption of a system that has been long taught, but never tried, and even now is being accepted only nervously and piecemeal; but if we are bold in our advances and true to our position these other peoples will have before them, not an experiment, but an experience of what the spirit of Christ has done for the foremost nations of the world; and they will be the more quickly ready to adopt it for themselves.—*Canon Walter Jenks in Scottish Guardian.*

THE SUN'S PULPIT.

(Continued from page 13.)

ence he said, "Let it be understood at the commencement of my labors in this direction, that the Convention has not assumed to clothe its presiding officer with any authority to lord over others, but sends him forth to the brethren as a counsellor and adviser. Every elder upon this floor is his equal in power and authority." The preachers in our church have never been given authority to lord it over others, neither among themselves nor among the laity. It was never intended that our pulpit should serve as any man's conscience, nor be any man's judge.

II. *Christian is a sufficient name for the Church.* This principle was placed as one of the

cardinal ones with no thought of antagonizing any other name by which Christians are called. It was thought that it was sufficient that followers of Christ should be called Christians. And it would seem that more and more we are calling all churches Christian Churches until the expression the Christian church is now well nigh universal. It was not so 141 years ago when our church was founded. It was a prophetic step. "Wherefore God hath highly exalted him, and given him a name which above every name, that at the name of Jesus every knee should bow."

"I know of lands that are sunk in shame,
Of hearts that faint and tire;
I know a Name, a Name, a Name,
That can set those lands on fire.
Its sound is a brand, its letter flame,
I know a Name, a Name, a Name,
That will set those lands on fire."

And so it was that the Rev. Rice Haggard, arising at the first Conference held at the Lebanon Church, Surry County, Virginia, standing with a copy of the New Testament Scriptures in his hand, said: "This is a sufficient rule of faith and practice, and by it we are told that the disciples were called Christians, and I move that henceforth and forever the followers of Christ be known as Christians only."

III. *The Holy Bible is a sufficient rule of faith and practice.* Following the spirit of the new-found liberty in Christ Jesus, as a result of the opening of the Bible in the language of the people, and for all people, man-made creeds became less and less necessary for the spiritual edification of the people, and it was a perfectly American thing to do to lay aside all creeds and take the Bible only as our rule of faith and practice. Again that is not to say that the work of the church from Nicea to Westminster is to be abro-

gated, or belittled,—on the contrary what the church fathers did opened the way for the blessings of the open Book in the language of the people so the authority of the priest who only had the Bible to read and study became less and less. The people in the pew, on the street, on the frontier, in the home had a copy of the Scriptures for themselves, and by our fathers it was believed that the Holy Spirit would illuminate the open page for the plain men so that he could take the Bible for his own rule of practice.

IV. *Christian character is a sufficient test of fellowship, and church membership.* No other test than that of being a Christian man, or woman, boy or girl is needed for our fellowship. You are not asked what creeds you believe, what forms you follow, nor what is the method or manner of your worship. Is a godly life your aim, and Christian character your goal, then here is the hand of Christian fellowship. It is not at all claimed that members of our church measure up any better toward living that ideal than those of any other communions, but that is their only test for full fellowship, and membership.

V. *The right of private judgment and the liberty of conscience is a right and privilege that should be accorded to and exercised by all.* The Christian church does not set itself up to judge any man. "In essentials, unity; in non-essentials, liberty; and in all things, charity." People sometimes wonder why certain pulpits do not attack specific social matters on which there is honest difference of opinion, but may they not find their answer just here? The preacher is not a sheriff, but a prophet; the pulpit is not a prison, but a watchtower; and a pastor is a shepherd of the whole flock, honor-bound to impartially preach the sacred Word of God, and minister it in love and mercy to the whole people. Our church holds

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13 And leaving Náz'a-réth, he came and dwelt in Cá-pér'na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lim: 14 That it might be fulfilled	A.D. 31. CHAP. 4. Isa. 9. 1, 2.	934 CHAPTER 5. 3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc. AND seeing the multitudes; he went up into a moun-
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15 ^k The land of Záb'u-lon, and the land of Néph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gén'tiles;	A. D. 31. Isa. 9. 1, 2. Isa. 42. 7. Luke 2. 22. Mark 1. 14.	2 And he opened his mouth, and taught them, saying, 3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
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that "private judgment" is your own precious right, and that "liberty of conscience" is your own sacred privilege. Not even the minister has the right to tamper with it. His is to point the way to God, use what persuasion he may have, and yours to accept the truth as you see it in Christ Jesus.

It has been a dream, hope, and prayer of the Christian Church for the union of the followers of Christ. Their dream comes more and more true, both in spirit and in actual practice. Bickerings, bitings between denominations fast are going the way of all flesh, and more and more the final prayer of Jesus "that they may all be one" is being answered. Witness the coming together of two great groups such as our own and the great Congregational Churches. May nothing of value be lost but much of increasingly rich blessings be gained for all. With each one doing our part great good will be the result, for none of the great and worthy traditions of the fathers will suffer, but rather be enhanced, and the history to each wing of our church will be the pride of us all.

In conclusion, my brethren, let us give thanks to almighty God for the great way in which he has led us. And let us humbly come before him, imploring his wisdom, leadership and guidance for the future. May we never forget the blight of sin, the power of the cross, and the glory of the Gospel which we preach. I cannot refrain from paying tribute to my recent predecessors, in concluding my message. This church is today a monument to the Rev. Dr. W. W. Staley. Thousands rise up to call him blessed. And our hearts are also strangely warm today in love and admiration for his successor the Rev. H. S. Hardcastle, who worked so happily with him, and built so lastingly and permanently upon the foundations so firmly laid by his saintly predecessor. To them the name of Jesus was above every name, head over all things to the church, and they strove out of the sincerity of their souls to serve him in absolute devotion. May we follow the challenge laid down to us by them in Christ Jesus.

OBITUARIES.

Mrs. J. H. Brooks — Mrs. W. H. Carroll

An appraisal of a long, busy, useful and abundant life in a few brief paragraphs is impossible. And one is very conscious of his own limitations and of the inadequacy of his word technique when he endeavors to interpret a life full of content.

How gracious was Mrs. Brooks! Her presence was a benediction. After years of service to her home and her church she was called upon to endure sorrow and pain, and she did so with the courage of a Christian soldier and with the patience of a follower of the Lamb.

It is good that such women are. Who can estimate their value or calculate their contribution to the sum total of life? From them radiate waves of human charitableness and Christian love which will be picked up for many a year by despairing hearts and hopeless souls. Such a woman was Mrs. Brooks. One of a family which has given abundantly in economic, political and spiritual leadership Mrs. Brooks contributed her part in ways of gentleness and peace, faith, hope and love.

In her church Mrs. Brooks rendered distinctive service as a teacher in the Sunday school and through her consecrated interest in, and labors for, the cause of Missions. The measure of her capacities and abilities in these fields is revealed by the deep affection and profound respect in which she is remembered by those whom she taught and with whom she worked. "She being dead yet speaketh."

Mrs. Brooks lifted up and kept unspotted the standard of a Christian life. She maintained the finest traditions of Christian womanhood and motherhood and was ever the humble handmaid of her Lord. To Him her doctrination was complete and with Him she walked so closely her counsels were wise and her fellowship spiritual.

Mrs. Brooks' personality was engaging in its sympathetic breadth, her services were high and devoted, her life was effective and noble.

Mrs. W. H. Carroll witnessed the Victorian period but she was not Victorian. Mrs. Carroll lived through a period of deep prejudice and bitter enmities, and while she came to intimate and effective grips with the issues and problems out of which they were born and by which they were nurtured she kept herself remarkably free from them.

Living to see the terrific wounds of one war healed she lived to see her own son march off to another. It has been the lot of the women of her family to be ever mending armor.

In Mrs. Carroll strength and tact, force and charm, initiative and patience, zeal and tolerance, purposefulness and graciousness were combined in rare balance. Her weaknesses, which were few, were those of her time, her section and her station. Her endowments, which were many, were given to creative service for her fellowmen, her Church and her home.

Mrs. Carroll gave particularly high service to the causes of education and woman's suffrage in the realm of citizenship, and to Missions in the realm of the Church. In all of these her service was characterized by willingness to cooperate with her contemporaries and her superiors while retaining independence of judgment. Her fine courage was evidenced in that she supported causes and promoted movements when these causes and movements were unpopular.

Mrs. Carroll possessed a great faith and was therefore a great Christian, for whom to live was Christ. She pursued truth and sought justice, she followed after righteousness and walked in paths of constructive service.

She was endowed with a fine mind which through the years she cultured and disciplined. Carefully educated, well read, highly informed and widely traveled, Mrs. Carroll was capable of speaking to and writing upon the matters which interested her strong conviction and clarity.

This is written to the honor of these two women and to the glory of God.

J. H. LIGHTBOURNE, *Pastor.*

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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MARRIAGE

GREEN—CAVINNESS.

On October 19th, Miss Nellie Caviness and Mr. Thomas Green of Ramseur, N. C., were united by marriage by the writer at his home in Sanford. The living-room where the vows were taken was decorated with ivy, chrysanthemums and potted plants. Only a few friends witnessed the ceremony. The bride wore a becoming full ensemble with brown accessories.

Mrs. Green is a daughter of Mr. and Mrs. Ray Caviness. Mr. Green is a son of Rev. and Mrs. T. J. Green of Ramseur. After a brief wedding trip the young couple will make their home in the Parks Cross Roads community. Their

many friends will wish them much happiness.

T. E. WHITE.

FULP—MARSHALL.

On Thanksgiving Day, November 28th, 1935, Mr. James Fulp and Miss Gladys Marshall, both of the Salem Chapel community, were united in marriage by the writer in the presence of a few close friends.

The bride is the attractive daughter of Mr. and Mrs. C. M. Marshall. She was attired in a beautiful brown crepe dress with accessories to match.

The groom is the son of Mrs. Grace Fulp and holds a position with the Reynolds Tobacco Company in Winston-Salem. They are making their home with the groom's mother. Their many friends wish them much happiness.

D. M. SPENCE.

OBITUARIES

WELLBORN.

Thursday morning, November 13, 1935, Mrs. Charles H. Wellborn left "This

earthly house of her tabernacle" to enter the "Building of God, an house not made with hands, eternal in the Heavens."

She had for years been a faithful member of the Ramseur Christian Church, and was affiliated with all its organizations, cooperating in a real Christian way with her co-workers in every field of endeavor.

To her loved ones, we offer our deepest sympathy and assure them that "To live in the hearts we leave behind is not to die."

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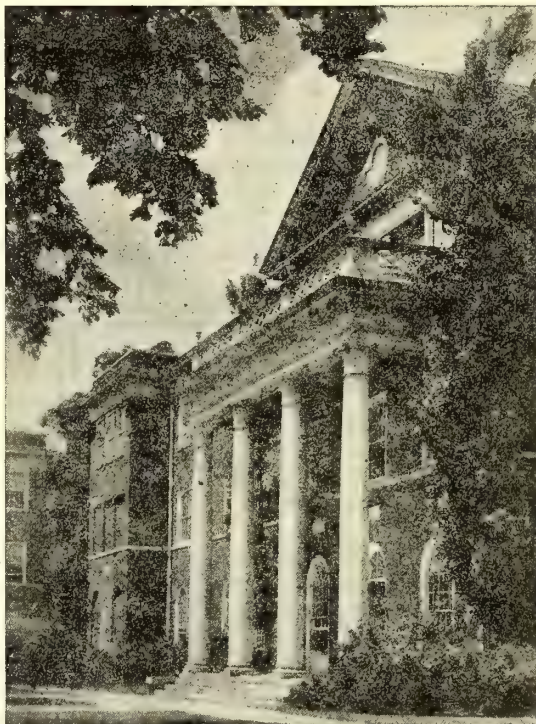
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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JANUARY, 9, 1936.

NUMBER 2.

.. THE SUN'S OBSERVATORY ..

Prohibition in West Virginia.—

A battle looms in the primary to be held in West Virginia next May. The Supreme Court has ruled that the Legislature can re-establish prohibition. Rev. B. E. Ewing, leader of the state's dry forces has declared that: "This decision will spur the dries to greater activity than anything else possibly could do, for they have a splendid chance within the next year or so to win back all they have lost by repeal."

Taxes on Pay-Rolls.—

Last August President Roosevelt signed the Federal Unemployment Tax Bill, remarking as he signed it: "If the Senate and House of Representatives had done nothing more than pass this bill, the session would be regarded as historic for all time." The tax becomes effective with the new year, beginning at 1% of total pay-roll. Theoretically, employers bear the entire burden, but in actual practice it will be an additional burden on the thrifty employee for the benefit of the one less able or less willing to carry his share.

"A Moral Obligation."—

Regardless of the Supreme Court's decision in the A. A. A. case, President Roosevelt is quoted as saying that he considers remuneration on farmers' contracts up to the present time a "moral obligation," which he will endeavor to find means of taking care of. Apparently the conclusion reached by him and his advisors was that the still-unexpired portions of contracts were dead, but that the government should make every effort to fulfill the contracts up to the present. Even the bitterest opponents of the agricultural program cannot fail to see the justness of Mr. Roosevelt's position.

A. A. A. Invalidated.—

That the A. A. A. was unconstitutional was not news to many people who had given serious consideration to the question. The decision of the Supreme Court, however, was none the less momentous because of this knowledge. In the South, especially, there had been built up around this agricultural program what might be called an artificial prosperity for the farmer. The court's decision, on its face, would seem a hard blow for these farmers to bear. The pity of the matter is that the administration should not have been more deliberate in the legislation that is asked for and that Congress did not pay more attention to the legality of the bills that it passed. The decision of the court will temporarily distress many of our farmers, but one cannot help but think that eventually the agricultural situation will be placed on a more stable foundation than it could ever have hoped for through this process of subsidization.

Pagans in America.—

While American missionaries are scattered to the four corners of the earth, there remains within

our borders a pagan nation of more than 45,000 who still worship their tribal gods. They are the Navajo Indians of Arizona, New Mexico and Utah. Rev. Frederick B. Howden, Episcopal Missionary Bishop of New Mexico, is quoted by the St. Louis *Globe-Democrat* as saying that this is "the most neglected area in the United States." This paper reminds one, however, that: "Their paganism cannot be ascribed to any lack of proselyting by the Christians, because since the sixteenth century they have been subjected to systematic campaigns of conversion." Nearly all other Indian tribes have become nominally Christian, but the Navajos have remained obdurate. Yet they cannot be called irreligious, because atheism and agnosticism are said to be unknown among them. Another interesting observation of Bishop Howden is that, "There are more Indians alive today in North America than when Columbus landed!" The Navajos are certainly on the increase today, for in 1869 they numbered only 9,000, while now, as stated above, there are over 45,000.

"The Bible Unveiled."—

A pamphlet bearing the above title is the contribution of one Hanns Obermeister to the advanced learning of the Hitler Empire. Herr Obermeister has discovered that the Holy Book is entirely the work of man, and a badly done and untrustworthy job at that! Its Jewish writers are branded as rogues and swindlers, and as for Jesus Christ, he never existed at all. Peter, Paul, and the other apostles, were also products of someone's fertile imagination. After careful consideration, he arrives at the conclusion that "there is no original sin; man needs no redeemer, and there is no hell fire. "Thereby agreeing," says a contemporary religious magazine, "with some of our own Modernists who do not consider themselves pagans." The pamphlet traces the origin of the Hebrew religion to the Egyptians, and considers statements made in the Old Testament as facts, to be in many instances entirely allegorical. He tells us that "Wotan, the old Germanic god, is the divine principle that dwells in us all, and the Nordic spirit alone can free us from outworn and mythical church dogmas." No doubt Herr Obermeister will find a following among the Germans, but one cannot believe that a people such as these will be misled beyond a certain distance.

The President's "Budget Summary."—

The "Budget Summary" included in Mr. Roosevelt's message to Congress, proves quite interesting reading matter and provides food for thought. Under the heading of Receipts for the years 1936 and 1937, respectively, are the following: Internal revenue, \$3,874,845,000, \$5,140,114,000; customs, \$353,191,000, \$354,000,000; miscellaneous, \$178,772,055, \$155,142,606; realization upon assets, \$3,985,891, \$4,961,044. These figures give

a total for 1936 of \$4,410,793,946, and for 1937 of \$5,654,217,650. Expenditures for the two years are given as follows: Legislative, judicial and executive, \$38,153,180, \$41,835,627; civil departments, \$703,780,103, \$1,006,220,145; national defense, \$744,839,588, \$937,791,966; debt charges, including interest and retirements, \$1,294,025,000, \$1,385,125,000; veterans' benefits and various emergency relief and recovery programs, run the total estimated expenditures for 1936 to \$7,645,301,338, and for 1937 to \$6,752,606,370. The president estimates that the deficit for 1936 will be \$3,234,507,392, while that for 1937 will be \$1,098,388,720. The reduction in the deficit is, of course, contingent upon the increase in internal revenue which he estimates will be over a billion and a quarter dollars. This, in turn, will be determined by the rapidity of recovery on the part of business. It seems that the best that can possibly be done will be to attempt to balance the national budget somewhere around the year 1939. If it is done sooner, there will have to be a decided decrease in the amount of New Deal spending.

The "Haves" and the "Have-Nots."—

We hold no brief for either Italy or Japan in the aggressive wars in which they have been or are now participating, but there is food for thought in the following, gleaned from a recent issue of *Business Week*. Under the "Haves" this paper lists the United States, the British Empire, including Egypt, France and the Soviet Union. The "Have-Nots" are Italy, Japan and Germany. They might have been called the "We've-Gots" and the "We'll-Gets." The first four nations might be said at a glance at the present time to be non-aggressive, the three latter only want a chance and an excuse for aggressiveness. *Business Week* points out graphically the reason for the above. There are six materials which are important for industry, essential for war. They are cotton, petroleum, iron ore, copper, rubber, and nitrogen. The United States controls half of the cotton, over half of the petroleum, a fifth approximately of the iron ore and copper, and is producing nitrogen in increasing quantities. The four nations of the "Have" group combined, control 80 per cent of the cotton; Germany none, Italy none, Japan and Manchukuo one-half per cent. Comparative figures for other items are: petroleum 72 per cent against less than one-fourth per cent; iron, 80 per cent and 5½ per cent; copper, 50 per cent and 10 per cent; rubber, 60 per cent and none. In nitrogen only does the latter group have a greater percentage: they produce approximately one-half of the world's nitrogen supply, and gunpowder is made from nitrogen. The other and smaller and less powerful countries of the world produce the balances in the above percentages, and the aggressor nations of the present time evidently consider them fair game for the hunter.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

We acknowledge the following and extend our heartiest congratulations to our good friends making the announcement and the happy pair who are announced: "Mr. and Mrs. John Thomas Tucker announce the marriage of their daughter, Lucy Catherine, to Mr. John Allen Kimball on Saturday, the twenty-eighth of December, nineteen hundred and thirty-five, Union Level, Mecklenburg County, Virginia."

We are congratulating our vigorous and venerable friend, Dr. Clarence A. Vincent, pastor of Miami Shores Community Church, on the work he is doing and the recognition he is receiving in the city and state. The *Miami Daily News* gave two columns to a review of his poems and he was chosen to give the New Year's address at the union meeting on Bayford Park of the churches of Miami. In spite of threatened rain, 2,500 were present to hear the Christmas music by the combined choirs of the churches and the sermon by Dr. Vincent on the theme, "A Bend in the Road."

Rev. A. W. Andes, Harrisonburg, Va., after four weeks and a day of hospital treatment following an operation, has been returned to his home where he is slowly but steadily regaining his strength. The latest word from him is that he is still very weak and will in all probability be confined to his room and unable to do pastoral work for two or three months to come. The prospect now is for return of health. His churches are finding supplies, using laymen, holding their services and praying for their pastor that he may return to them in the Spring strong again to render faithful service as in previous years.

Chaplain H. E. Rountree of the U. S. Navy, now on duty at San Diego, Calif., U. S. S. Whitney, send us a clipping from the *San Diego Union*, Sunday, December 29th, in which a view is given of a baptismal service he is conducting on Christmas Day, which, according to "The Union" is the first baptism of a baby ever held on a warship at Christmas time: "Robert Elwin West, seven months old son of Mr. and Mrs. E. H. West, baptized on U. S. S. Whitney by Chaplain H. E. Rountree." The picture shows the parents, the chaplain and a large group of children whose fathers are on the Whitney. There were 200 guests at this unique service.

A friend sends a recent copy of the *Boston Herald* from which the following personal is taken: "Kittery, Me., Jan. 1.—Mrs. Mary Ann Judkins, who last November observed her 103rd birthday, died late this afternoon at her home in North Kittery. She was born Nov. 24, 1832, at Kittery Point, the daughter of John C., and Rebecca Bunker Todd. Her father was a fisherman. In 1851 she was married to Gilman Judkins, a ship carpenter, who died more than 50 years ago. Following the death of her husband, Mrs. Judkins was for a number of years a domestic nurse here. She was the oldest member of the Second Christian church here. A daughter, Mrs. Augusta Caswell and a son, John L. Judkins, survive."

We wish to commend to our pastors in particular and to CHRISTIAN SUN readers in general the following item taken from the *Christian-Evangelist* (Disciples): "The Congregational Churches of Connecticut are in a movement to get men to take a greater interest in the church. The chairman of the present movement is Donald Adams

of New Haven, past president of Rotary International. He is telling the men that they must get back of the churches like they have been getting back of their clubs, and says the very life's blood of the clubs has been drawn from the churches. His appeals are convincing and getting results in the local churches. A deacon in my own church here is doing great things for kingdom building as a result of the faithful efforts of this great layman. . . ." THE SUN's editor often wonders why Rotarians and other civic clubs and societies can get such loyalty and enthusiasm among the men and why the church can and does beget so much listlessness and indifference.

A long time subscriber and close reader of THE SUN writes personally: "I wish I could let you know what comfort the weekly visits of THE SUN bring to me. It is the only way I have now to learn of what our dear Church is doing in its councils and conferences. I would certainly wish that all who get the paper would read in the issue of January 2, 1936, and even re-read, on page 2, 'Life's Open Doors,' by Dr. Vincent, and 'Preparation for Christ,' from the *Scottish Guardian*." These were very wholesome thoughts indeed, for readers who seek courage and faith to press forward through the new year. Other letters have come in calling especial attention to our issue of January 2nd. And this is encouraging to those who are seeking with a pardonable degree of unselfishness and devotion to lay on the table of our readers each week, and place in the family circle, that which will be stimulating to the mind, wholesome and edifying to the soul.

We express to our friend and brother, Dr. H. Shelton Smith, Duke University, Durham, and also to the other bereaved members of the family, our sympathy in the death of their father, Brother Henry B. Smith of our Hines Chapel Church, Wednesday, January first. Rev. B. J. Earp, the pastor, conducted the funeral from Hines Chapel, Thursday P. M., January 2nd, being assisted by other visiting ministers. Brother Smith was seventy-three at the time of his passing and had been through many years a faithful and loyal member of Hines Chapel. Surviving him are his wife and five daughters: Mrs. J. M. Michael of Gibsonville; Mrs. J. W. Parker, Guilford County; Mrs. J. P. Avera of Greensboro; and Misses Beulah and Belle Smith and three sons: L. D. of Guilford County; Lacy W. of Greensboro; and Dr. H. Shelton of the faculty of Duke University, Durham. The mother of the deceased, Mrs. Sarah Jane Smith, now past ninety-three years of age, survives him. Brother Smith lived a useful and highly esteemed life and departed in the serene faith of mature experience and wisdom.

Rev. W. D. Harward, D. D., of Dendron, Va., gives this word of cheer in a personal note: "Although not able to be active in the service we love, we are happy in Him whose we are and Whom we are trusting to sustain us all the way through." Brother Harward reports that his good wife has been unwell and, though he himself is feeble, was able through the holidays to build fires and keep comfortable. One wonders if a good man and faithful servant, incapacitated for active service by frailty of body and failing health, is not of equal service and helpfulness to the world about him even as he was in days of physical strength and activity. The world needs patience and courage to face and conquer afflictions and difficulties, and it needs those faithful souls who can trust implicitly in Him to show the rest of us by living example what Paul meant when he said (II Cor. 4:17-18): "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: While we look not

at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal."

The managing editor, with his wife, left Richmond Friday morning after Christmas and arrived at Winter Park, Florida, to enjoy the last day's session of the Holiday Youth Conference. This was a most unusual meeting, and in spite of the inclement weather in the northernmost states of the Southeast, they were all represented by delegates. Miss Emily Carleton assigned us to the home of Mrs. Jas. E. Capen, and our hostess made our short stay most enjoyable. We left Winter Park on Monday afternoon, stopping at the Bok Singing Tower and at Sebring, where we spent a most pleasant evening and night in the home of a former Elonite, Frederic S. Jones and his good wife. Constance and Marion, his daughters, were also former students at Elon. From Sebring we went to Miami, but missed seeing Dr. Elisha King, to our regret. We did have the pleasure of a few minutes visit with Dr. Frank Atkinson at West Palm Beach, where we stopped for a night and a day. At Jacksonville we again saw Dr. Gillette and Pattie Coghill and met the rest of the office force there. Another pleasure at Jacksonville was seeing again Hon. Chas. Cook Howell, better known in the good old days at Elon as Charlie. At Savannah we visited Mrs. Pusser (when at Elon, Carrie Driver) and we hated to have to leave so soon. Part of the next day was spent seeing Charleston and the old Circular Church, and trying to find Dr. Edwards. That night was spent at Myrtle Beach, South Carolina, and the next night, after a 350-mile drive, at home. We should not forget to mention that on our going trip we stopped for a half-hour in the home of Mrs. Hugh McAllister, whom so many SUN readers knew as "Miss Ramsey," at Lumberton, N. C. After having seen Winter Park and the other wonderful places to the south of us, we cease to wonder why THE SUN's editor goes into rhapsodies when he sends in his "editorial correspondences" during the months of January and February.

REV. E. T. COTTEN TO LEAVE EATON.

Becomes Pastor of Plymouth Congregational Church, Price Hill, Cincinnati, Feb. 1st.

Rev. E. T. Cotten, pastor of the Eaton Congregational-Christian Church since June 1, 1926, completes nine years and eight months of worthwhile service in the community January 31, 1936, when he severs his local connection to become pastor of the Plymouth Congregational Church, Price Hill Cincinnati.

Rev. Cotten tendered his resignation to the members of the Eaton church following the morning worship service Sunday morning, effective January 31, 1936.

As pastor of the Eaton church, he was responsible for a marked increase in church and Sunday school membership. He has also been active in county religious education activities and is a member of the State Board of Trustees of the Ohio Conference of Congregational Christian churches. He is also chairman of the Missionary Promotional committee of the Southwestern Association of the Congregational Christian churches of Ohio.

He delivered the Christmas morning sermon in the Cincinnati church. Rev. Cotten plans to move in January.

Mrs. E. T. Cotten has been active in Eaton and Preble county musical circles and has directed the adult church choir. As a talented vocalist she has participated in a number of outstanding programs.

A successor for Rev. Cotten has not been considered as yet.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

THE ROAD TO UNION.

An appeal that "concerted action" without relinquishing "their individual emphases" rather than through "organic union" is the practical way for the various Protestant churches to work together for the establishment and maintenance of a Christian America, is made in a New Year's message to the twenty-three denominations represented in the Home Missions Council of the U. S. and Canada by the Rev. Dr. Ernest M. Halliday, President of the Council and general secretary for church extension of the Congregational and Christian churches.

Baptist, Lutheran, Methodist, Protestant Episcopal, Presbyterian, and Reformed bodies are included in the Home Missions Council.

The message says:

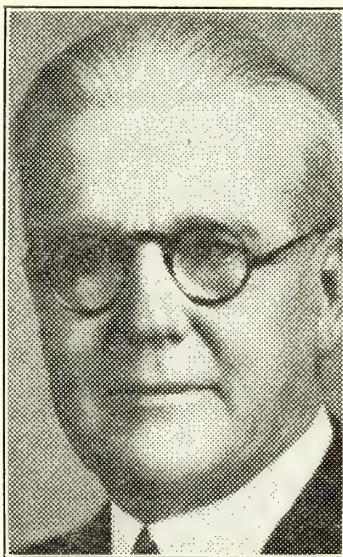
"Will the New Year bring appreciably nearer the time when American churches will come into organic union? It would be a brave prophet who would venture any definite prediction. The twenty-two clergymen and seven laymen who recently issued an appeal to their fellow Americans for union with the Church of Rome represent a small continent and their proposal is so fraught with theological and practical difficulties that it can scarcely be regarded as much more than a gesture. More promising from the standpoint of efficiency in cooperation are the efforts being exerted thru the Home Missions Council, the Council of Women for Home Missions and the Federal Council of Churches, whereby without relinquishing their individual emphases the various denominations are moving forward in concerted action to the work that needs to be done.

"Such cooperation takes form in unified study of and pronouncements upon questions of social reform; in elimination of overlapping effort upon home mission fields and in uniting for effective religious service in new communities such as those springing up at government projects near Boulder City, Nev., and Grand Coulee, Wash. Another Practical expression of joint efficiency is seen in the recent establishment by the Home Missions Council of an interdenominational bureau of architecture equipped to serve all of the Council's consistent denominations.

"The united contribution made by home missions to the welfare of the nation both in the past and currently, has been tremendous. In the effort to assure the ministry of religion to the pioneer and his family, home missions took form at about the time the United States achieved a place on the roster of world governments. Home missions kept step with the frontiersman as he pushed steadily westward in the conquest of forest, plain and mountain. Home missionaries were among the foremost in establishing colleges and in promoting orderly government. No journey was too difficult for them; no place of labor too remote. Mrs. Anne Morrow Lindbergh in her book, "North to the Orient," sketches a picture of such work as it is still going on in the bleak Arctic.

"But for the most part, although the basic motive of home missions remain the same as in the beginning, the form of external expression is greatly changed. Most home missionaries live today in well-established communities, modern in appearance and scarcely distinguishable from others which are able to carry on religiously without financial aid from outside. Indeed many home missionary churches exist today in thriving cities. If it be asked why, in the face of all our material de-

velopment there still remains a need for the home missionary, the answer lies in the fact that great multitudes of people are still unable, or unwilling to contribute enough money for the adequate support of religion in their own communities. If such places are to be served it must be by the voluntary participation of the people of other sections who care enough about the widespread practice of Christianity to give towards its support. Such benevolence has always been a constructive factor in the development of our national life. The work of home missions is built upon the desirability of establishing and maintaining a Christian America. Until that great end is much nearer realization than anything at present on the horizon, that work must go on. For Christians believe that only as the principles of their faith are realized in every phase of national existence,—individual, political, social, industrial,—can either individual or nation deal with life in full worthiness."



DR. ERNEST M. HALLIDAY.

President Home Missions Council.

NEWS NOTES FROM FLORIDA.

Rev. George L. Cady, Secretary of the American Missionary Association, is spending the winter months in Florida. He is available for missionary addresses for churches that can be reached from Orlando. He can be addressed at 402 North Broadway, Orlando, Florida. Dr. Cady has some finely illustrated lectures.

Rev. Henry J. Condit has been called to the Orange City church in Florida as pastor for this season. Dr. Condit comes from Ithaca, New York, and has for several years been director of Religious Education and Young People's Work for the Conference of New York. He has been especially strong in his leadership in the Summer Conferences held in that state.

It was a pleasure to the denizens of the Jacksonville office to have a visit from Mr. and Mrs. John T. Kernodle. Mr. and Mrs. Kernodle had been attending the Youth Fellowship and had also made something of a tour of the state. We enjoyed their visit to the office and only regretted that we did not have more time, as there was much to discuss. Come again, friends.

Two of our denominational secretaries are appearing this winter in the Florida Forum series promoted by Dr. Robert S. Holmes of Daytona Beach. They are Dr. D. Brewer Eddy, one of the secretaries of the American Board, Dr. Hubert Herring of the Council for Social Action. Both of

the men are well known and interesting lecturers and both of them are available for a few lectures or missionary addresses in connection with their series of Forum lectures.

In connection with the holiday meeting of the Youth Fellowship at Winter Park, the Extension Board staff for the southeast were fully represented except for the absence of Miss Marguerite Davidson, who is spending her annual vacation at her in Massachusetts. Dr. Fred P. Enslinger, Dr. Milo J. Sweet, Miss Phiscilla Chase, Miss Annie Campbell, Miss Pattie Lee Coghill and Superintendent Gillette were all present, and there were important conferences with regard to various phases of the Extension Board work in the southeast. All greatly enjoyed and appreciated the meeting of the Youth Fellowship.

Rev. J. Delman Kuykendall, D. D., celebrated the fifteenth anniversary of the beginning of his ministry at Plymouth Church, Coconut Grove, Florida, with a New Year's reception. Dr. Kuykendall's ministry is unique because of his scholarly preaching, the depth of his spiritual insight and his challenging message to the thoughtful people who listen to him each Sunday. The Plymouth church is one of the beautiful architectural gems of the Miami area, and in fact one of the most beautiful in Florida. It is a vine-clad spanish mission type, with a large patio and an outdoor pulpit and a very beautiful parsonage, which has been built during the ministry of Dr. Kuykendall. Dr. Kuykendall has published several small books of sermons or meditations, which have unique and vital messages.

Miss Gladys V. Hall, who for the past five years has been on the staff of the Latin American Mission at West Tampa, resigned to take effect at the end of December. She has left for new work in a Mission in the Kentucky mountains. Miss Hall is a graduate of Wheaton College (Illinois). During the last year or more Miss Hall has been director of activities of the Mission. She has been a fine speaker in behalf of the Mission work, speaking in the churches and before the women's societies of the state. Her service at the Mission has been one of great personal sacrifice and devotion. Miss Naomi Jordan and Miss Lona Ward, who began at the same time with Miss Hall, continue their effective and fine service with the Mission. Their club work, kindergarten, and their Sunday school and young people's work has been very fine. Rev. Ray M. Busler is serving as acting pastor of the church.

KAGAWA TO BE IN RICHMOND.

Toyohiko Kagawa, the outstanding Christian of the Orient, and some think of the world, is to be in Richmond, Virginia, on January 16th and 17th. He is really a friend of the forgotten man—and of Jesus. Deliberately making his home in the slums, he has fought for those neglected and forgotten peoples for years. His books have stirred the hearts of many, and multitudes sit at his feet around the world.

There will be a youth banquet at 5:45 P. M., January 16, at the Grove Avenue Baptist Church. At 8:15 the same evening Kagawa will speak at the Mosque. The next day at one o'clock there will be a luncheon for ministers at the Hotel John Marshall. Admission will be by ticket, but there is no cost except for the eats. Banquet \$.75, and luncheon, \$1.00.

For information and tickets write as follows: For youth banquet, D. V. Blayney, Y. M. C. A., Richmond; for mass meeting at Mosque, Alex Armour, Davenport & Company, Richmond; and for minister's luncheon, Hotel John Marshall, Richmond.

E-D-I-T-O-R-I-A-L

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ASSOCIATE EDITOR

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I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RACE RELATIONS SUNDAY.

It will not hurt, it will greatly help very many of us, to give now and then, at least, some serious consideration, religiously, to the relationship of the races with and amongst whom we live and have our being. For with all our knowledge and understanding, prejudice will creep in in spite of ourselves. Fact is, some of the subjects and peoples that we think we know most about, when put to the test, we know least about. The Federal Council of Churches of Christ in America has, for some years and we think wisely, designated a Sunday on which we may give serious and worshipful consideration to the question of race relations. This year that Sunday comes on February 9th. The suggested programs for this worship period have been presented and are offered by the Federal Council of Churches at 3c each; \$2.00 a hundred. This year it chances that the message for the Sunday is written by a Southerner, Rev. Edwin McNeill Poteat, Jr., pastor of a Raleigh, N. C., church. This message, it seems to us, is so pointed and practical, that we invite our readers to an immediate and careful perusal of it. Dr. Poteat chooses as a text for his message, Genesis 37:1: "And Jacob dwelt in the land in which his father was a stranger, in the land of Canaan." And we submit that he sticks to his text and presents a parable that carries power and prestige as follows:

"The whole business of getting on in our social and economic life, corporate and individuals, boils down to the matter of accommodating ourselves to new ideas and situations. Isaac was never sure about Canaan; it was a dangerous place. Yet Jacob finally domiciled in the very center of Isaac's fears. What to the father had

been an area of peril became to the son a land that flowed with milk and honey.

"Here, then, is a parable apposite to our racial situation. The land of race relations was a dangerous spot to our fathers. To contemplate unprejudiced justice before the law, economic equality in our common industrial and commercial life, freedom of education and the essential privileges of full citizenship for all—this to our grandsires was a vexing and forbidding prospect. To read even the sermons of those uncertain days is to see how unyielding was the fear of the fathers. In many ways their apprehensions have proven quite unjustified. Jacob is learning to find himself at home where Isaac had feared to live.

"This is by no means to say that the problem between races in America is measurably solved. Far from it. In certain respects it is more acute and puzzling than ever before. But this is true: it is after all basically an economic and social problem and it must be solved by those who are ethically sensitive and socially enlightened. It was an economic motive that brought the Negro to America in the 17th century and has brought other races. It is in its economic aspects that the race problem rises to threaten us today. Furthermore, it is in its economic aspect that it has become acute in the whole world. Japanese activities in the Far East are largely a protest against the economic domination of the whites. Gandhi seeks to lead his brown brothers out of a bondage essentially commercial. And what of Ethiopia?

"Primarily, as was the case with Jacob, the problem is a human one. The color of one's skin is not—we dare assert—the final determinant in race attitudes. It is ignorance, not pigment, which divides us. Isaac, not knowing the Canaanites, feared and hated them. We, not knowing the other races among us, despise and distrust them. Jacob found out some things his father never knew. Surely nothing can bring our distressing racial illness a quicker guarantee of healing than can mutual understanding.

"It is not hard to know the facts involved, but by a studied or habitual aloofness we refuse to sit down with each other and learn. Except in the case of hopelessly stubborn prejudice the usual issue of mutual understanding is mutual respect. And no solution of race problems can rest upon anything less than respect.

"This may be thought to be a practical rather than a religious appraisal of the race problem. The assumption is, however, that there is no longer any respectable or considerable religious opinion that regards one race or another as the particular favorite of God. We have at least found ourselves at home in *that* land, a land where our fathers sojourned with great restlessness.

"Our parable, some will say, breaks down at last, for it was by bloody conquest that Jacob won his home in Canaan. Quite. It should encourage us in the hope that, since violence has been so utterly discredited as a solvent of social ills, it can never be invoked in the effort to solve race difficulties. That way lies peril indeed. And on this special day let every Christian resolve to understand his black, white, red, yellow or brown neighbor in a fashion never before undertaken. This surely is God's way of going about the business of making us feel at home in His world. Who knows but we shall discover that what we have feared shall turn out to be a land that flows with milk and honey!"

May it even be so.

J. O. A.

SOMETHING LACKING.

One, even a whole family, can miss going to church this Sunday, and for cause stay at home next Sunday, also go visiting the next and feel

too unwell to go the Sunday following. One, even a whole family, may do this and get by with it, but in such a way the habit of indifference or non-attendance is formed, and thenceforth something has gone out of the life of that individual or family. Life in the individual or in the family is not just the same after the habit of not going to church has been formed. Just mark it down and observe when and where you will, and the difference will gradually be seen. Something has gone out of the heart, life and make-up of one, or the family, who has formed and holds to this habit. Going to church, assembling at the House of God on the Sabbath Day, meeting with people at the place of prayer, observing the worship period on the Sabbath day, gives to life a fervor, a zest, moral courage and a spiritual prestige that nothing else can give. Beware, sooner or later, of the individual, or the family, who persistently and from Sabbath to Sabbath remains away from the place of preaching and prayer—unless, indeed, prevented by affliction or difficulties that cannot humanly be overcome. It was, indeed, a high day and a holy resolve for Israel when the old Covenanter, Nehemiah, declared: "We will not forsake the House of our God." And it was the joy and strength of the Psalmist David to sing: "I was glad when they said unto me, let us go into the house of the Lord." David knew why here was gladness and put it in these words: "Because of the house of the Lord, our God, I will seek thy good." And this holds good till this day. Those who assemble in the House of God usually are the ones who seek the good of their community and of the world. The writer to the Hebrews understood and emphasized this salient truth when he extorted: "Let us consider one another to provoke unto love and to good works; not forsaking the assembling of ourselves together as the manner of some is."

In the early part of this new year no better resolve can be made than the high and holy resolve that during the year to be, we will be present and in the spirit of reverence and worship at the house of God on the Holy Sabbath. Without that, something is lacking in the heart and in the household.

J. O. A.

"THY WILL BE DONE."

It should be remembered that the Lord Christ used, and made immortal, these words, not as a note of defeat and despair, but as a declaration of victory and joy. He simply prayed through His agony, and any shade of doubt or despair that may have momentarily seized Him and then came out upon the mountain peak of triumph over His trials and said: "Not as I will, but as Thou wilt." This was that for which He had sought, labored and sacrificed through His earthly career and really that for which He had come into the world. John 6:38 quotes Him: "For I came down from heaven, not to do mine own will, but the will of Him that sent me." And thus in His trying hour, His death and suffering impending, when He realized that He had at last prevailed over His foes, doubts or fears (if He had any), He said: "Not as I will, but as thou wilt." *The Sunday School Times* in a recent issue calls to mind the fact that the late, lamented H. Clay Trumbull, once editor of the *Times*, wrote the following which reveals the true light of our Lord's declaration:

"God's will is not so much a thing to which we must submit, as a thing in which we should glory. It is not a rod beneath which we must bow, but a flag which we may follow. It is the one hopeful, glad, and glorious thing in this world. We are too apt to think of the petition, 'Thy will be done,' as one only to be placed on tombstones and to be mingled with sobs, when it is rather our battle-cry

of freedom, our cheer for hope and progress. There is no glad, good thing in all the world, in any day of any single life, but that it is the will of God being done. The triumphs, the successes, the hopes, the joys—these are the will of God. There is, indeed, a sense in which they are far more the will of God than the burdens, the tears, the failures, in which are mingled much of the fruit of the feeble, frail, and faulty will of man. Let this prayer, then, ring in our anthems; let us shout it in our praises, let us cherish it in our hearts as our exceeding confidence and our great joy: 'Thy will, O God, be done!'

So, instead of looking upon the desire to do the will of God and to obey Him in all things as that to be dreaded or avoided, we should embrace it as a promise of victory, a sure symbol of triumph.

J. O. A.

IN THE FOG.

For leading us into the fog, with that which seems to the average reader as meaningless phraseology, please commend us to some theological and scientific writers. How will this sentence do, for instance, from the eminent Dr. Shailer Matthews, of Chicago, writing on the "Atonement and the Social Progress?" We quote:

"From such a point of view (that all doctrines are derived from the total social life of humanity) the death of Christ is not to be described as satisfaction of dignity or justice but as an exponent of the forces inherent in the process through whose aid the loss of that which is good conditions the gain of that which is better—a personality more individual, less dependent upon its earlier stages and more appropriative of the personality-evolving activity of God."

Now then, does the reader know any more about the "Atonement" since Dr. Matthews has told us? In reading this, one is reminded of Herbert Spencer's "Definition of Evolution," and he did about as well on this topic as any we now recall, the Spencerian definition being: "Evolution is that process of change from an indefinite, incoherent homogeneity to a more definite, coherent heterogeneity." Quoting this to my friend, Farmer Jones, sometime ago, he remarked: "That's what I thought myself, but I cannot get my neighbor's to agree with me."

And then that learned scholar who gave such a clear cut (?) definition of time as follows: "Time is that which in so far as it is, is not, and in so far as it is not, it is." Ah! me!!

There are many of the most commonplace and ordinary facts and events of life with which we are quite well acquainted and know how they work until we begin to define them in words, and then they elude us. Possibly the explanation of this is contained in a statement that the editor once heard the eminent Dr. Chas. Carroll Everett make, to wit: "Thought is deeper than all language and feeling is deeper than all thought." Being in the fog, at any rate, better fits us for the real sunshine of a clear day. And many of us are much clearer in our living than we are either in our learning or even than the scientists are in their definitions. And this, in a measure, explains why the Bible of all books remains the world's "best seller" and most used book; it does not define, it describes; it does not argue, it reveals the simple truth and gives it to us in lines and language that "a wayfarer man, though a fool, need not err therein."

J. O. A.

If the wealth of this country were distributed 90 per cent would be destroyed by the act of distribution. The resulting starvation and anarchy would destroy the rest in less than thirty days.—*J. F. Lincoln.*

KAGAWA IN THE SOUTHEAST.

Kagawa, the great Japanese Christian, who is also one of the great spiritual forces of the world today, is now in southeastern states. When this goes to press he will have visited Birmingham, Atlanta, New Orleans, and will be speaking at Nashville. He is to visit Norris, Tennessee and on January 13th he will be at Asheville, at Durham January 14th-15th and Richmond 16th-17th. On this visit his special emphasis will be upon the organization of "Cooperatives," which are to him the economic expression of the Christian teaching. He is devoting a great deal of his energy in Japan to this movement. Our readers are urged to hear him wherever they can.

KAGAWA'S TOUR OF THE SOUTHEASTERN STATES.

More than 100 requests have been received for dates. The time allotted us is two weeks and Kagawa asks that he be given at least two days in each place dated. With this situation the committee decided that the better plan was to ask those interested to meet Kagawa in the best central places. To that end his dates have been fixed as follows:

(We give place, date, and correspondent.)

Birmingham, Jan. 3-4. Dr. Henry Edmonds, Highland Ave. & 31st St.

Atlanta, Jan. 5-6. Rev. W. A. Shelton, 458 Ponce de Leon Ave.

New Orleans, Jan. 7-8. Sec. Vernon Gay, Y. M. C. A., Tulane University.

Nashville, Jan. 9-10. Prof. Alva W. Taylor, 101 Bowling Ave.

Norris and rest, Jan. 11-12.

Asheville, Jan. 13. Pres. James W. K. McClure, Farmer's Federation.

Durham, Jan. 14-15. Prof. James Ormond, Duke University.

Richmond, Jan. 16-17. Rev. C. Sylvester Green, Grove Ave. Baptist Church.

Kagawa prefers conferences rather than mass meetings but is willing to address a mass meeting in each place. His voice is not strong and he has to speak in a tongue not his own. For this tour his chief interest is in Christian leadership—thus conferences. He would like to meet ministers, youth groups and labor especially. His message is that of cooperation—cooperation between religious groups, races, youth groups, etc. His most special interest is in economic cooperatives which are to him the economic expression of the Christian teaching; it is to the organization of cooperatives that he is devoting his best energy now in Japan.

For the sake of the cumulative effect and to get the best out of conference it is urged that a large group of Christian leaders be organized that will agree to try to hear him in each and every meeting he addresses. This group will be the intensive leadership group in which Kagawa's interest will be greatest.

Kagawa is a brown man; to him there is in Christ neither white, black nor brown. He preaches cooperation as the heart of the social gospel. We can only express the hope that the largest measure of cooperation that can be devised will be carried out in all the cities this great Christian honors with his presence and message.

Your name is being sent to the correspondent in the city nearest you where he is to hold these conferences. We hope you will organize delegations of leaders to attend. We shall be glad to have you write your nearest correspondent or to us. Details of his meetings will be sent you when ready.

ALVA W. TAYLOR,

Chairman General Committee.

101 Bowling Ave.,
Nashville, Tenn.

RACE RELATIONS SUNDAY—FEBRUARY 9, 1935.

In announcing the fourteenth annual observance of Race Relations Sunday, which comes on February 9, 1936, Dr. George E. Haynes, executive secretary Department of Race Relations, Federal Council of Churches, said today: "The people of America need to be re-awakened to the racial crisis in world affairs at this turning tide of history. With the present economic situation among Negroes and other minority groups in the United States and the conflict of nations of different races in East Africa and the Far East, decisive issues face the churches and cry aloud for Christian action."

A special message has been written by the Rev. Edwin McNeill Poteat, Jr., Raleigh, N. C., President of the southern Commission on Interracial Cooperation, and is included in the literature which the Department of Race Relations has prepared for use of churches and allied organizations. In this message Dr. Poteat urges Christian America to lay aside traditional fears that have kept the races apart. He proposes that members of different races sit down together and work out their common problems.

"In certain respects it (the race problem) is more acute and puzzling than ever before," says Dr. Poteat. "It is basically an economic and social problem and it must be solved by those who are ethically sensitive and socially enlightened. . . . It is not hard to know the facts involved, but by a studied or habitual aloofness we refuse to sit down with each other and learn. . . . It should encourage us in the hope that, since violence has been so utterly discredited as a solvent of social ills, it can never be invoked in the effort to solve race difficulties. That way lies peril indeed."

In the literature are also contained valuable program suggestions and references for the various departments of the church. A special Opinion Test for young people is featured, along with suggestions for a panel discussion. Data for Speakers give up-to-date facts and figures on the present status of the American Negro, American Indians, Mexicans and Orientals in the United States. The material is made up in individual sections and may be ordered at small cost individually or in complete sets. Authors of the material include Bishop Wilbur P. Thirkield of the A. M. E. Zion Church, Miss Beulah Clear-M. E. Church, Mrs. Josephine Humbles Kyles of waters, Religious Education Director, Grace M. E. Church, Wilmington Delaware, Miss Dorothy May Fischer, Director of Young People's Work of the Protestant Episcopal Church, Dr. Albert W. Palmer, president Chicago Theological Seminary, and Miss Katherine Terrill of the Council for Social Action, Congregational-Christian Church.

As in previous years, community organizations are joining with the churches in the promotion of various types of interracial projects preceding and following Race Relations Sunday. In Kentucky this day will mark the beginning of special race relations activities for the year. The demand for speakers, musicians and other program participants has already indicated a wide observance of the Day. Radio broadcasts both from local stations and national hook-ups will carry special music and services emphasizing interracial goodwill in America and abroad.

FEDERAL COUNCIL OF CHURCHES.

The moment we let our minds quit "going to school" we turn our backs on progress and start on the down grade, but as long as we study and gain the benefits of life and experience we may be sure that our efforts will be rewarded.—*C. C. Lawson.*

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Mary Catherine Riddick, daughter of the late Col. John R. and Mrs. Catherine Hunter Copeland, was born at "Poplar Lawn" Nansemond County, Virginia, February 25, 1840, and died at her residence, Bank Street, Suffolk, Virginia, Sunday, December 29, 1935, at the age of 95 years, 10 months and 4 days. Her father was the first cashier and one of the organizers of the Farmers Bank of Nansemond. He died in Suffolk, October 21, 1892; at the age of 81 years. Colonel Copeland was noted for his honesty, high sense of honor and business integrity.

"Miss Cattie," as she was known by her intimate friends, was married to Captain Jethro Ballentine Riddick on June 10, 1879. He was a veteran of the war between the states, having enlisted as a Second Lieutenant in Company I, 41st Virginia Regiment Confederate Army, and after the death of Captain Robert B. Brinkley at Hanover Junction on May 25, 1864, was promoted to the rank of Captain. He was wounded at Davis Farm on August 19, 1864, and never entirely recovered. After their marriage they made their home in Portsmouth where Captain Riddick was engaged in a profitable and successful business. Captain Riddick died after a long illness, December 11, 1887. After her husband's death, Mrs. Riddick moved to Suffolk where she made her home until her death.

She assisted her sister, Mrs. Holladay, in rearing and educating three sons and one daughter. For many years these dear relatives lived in her mind and heart as her own children. She loved them and planned for them as she would have provided for her own. In return they bestowed upon her their appreciation, affection and kindness.

She was sick only a few weeks and her mental faculties were keen and alert almost to the end. She attended to some business matters just a day or two before her death. Her funeral was conducted in the Christian Church, December 31, 1935, at 11:00 A. M., by Dr. John G. Truitt, pastor, and Rev. Herbert N. Tucker, Rector of the Episcopal Church. Her body was laid to rest in Cedar Hill.

Mrs. Riddick united with Bethlehem Christian Church when young and transferred her membership to the Suffolk Christian Church, after moving to Suffolk. Three churches—denominations—greatly influenced her through ancestral lines and personal contact, viz., The Friends, the Episcopal and the Christian. She was a great admirer of the late Dr. W. B. Wellons, a personal friend of her father and co-laborer in the organization of the Farmers Bank of Nansemond. The ministry of this great preacher and the devotion of her father gave her a strong affection for the Christian denomination. The influence of the Friends and the Episcopal Church also intensified her devotion for the cause of Christ. Her early training, the heritage of family traditions and the influence of these three denominations account in part for her own ability and strength of personality and character.

For the most part she lived her life quietly and simply, attending to her domestic and business affairs with great care, punctuality and good judgment. She was economical and industrious, painstaking and progressive, liberal in her views and broad in her sympathies. Her financial contributions were dispensed quietly and privately without any flare of trumpets or desire for publicity. She emphasized work and integrity of character. In her realm there was no place for the sluggard. She

thought time and talents should be utilized and improved as precious gifts of God.

Such a life and character should mean much to the youth of this generation. Born and reared in Virginia before many people used cook stoves and sewing machines and many other modern conveniences of the household, she knew the meaning of plain living and long hours of work. She tried to take care of what she earned and sought to use it or invest it wisely for service or profit to benefit others. In her opinion, wasting money or time was a crime against self and society. Suffolk is richer because of her example and service.

I. W. JOHNSON.

EDUCATION PERIOD.

The Convention is endeavoring to provide for the support of her institutions authorized definite periods in which each institution or interest was to make known its needs and receive contributions for its support.

January and February were designated as the months in which the churches of the Convention were to make contributions for the cause of higher education sponsored by the Church.

We are now in the midst of that period. Every church in the Convention has a vital interest in Elon College. We all recognize the value and importance of the College to our work and are willing to do our part toward its support.

The recent session of the Convention held in Suffolk, Va., asked the churches of the Convention to contribute a total of \$12,500 for the support of Elon College. A number of our churches took this part of the Convention's budget seriously and raised the required amount. A detailed statement, showing amounts contributed by each local church to the College will appear in next week's CHRISTIAN SUN. The amounts contributed the past conference year totaled \$6,431.57 or just a little more than fifty per cent of the amount required. This is a bit discouraging when you consider the position of the College in our whole organization, the type of work that it is doing, the absolute necessity of this particular kind of work to be done by some means if the Church is to continue to go forward and the distressingly meager funds that it has with which to do its work. I think that all will agree that the amount allotted to the College is pitifully small in comparison with its most economical needs and then when this amount is cut by nearly half in our giving the question necessarily arises as to where the College will turn for its support.

1. Endowment. Perhaps so, and this would be simple if we had a sufficient endowment. Our endowment has suffered during the depression just as practically all other values have. The book value of Elon's endowment is \$461,000.00. The actual producing value is about \$240,000. If the College could have the income from this amount for current demands its position would be more secure. All the endowment funds of the College were previously pledged to the cost of refinancing the College. Not one cent of income from invested funds can be used by the College other than for past obligations.

2. From Corporations and Foundations, etc., set up by philanthropic individuals for such purposes. These corporations and foundations are not interested in paying debts or helping institutions that do not pay their debts. They take the position that an institution that is not able to take care of its normal obligations should not be subsidized,

3. From friends who have money. The College does have such friends who help some but even they, however generous cannot carry the whole load and we don't want them to.

4. From the College itself, that is, from the students themselves. Tuition fees, room rent, etc. This has been the source of the major part of our income for current demands for the past few years. But this is entirely inadequate. The Liberal Arts Colleges of this country receive only about sixty per cent of their current demands from students. They must be subsidized by some means or other.

Our only hope for money with which to meet current accounts including faculty salaries must come from friends of the College and the churches of our Convention.

This is an appeal. A most earnest appeal to the pastors, officials and every member in every church in our Convention to please do something substantial for the College during this Education Period. Sunday, January 26th, has been designated College Day. Wont you, brother pastor, see that your church is duly informed of the needs of the college and that an offering is received. If not on January 26th, certainly at a convenient time during the Education Period. All amounts raised will be counted on your Conference apportionments.

L. E. SMITH.

WINCHESTER, VIRGINIA.

In spite of cold weather and several inches of snow, nearly two hundred people enjoyed the closing service of the series "Bible Scenes and Bible Themes" at the Congregational-Christian Church of Winchester, Virginia, Rev. Ivan R. Smith, pastor, on Sunday night, December 29th.

The church was beautifully and uniquely decorated for the Christmas season. A large scene representing the shepherds on the Judean hills, was stretched across the front of the church and at a certain time during the service, angels appeared in the scene, in the heavens above the shepherds. The choir loft was arranged as a miniature chapel, with a small white altar and white candles. In front of the choir loft were two window frames in white, covered with theatrical gauze. This gave the effect of the choir being in a small chapel, which was very pretty.

By request, "The Living Christmas Tree" portrayed by fifteen young ladies, which was given at the early morning service on Sunday, December 22nd, was given again.

A special feature of the service was the showing of a series of pictures entitled "A Trip Through Bible Land," with a lecture on the pictures given by the pastor.

Another special feature of the service was the "Living Pictures" which were depicted in the large Bible which was built in one corner of the church and which has been used during the entire series of "Bible Scenes and Bible Themes." These pictures were, "My Mother's Bible," "Ruth, Naomi and Ortha," "The Three Marys," and "The Annunciation to Mary." During the showing of the living pictures "My Mother's Bible," a dramatic reading was given. During the showing of the living pictures, "Ruth, Naomi and Ortha," and "The Three Marys," suitable music was played softly. During the showing of the living picture "The Annunciation to Mary," the angel who appeared to Mary, sang to the tune of "O Little Town of Bethlehem," appropriate words written by the pastor.

For the closing minutes of the service, both the real Christmas tree and the "Living Christmas Tree" were lit and while several carols were sung, closing with that old favorite "Silent Night, Holy Night," the Bible was opened and revealed the Babe. Amid a reverent hush, the benediction was given.

ELSIE MATHEWS.

AN APPRECIATION.

One of the most pleasant features of the Christmas season is that it calls forth beautiful sentiments of friendship and good will. The writer's heart has been made glad through the months of the year by the kind words and acts of friends. Especially was this true when on the third Sunday in December we were invited to return to the dining room of Mr. and Mrs. Herbert Morris, where just a short while before we had enjoyed a well prepared and bountiful dinner. (These good people have dinner in the middle of the day and another in the evening.) We heard singing and on looking in we saw quite a crowd of young people of Mt. Olivet Church. They seemed to be happy, and there was every indication that what they were doing was done cheerfully. I also saw a table laden with packages which loaded our car the next morning.

Again, on Monday after the fourth Sunday, we found the members and friends of the Mayland Church had planned a surprise, which made us grateful to them and to our Heavenly Father, Who so abundantly provides for His children.

Space does not permit mention of the many articles received in the two "poundings." Suffice it to say that the donations included many good things for the pantry, cash, wearing apparel, candy, nuts, etc.

While the other churches of our charge have not taken "concerted action" as the churches mentioned above, quite a number of individuals have remembered us with gifts, including canned fruits and vegetables, sorghum, meats, apples, pears, etc. Words fail us to express our appreciation of these acts of good will. Perhaps our deepest appreciation may be shown by this New Year's resolution which we make as we write this on the evening of the new year: "To endeavor to live closer to the Lord than ever before, that we may serve Him better as we try to serve His people." In His strength we shall strive to keep this resolution.

R. L. WILLIAMSON.

Charlottesville, Va.

LANETT, ALABAMA.

Dear Bro. Editor; Just a few words to let you all know that the Lowell Christian Church is still on the "map" under the leadership of Mrs. Otis Chase and the Misses Pollard Jean Breed and others who were loyal and helpful. A Christmas Program was rendered Christmas Eve Night. The church was beautifully and becomingly decorated with Christmas colors. The stage presented a very beautiful appearance, a small "tree" just behind a decorated rope with the presents arranged on and under the table and on the seats nearby.

The program of recitations and songs was very impressive. The music was by the Lowell Quartette and was very appropriate.

Everybody received a gift and many hearts were made happy. The Ladies Christian Endeavor Society, The Christian Endeavor and the Young People's Missionary Society sponsored the program, which was very much enjoyed by all who were present.

On Christmas morning a goodly number met at the church at sunrise for a prayer meeting. This was a glorious meeting conducted by Bro. Joe Harris and a deeply spiritual atmosphere was manifest throughout the service. Christmas was very quiet and orderly here. It was great to see such a small amount of drinking and carousing. Surely the powers that be will soon see the real necessity for temperance. Prohibition is coming again or our country will have to pay the penalty and suffer the consequences. God speed the day when men will view life from a high point and when His Holy Church will raise the standard of

morals so high that men who are down may look up and be saved. This is my prayer.

G. D. HUNT.

VALLEY LETTER.

I am dictating these few lines from my bed at home. I returned yesterday from the hospital where I spent four weeks, receiving while there three blood transfusions and undergoing a rather serious operation. I am recovering nicely though still very weak. I am able to sit up several hours each day.

I want to take this means of expressing my very grateful appreciation of the letters of confidence and friendship and prayers offered by the Eastern Virginia Congregational Christian Minister's Association and by the Piedmont Minister's Association. Such expressions of confidence on the part of my fellow ministers so far away are a great comfort to me. I want also to express my appreciation of the many cards and letters received from friends where I have preached and elsewhere. Such appreciations of friendship mean a great deal to one who is ill. My days of suffering have been greatly relieved by these many expressions of good will and confidence. I hope some day to be back in the work again and to render a much more effective and fruitful service than ever and in this way, at least in a measure, to prove myself worthy of the many nice things said to me and about me.

Praying God's richest blessings to rest upon all these friends and others, I am,

Respectfully,

A. W. ANDES.

WADLEY, ALABAMA.

The Congregational-Christian Church of Wadley has taken a forward step in the purchasing of a parsonage. The church has secured and remodeled a six-room building near the church to serve as a home for their minister. The Antioch and New Hope churches, which the Wadley pastor also serves contributed liberally to the remodeling of the building.

The families of the church met at the parsonage for a covered-dish supper on the evening of December 12th. The supper was followed by a service of dedication for the parsonage. This service was conducted by the pastor with the Rev. G. H. Veazey assisting.

The church is optimistic concerning its future. The pastor is pleased with the forward-looking spirit found in the church.

A. R. VAN CLEAVE.

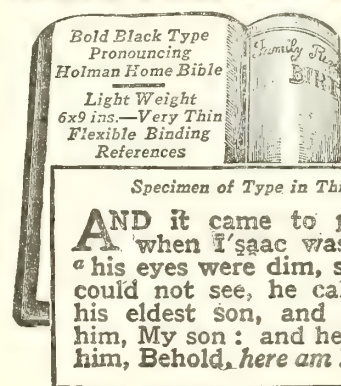
REMITTANCES ON SUN SUBSCRIPTIONS.

The following remittances have been made on SUN subscriptions since our last report. This report lists those received up to the first of the year. Those received later will appear in an early February issue.

J. T. K.

Mrs. Mamie F. Alphin, Sunbury, N. C.
Rev. A. W. Andes, Harrisonburg, Va.
B. F. Ayscue, R. 6 Henderson, N. C.
Miss Ollie Mae Blane, Ramseur, N. C.
Mrs. J. L. Barksdale, Sutherland, Va.
Mrs. D. J. Bowden, 508 W. 29th St., Norfolk, Va.
J. L. Cash, 420 Mangum St., Durham, N. C.
Rev. E. T. Cotten, 119 E. Deatur St., Eaton, Ohio
Mrs. Henry Crocker, Box 684, Suffolk, Va.
E. L. I. Laughtry, R. 4 Franklin, Va.
Warren H. Denison, 507 C. P. A. Bldg., Dayton, Ohio.
C. J. Duke, 261 W. Washington St., Suffolk, Va.
Miss Dora Edwards, R. 4, Raleigh, N. C.
Rev. George N. Edwards, 9-A King St. Charleston, S. C.
J. C. Ellis, R. 1 Box 248, Portsmouth, Va.
Miss Nonie Fitch, R. 2 Burlington, N. C.
Mrs. B. F. Frank, R. 4 Harrisonburg, Va.
W. H. Freeman, Star, N. C.
Mrs. D. W. Gillam, R. 6 Box 258, Reidsville, N. C.
Rev. R. T. Grissom, Fancy Gap, Va.
Miss Jewell Hatch, 614 Fountain Place, Burlington, N. C.
W. S. Hand, Wadley, Ala.
Mrs. R. A. Henton, 337 E. Market St., Harrisonburg, Va.
Mrs. E. T. Holland, Holland, Va.
Mrs. C. C. Holland, Holland, Va.
Mr. H. V. Holland, R. 1 Holland, Va.
W. M. Hollowell, 15 Dahlgren Ave., Cradock, Va.
R. L. Hurdle, 207 Holt St., Burlington, N. C.
Mrs. W. L. Isely, R. 1 Elon, College, N. C.
Mrs. J. K. Jones, Holland, Va.
Mrs. P. P. Jones, News Ferry, Va.
Mrs. Ed. Kiger, R. 2 Germantown, N. C.
O. D. King, Suffolk, Va.
Mrs. J. J. Lincoln, Lawrenceville, N. J.
Mrs. J. D. Luke, 347 N. Main St., Suffolk, Va.
B. F. Morris, Carrboro, N. C.
W. F. Morris, Geer, Va.
Mrs. L. E. Morris, Dyke, Va.
Mrs. T. D. Mathews, R. 2 Box 100, Winsdor Va.
I. T. McAdams, R. 3 Mebane, N. C.
A. C. Nelson, R. 1 Headland, Ala.
W. P. Perry, 516 McMannen St., Durham N.C.
J. S. Powell, R. 1 Suffolk, Va.
Mrs. T. J. Preston, Walkerton, N. C.
S. W. Pierce, 201 Poplar Ave., Norfolk, Va.
Mrs. H. E. Pierce, Franklinton, N. C.
Mrs. W. A. Pearce, R. 2, Apex, N. C.
Rev. W. T. Scott, 2405 Elizabeth Ave., Winston-Salem.
Mrs. W. G. Slonaker, Everett, Pa.
Mrs. Ida M. Spain, 1213 Chesapeake Ave, So. Norfolk.
M. M. Stroud, R. 1, Chapel Hill, N. C.
J. I. Somers, 1100 Church St., Burlington, N. C.
Mrs. Stella Sharp, R. F. D., Summerfield, N. C.
E. Floyd Showalter, R. 4, Harrisonburg, Va.
Miss Olive Showalter, R. 4, Harrisonburg, Va.
Mrs. J. C. Taylor, R. 3, Suffolk, Va.
T. W. Trogdon, c-o So. Furniture Ex., High Point, N. C.
L. F. Troxler, Altamahaw, N. C.
Jesse F. Turner, R. 1, Suffolk, Va.
Mrs. J. E. Turner, Box 205, Smithfield, Va.
Rev. Myron Tyler, Cartersville, Ga.
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



GOOD CHEER FOR THE NEW YEAR.

A New Year always has many possibilities for good and evil. On the one hand politicians in power are vying with each other in predicting reasons for optimism, while their opponents paint dark pictures of what the future holds if there is not a change in governmental policies. Economic and moral leaders point out the social evils that weaken society and religious teachers deprecate the departure of young and old from the Way of God that leads to peace and prosperity.

It is easy to enumerate reasons for disappointment and discouragement and yet we search the horizon for some "cloud the size of a man's hand," for some basis for good cheer for ourselves and our neighbors. Is there any such basis that will not disappear as a mist, that does not rest on the quicksands of human instability?

In what seemed to be the darkest hour of the world's history, Jesus Christ told His disciples to "Be of good cheer" and gave them the reason (John 16:33). Those to whom He spoke were a small band of weak and unlettered peasants, without political influence or financial resources. They belonged to a subject nation, they were following a leader who was soon to be condemned to an ignominious death and they themselves were told that they must look forward to tribulation, persecution and death at the hands of their acknowledged religious and political leaders.

It was in the midst of this discouraging situation that their Master told His disciples to "be of good cheer." It was not an exhortation to shallow optimism, but to courage. The message is also for today. Conditions are bad enough but how much brighter than in the days just preceding the Crucifixion? Not only have science and learning made wonderful progress but the forces contending for righteous have greatly increased in number and power. The Church has grown in numbers and influence; it is organized for service and has able leaders and immense financial resources. Yet not such were the reasons Christ gave for courage then and they are not the true reasons for good cheer today.

The one reason given by the Son of God before He went to His death on the Cross was: "*I have overcome the world.*" Whatever may be the seeming evidences of defeat for His Church today, the victory is assured. Christ declares that even the devil and all his hosts cannot overcome those who have faith to follow their divine Leader. There may be trials, persecution, suffering and physical death ahead today as there has been all through the years past. But Christ has overcome the world by His victory over temptation, by rising superior to worldly conditions, by overcoming evil with good. And His followers can enter into His victory and partake of His cheer. Is there any reason why Christians also cannot overcome the world, as martyrs and saints and servants of Christ have overcome in the past—by faith, by loyalty, by fighting the good fight of faith; by cooperation with Him in carrying out His program rather than adopt the program of worldly leaders. Christ's program includes full personal surrender, following the guidance of the Spirit of God, witnessing to Christ at home and abroad. Christians may "be of good cheer," not merely in spite of the dark outlook due to evil forces at work in the world, but because of the all-powerful wise and loving Eternal Spirit with which followers of Christ are allied. He is already victor.—*Missionary Review of the World.*

MISSIONARY OFFERING.

WEEK ENDING DECEMBER 28, 1935.

Sunday Schools.

Wakefield, Va.	\$ 1.35
First Church, Richmond, Va.	7.45
New Lebanon, Summerfield, N. C.	6.25
Pleasant Ridge, Ramseur, N. C.	2.89
New Hope, Harrisonburg, Va.	4.84
Pleasant Cross, Asheboro, N. C.	.45
Wentworth, Raleigh, N. C.	1.59
Ether, N. C.	.64
First Church, High Point, N. C. ..	1.43
Youngsville, N. C.	2.00
	28.89

Individuals and Churches.

Mrs. W. A. Pierce, Apex, N. C.	1.00
Mrs. Rozelle Hilliard, Kittrell, N. C.	2.50

Specials.

Total for week ending Dec. 28, 1935.	\$ 32.39
Previously acknowledged	7,048.12

Total since Sept. 1, 1935 \$ 7,080.61

We are grateful indeed for these offerings which are used to help share the saving and sufficient love of our Lord with those who have not known Him as Saviour and Friend.

J. O. ATKINSON, *Secy.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 4, 1936.

Sunday Schools.

Ocean View, Va.	\$ 4.39
Auburn, Raleigh, N. C.	2.50
Dendron, Va.	3.95
Flint Hill, Biscoe, N. C.	.34
Ramseur, N. C.	4.20
Holland, Va.	5.40
Reidsville, N. C.	3.60
Class No. 8, Lanett S. S., Lanett, Ala.	3.00
	27.38

Individuals and Churches.

"A Friend"	30.00
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Specials.

Mrs. Gibson's Class, Rosemont S. S., Norfolk, Va.	26.00
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Conference Collections.

Western N. C. Conference	237.00
Eastern N. C. Conference	150.00
	387.00

Total for week ending January 4, 1936	\$ 470.38
Previously acknowledged	7,080.51

Total since Sept. 1, 1935 \$ 7,550.89

J. O. ATKINSON, *Secretary.*

FIRST QUARTERLY REPORT.

(December 31, 1935.)

N. C. WOMAN'S MISSION BOARD.

RECEIPTS.

Women's Societies.

Big Oaks	\$ 3.75
Biscoe	7.00
Carolina	4.05
Catawba Springs	4.00
Durham	53.80
Elon College	104.97
Flint Hill	2.62
Greensboro	99.00
Hank's Chapel	5.60
Ingram, Va.	6.70

Liberty Vance	27.50
Monticello	7.00
Palm Street, Greensboro	6.25
Piney Plains	5.50
Pleasant Ridge (Guilford)	5.40
Pleasant Ridge, Guilford (Orphanage)	2.60
Pleasant Union	3.15
Raleigh	5.00
Wake Chapel	24.85
Winston-Salem	5.00
Conference Collection	22.20
	403.94

Young People's Societies.

Bethlehem	6.80
Durham	11.16
Elon College	4.50
Lynchburg, Va.	2.62
Sanford	2.75
	27.83

Willing Workers.

Durham	6.95
Durham	7.40
Elon College	2.40
	9.80

Cradle Roll.

Durham	4.19
	\$ 452.71

DISBURSEMENTS.

Oct. 26. Programs for S. S. Woman's Convention	2.75
Mrs. H. S. Hardcastle, Treas.	449.96
	452.71

MRS. C. H. STEPHENSON, *Treas.*

1410 Hillsboro St.,
Raleigh, N. C.

A GREAT MISSIONARY'S AMBITION.

William Carey listed the following guiding points for himself and his colleagues in the missionary enterprise:

1. To set an infinite value on human souls.
2. To abstain from whatever deepens India's prejudice against the Gospel.
3. To watch for every chance of doing good to the people.
4. To preach Christ as the means of conversions.
5. To esteem and treat Indians always as our equals.
6. To guard and build up the "hosts that may be gathered."
7. To labor incessantly in Biblical translation.
8. To be instant in the nurture of personal religion.
9. To give ourselves without reserve to the cause, not counting even the clothes we wear our own.

—Exchange.

TO REVEAL GOD.

Christ came into the world to give mankind a better understanding of God. This was sadly needed. The Greeks were worshipping gods that were as weak and immoral as themselves. The Romans were building temples and offering sacrifices to their emperor. The Jews had clothed Him with great mystery, and had pushed Him back behind the veil, so that the average worshiper was led to think of Him as a God afar off. They remembered that He is holy, just and powerful, but they had not learned of His great love. By bridging the gulf between the unseen and the seen, between God and man, Christ brought God very near to us. He taught the world to pray, "Our Father," thus drawing mankind close enough to feel the everlasting arms.—Edgar T. Read.

PHILIP P. DUTTON, MISSIONARY.By Miss D. P. CUSHING, *News Editor.*

The old phrase that "China never changes" is rapidly becoming obsolete, says Philip D. Dutton, New England man who is in Boston for his second furlough in 15 years of work under the American Board of Commissioners for Foreign Missions and who comes from Taiku, Shansi, North China, the Province next to Hopei Province now figuring so prominently in the news.

In his reference to "changing China," Mr. Dutton has no thought of the forcible changes wrought by Japan but the progressive development which has been going on in that country now for several years and which would undoubtedly lead, within a gratifyingly short time, to a united China were she allowed to pursue her course peacefully.

Bumping over deeply rutted roads from daylight to dark, Mr. Dutton, when he first came to China in 1919, covered the 25 miles from the railroad station to Taiku in a springless cart. Now, he says, there are motor cars by the hundreds, rickshas by the thousands and bicycles by the tens of thousands. Taiku boasts two railways with eight passenger trains daily. Radio, almost unheard of and forbidden by the military in those days, now links Taiku with the outside world.

"It has been a troubled fifteen years in China's international relations, especially with regard to Japan," Mr. Dutton says. "The loss of Manchuria and Jehol was a staggering blow to China—both to her pride and to her economics. Japan's insistence upon control of the Great Wall as well leaves China unprotected on the north, for this historic barrier is North China's last great line of defense. Whoever holds the Great Wall, and the mountain tops along which it runs, is in a position to control the territory on either side. This fact is perhaps not fully appreciated by many in the west."

When Mr. Dutton left China conditions in the so-called "demilitarized zone" stretching from the Great Wall almost to Peiping and Tientsin were unspeakable. The section was overrun with bandits and Japanese and Korean narcotic peddlers with whom the Chinese were powerless to deal because of Japanese interference. The whole region he feels was a festering sore, a disgrace to Japan and a source of constant trouble to China.

"On the whole the Chinese are facing these situations patiently, philosophically and with an amazing amount of self control," Mr. Dutton states. "They realize their helplessness in the face of Japanese aggression and are determined to avoid trouble if possible. But feelings run deep. They recall with pride the days of China's greatness. At the same time the rapidly growing spirit of nationalism in China gives them courage to believe that Nippon cannot forever remain the self-appointed arbiter of the destinies of the Far East."

Since the revolution of 1911 China's history has been filled more or less with "family quarrels" or wars between military governors, disrupting railway service and business almost annually. These, however, are rapidly going out of style and Generalissimo Chiang Kai Shek with his armies and airplanes makes rebellious units think twice before starting trouble. "Only the Reds still tear things open now and then, but their forces are dwindling and becoming scattered," Mr. Dutton states.

"China is now entering a new period—a period of reconstruction," Mr. Dutton believes. "There are those who severely criticize the Nanking Government and predict its failure and fall, but the consensus of opinion, both Chinese and foreign, is that it is the best government since the revolution of 1911.

Transportation and communications are improving steadily and civil and military officials make

use of the network of air lines that cover the country carrying both passengers and mail. "The airplane, perhaps more than any other factor, has speeded up the unification of this vast country," adds Mr. Dutton. New railways are being built, new rolling stock makes its appearance. Motor roads are being constructed all over China. "It will not be long before one can drive by motor car almost anywhere in China. When that day comes the tourist will see some of the beauty spots of that country that have been hitherto practically inaccessible."

"Something new under the Chinese sun," is what Mr. Dutton calls Kiangsi Province in Central China, which now ranks as China's model province. In this formerly Red-infested section the General Government is undertaking rural reconstruction on a large scale. "The farmer is enjoying blessings of which he never dreamed before—a chance to work in peace and enjoy the result of his labors—a chance to be honestly and justly governed by officials who seek the welfare of the people, a chance to benefit from modern medicine, to learn to read about the world and to use better agricultural methods.

It is in this province that the National Christian Council of China was invited to lend a helping hand and is doing a splendid piece of rural reconstruction at Lichwan under Rev. George W. Shepherd, recently in Boston, and Rev. Hugh W. Hubbard of White Plains, N. Y.

Discrimination against Christian middle schools and colleges is largely a thing of the past. Rather the Government welcomes their help to the point sometimes of giving subsidies to such institutions as meet their requirements.

"Along with all this is growing a feeling of need for a new moral and spiritual life if China's modern experiment is to succeed. Therefore Chiang Kai-Shek has inaugurated the New Life Movement based on the old Confucian virtues. The Generalissimo and his charming and capable wife, a Wellesley College alumna, have visited all the provinces of North and Northwest China stressing the need for moral regeneration if China is to become great. All along the way they have asked the cooperation of the Christian missionaries in making the new Life Movement a success.

Although Mr. Dutton was born in Massachusetts he went to high school in Watertown, N. Y., and is a graduate of Oberlin College and Oberlin Theological seminary. Mrs. Dutton, a native of Sault Ste Marie, Michigan, is also a graduate of Oberlin and there are two sons, Thomas Dutton who is studying at Newton High School and Frank Dutton who is in the Levi Warren Junior High School, West Newton.

Out in China Mr. Dutton's work has necessitated extensive touring through the country areas, travelling hundreds of miles annually over rough trails on foot, on bicycle, or crude Peking cart and sometimes, if possible, on a motorcycle. He has lived in the poorly heated village homes, sleeping on the Chinese kang and eating whatever native food the country provided.

Because the mission where he has served has felt cruelly the reduction in force necessitated by the depression, Mr. Dutton has had to be a combination of district superintendent, circuit rider, pastor-at-large and general administrator for an area of some 70 by 25 miles with 15 organized Chinese churches, several preaching centers and a population of about 300,000. "To visit one mountain church 50 miles from Taiku," says Mr. Dutton, "requires a day's journey across the plain in a Peking cart and then a day or a day and a half by pack animal over rough mountain trails in some places so steep and dangerous that it is necessary to walk."

Not only have the Chinese people in the section where Mr. Dutton works had to go through this

period of adjustment and scourge of banditry but they have had widespread and devastating floods and the fear of Japanese invasion to add to all their other local problems. In spite of everything, however, the Chinese Christian Church has stuck to its guns and even made progress against seemingly impossible barriers, says Mr. Dutton.

WORLD'S DAY OF PRAYER.

Each year our missionary societies join in the world-wide observance of the World Day of Prayer for missions and this year that day is February 28th. Every Society will want to begin in time to plan for this service which means so much to the mission cause in general and is one point on the standard of excellence.

The theme of the program this year is "On Earth Peace, Goodwill Toward Men."

Let us thank God for the growing and deepening consciousness of the need for peace and for the personal knowledge of Him who brings peace on earth.

Let us ask our Father to bless all peoples and their governments in the efforts to secure peace. May nations reconsider their ways and prepare for peace.

Let us pray that the church as the body of Christ may stand firm against race discrimination, social injustice, and war.

Let us pray that we, as individuals, may be willing to walk the Way of the Cross to secure peace in this our day.

From "The Call."

The programs are two cents each. The Young People's programs are also two cents each. Children's programs are one cent each. *The Call*, which is an invitation, may be ordered enough for your society free, a large poster (11 x 17) with date and announcement of the meeting is 5 cents.

All these supplies should be ordered from Commission on Missions, 14 Beacon St., Boston, Mass.

The Committee on Women's Work of the Foreign Missions Conference and the Council of Women for Home Missions prepare and publish the material, and with the cooperation of the National Council of Federated Church Women promote the annual observance of this universal Day of Prayer.

Let us all unite in this world-wide fellowship of worship and prayer.

MRS. W. M. JAY, *Editor.*

PAGEANT AT LIBERTY SPRING.

On Sunday night, December 15, 1935, at Liberty Spring Christian Church, a pageant "The Adoration of the Kings and Shepherds," with Christmas carols, was presented by the Young People's Missionary Society of the church, under the direction of Miss Bessie Lee Byrd, chairman of the program committee for the first quarter.

The following characters took part in the pageant:

Mary—Emily Harrell.

Joseph—William Harrell

Little Angels—Evelyn Chappell and Claire Bradshaw.

Larger Angels—Elizabeth Eason, Agnes Pierce, Myrtie Sue Turner, Helen Tidwell.

Shepherds—James Rogers, Ralph O'Berry, Graxton Pearce.

Kings—Harrell Byrd, Forrest Rawles, Bennett O'Berry.

A large congregation was present. Four new members were received. The officers of this Society are:

President—Susie Powell.

Vice President—Ralph O'Berry

Treasurer—James Rogers.

Secretary—Elizabeth Eason.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

GREETINGS, FRIENDS.

This is just a little late for New Year's greeting, but the wish is none the less sincere for health and happiness to all those who read this page.

Three months have passed since my pen furnished much for the page that carries my name as editor. During that time I have been learning in the school of silence. Duties had to be laid aside, and rest was a necessity. There was time to think, and just to be at ease. One of my sins that sent me away for rest cure was always trying to think. The mind seems to need some rest as well as the body. It should not be driven always, and certainly not at high speed. There may be sermons in stones and brooks and everything that one sees, but in my humble opinion preachers should sometimes see them just as stones and as brooks and not sermons. That is for his own well-being.

Those who read these columns may not have missed me while away, and I am inclined to believe that the material appearing while I had nothing to do with it was superior to what I put here, but I am delighted to be back in my office and able to shove a pen or rattle a typewriter. Sickness is not altogether bad. It has many compensations. But health is far superior. It is a thing worth striving to obtain and maintain. To be visited by one's friends is good, but to visit and to work with them is glorious.

My wish for you this new year, my friends, is that yours may be a busy year in the service of the Christ, that there will be enough struggle to keep you strong, that friends will increase in quality and quantity, that wealth and poverty combine to keep you comfortable and humble, and that the next New Year will find you much further on the road to permanent success.

YOUR CHRISTMAS CONFERENCE.

Sixty-two young people and their leaders representing Virginia, the Carolinas, Kentucky, Tennessee, Georgia, Alabama, and Florida met in the Congregational Church of Winter Park, Florida, on December 27th-29th, last, for their second Christmas Conference. It was the finest time in the history of Congregational-Christian Churches in the southeast that representative young people from every Conference in the southeast had met to plan and pray together.

From Friday night until far into Sunday night these young people worked together in trying to understand the world in which they live, the part they should have in making it a better place in which to live, and in developing plans for cooperative work. The program as planned (and published on this page recently) was carried out, except for minor changes. It was not a speech-making affair, but rather a consulting group. People from Virginia were interested in what was going on in Florida, and vice versa. Every conference group made its contribution, and all were enriched. In small groups these young people studied modern problems and sought to reach conclusions as to things that can be done to improve society. In each session there was apparent a yearning desire to find the way of Christ in the world of which we are part. Prayer seemed appropriate in any session. Good fellowship was manifest on every hand.

Reports of the discussion groups will be published in a later issue of this paper, and will be sent in pamphlet form to all Youth Fellowship

officers in the southeast. Others desiring a copy of the pamphlet should send their request to the new secretary, Miss Emily Carleton, 541 Osceola Avenue, Winter Park, Fla.

The Winter Park Church entertained in fine southern style. The pastor and his young people proved to be charming hosts. All the delegates were delighted to spend a while in this beautiful city where citrus fruits, blooming flowers, beautiful sunshine, and Christian fellowship are found in abundance.

Those who have any misgivings about the youth of today should take a look-in on a gathering of this kind. It will do the soul good. We who are older will doubtless not agree with many of their conclusions, but we will be stimulated by their idealism and eagerness to get right at the business of making a Christian world. Many of our Conference officers could take counsel with these youths on how to conduct a meeting to the profit of the annual sessions of the Conferences. I came from Florida with new hope for the Church. In the hands of these Christ-led youths who will soon be adults, the Church is safe.

LABELS.

Today I heard a brilliant man speaking about the Oxford Movement. His message was fine. He tells a good story. For him religion has become vital, and that is a good thing. It ought to be for everyone. But for many it is not. For Jesus it was. And it is for all who really know Him.

While the man was speaking I wondered why we have to be introduced to the religion of Jesus as the religion of the Oxford Group. Why so many labels? What difference does it make whether one is a modernist or a fundamentalist? How much better is a Baptist than a Presbyterian? Aren't Congregationalists Christians? How do Protestants know that Catholics are all wicked and headed for destruction? or the other way around? Why is a Democrat more honest than a Republican? Or maybe is it the other way, who knows? Why can't one have his own convictions, vote them, and live them without having to wear a label? Who knows? Well, I am sure that I don't, and I do not not know who does.

The main point is to have something for which one can live and die, something that is worthy of his best, and then give himself wholly to that something. I recommend the religion of Jesus as taught in the Gospels. That is modern, fundamental, and universal. It is free to all. Try it, and forget the labels.

LEADERSHIP TRAINING.

During the months of January and February will be a fine time to talk about leadership training, and to plan to go to the training school held at Elon College each summer.

I am asking all Superintendents and leaders of the Congregational-Christian Churches in the Eastern N. C., Conference to try and procure at least one person from each of their Churches to attend the leadership training school this coming summer.

It is not only a privilege, but it is an important duty of the superintendent of the Sunday schools to encourage their pupils to attend this school, held for the purpose of training boys and girls to be better prepared leaders.

If the pastor or superintendents will send me the names of those who are expecting to attend the training school next summer, I will know how to work more effectively in the future than I have in the past.

May God help us to lead lost souls to Christ.

MAYLON D. WATKINS.

Youngsville, N. C.

WHAT DOES THE BIBLE MEAN BY "LOST" AND "FOUND"?

CHRISTIAN ENDEAVOR TOPIC FOR JAN. 19, 1935.
Scripture: Luke 15:1-24.

Daily Bible Readings.

Monday—Pity for the lost. Matt. 9:36.
Tuesday—Lost—without hope. Eph. 2:12-14.
Wednesday—The seeking Shepherd. Isa. 53:1-6.
Thursday—Hope for all. John 3:14-17.
Friday—The voice of the Seeker. John 5:24.
Saturday—Our eternal home. I Peter 1:3-5.

Instrumental Prelude: "I would Be Like Jesus."

Call to Worship:

"Oh that I never had gone astray!
Life was all radiant with hope one day,
Now all its treasures I've thrown away,
Yet I'll arise and go;
Something is saying, 'God loves you still,
Tho' you have treated His love so ill,'
I must not wait for the night grows chill,
I will arise and go
Back to my Father and home."

Hymn: "O Jesus, I Have Promised."

Prayer.

Announcement of topic—Scripture.

Points for Talks.

Obviously there are various ways of being "lost." The Bible indicates this. Immediately one thinks of Judas Iscariot, the rich young ruler, and others who went away without hope. There are others whose night of despair gives way to the morning of a new day. On the scroll of reclaimed souls one finds the names of Zacchaeus, Peter, and the prodigal son. One gropes in uncertainty and is lost, another has never utilized his God-given ability and is lost, still another rebels against the way of Christ and is lost.

If it be true that there are many ways of being "lost," certainly it is equally true that there are as many ways of being "found." Many young people are lost today, lost in various relationships. A great multitude whom no man can number are wandering aimlessly in the forest of time with no goal in life to challenge and steady their steps. Other unfortunate people in middle life have drifted, tossed to and fro from one position to another, and have experienced something of the outer darkness with its weeping and gnashing of teeth. A world of reforms and recoveries still has its quota of moral derelicts, out of harmony with the ways of men and the will of God.

Our scripture teaches us that the sheep was lost, but was found and brought tenderly back to the fold by the shepherd, who called in his friends to rejoice with him. The woman lost her coin and searched for it until she found it, and then called in the neighbors to rejoice with her. The prodigal son was found when he "came to himself" and returned to his father, who also called his neighbors to rejoice with him. If the shepherd and woman had cause for rejoicing, how much more so the father had cause for rejoicing over the return of his wayward son. Like the father of the prodigal son, our Heavenly Father rejoices when His children find themselves and return to Him.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

A PROPHETIC VISION.

LESSON II.—JANUARY 12, 1936.

GOLDEN TEXT: "Mine eyes have seen thy salvation, Which thou hast prepared before the face of all peoples. Luke 2:30, 31.

LESSON TEXT: Luke 2.

The first part of the lesson is the story of the birth of Jesus, told with historical accuracy and in beautiful language. But because this part of the second chapter of Luke has already been used as a Christmas lesson it is not necessary to discuss it again here. Suffice it to say that it is an old, old story which is ever new. Time will never detract from its power of appeal, which is always fresh and powerful.

The last part of the lesson is the story of Jesus' first visit to Jerusalem, of his separation from his parents, and of their finding him in the Temple. But this section of the Scripture lesson will not be treated in these Notes, for they are really not an integral part of the lesson on the theme. A Prophetic Vision. These comments therefore will deal primarily with the story of the aged Simeon and the Baby Jesus when He was presented in the Temple.

According to the Law of Moses.

Jesus came from God-fearing parents and a religious background. He was, of course, the Son of God. But he grew up in a human situation and he was trained by human beings. One cannot explain the life of Jesus satisfactorily if he leaves out of the situation the influence and the training of Joseph and Mary, especially Mary for it was the Hebrew mother who had the responsibility for training the children. Joseph must have made a good impression on Jesus, too, for He used the term "father" in a new sense because of his respect for Joseph. Mary and Joseph saw to it that they observed the Jewish law. Obedience to God was gladly and graciously given. This act of presenting the baby Jesus in the Temple was not an isolated act—it was in keeping with the spirit of devotion to what they knew was the highest and best.

The Secret of the Lord.

"The secret of the Lord is with them that fear Him." Here was an old man, Simeon by name, just and devout—fair in his dealings with his fellowman, reverent in his dealings with God,—waiting for the consolation of Israel, waiting with that deathless hope which was so characteristic of the pious Jew, that God would visit and deliver his people, Israel. Outwardly things did not look any too bright in Simeon's day. There was a great deal of pessimism abroad. But deep down in Simeon's heart there was a great longing for the coming of the Messiah, the "consolation of Israel." There are those today, who in a world which seems to be confused and confounded, still believe that there is a living God, and that He will work out his purposes in the world.

The old man was justified in his hope. The Spirit of God had revealed to him that he should yet see the fulfilment of his hope. Indeed the Holy Spirit had revealed unto him that he would not die before he had seen the Christ himself. And he believed that it would be as God had spoken unto him. There are times that we cannot do anything but trust. The odds seem so hopeless. But God will in His due time keep His promises. He is not slack concerning His promises. All things are possible to him that believes.

In the Spirit in the Temple.

"And he came by the Spirit into the temple." That was the secret of it all. He entered into the place of worship in the high mood of worship. He was in the Spirit. His heart was expectant, his heart was prepared. He was walking on tip-toe spiritually. He was alert and responsive to the Spirit of God. It makes a difference as touching the mood in which we go into the Temple on the Lord's Day, or on any day. One reason why so many people do not take anything from a service of worship is because they do not bring anything to the service. Let him who enters the house of God prepare his heart to seek the Lord.

The Baby Jesus.

The baby Jesus did not have a halo about his head. He looked like any other Hebrew baby. But there was that inner impression on the heart of the old man that made him know that here, indeed was the Lord's Christ. With what emotions he must have looked at that Baby! Here was the fulfilment of his hopes that at times must have seemed so dim and hopeless. Simeon was overcome. He rushed to the parents, took the Baby Jesus into his arms, and burst forth into a spontaneous song born of the Spirit, which has become immortal because Luke the beloved physician found it among the sources he used in writing his gospel and included it in that gospel.

There is something impressive and touching in the picture of the old man and the baby. Old age, a generation that was passing, a baby, a generation just coming on the scene. In that Child was gathered up the hopes and dreams of all the ages. No wonder Simeon was now content to depart. His cup indeed had run over.

Another Song.

How intimately song was connected with the baby Jesus. Mary sang when the angel revealed to her that she should bear the Christ Jesus. Angels sang at His birth. And now the aged Simeon sings at his presentation in the Temple. That Baby set the world to singing. He struck a note of joy which lies beyond the power of men and circumstances to touch.

"Mine eyes have seen thy salvation, which thou hast prepared before the face of all peoples—it is the gospel for the whole world. "A light for revelation to the Gentiles. Jesus was and is the Light of the world. "The glory of thy people Israel." The Jews have made many contributions to the world, but their chief glory is the Lord Jesus Christ.

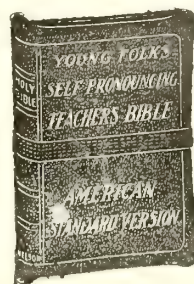
"Behold this child is set for the falling and the rising of many in Israel—Christ has exalted multitudes, but He has been a stone of stumbling to those who have refused to yield their lives to Him. He is the standard by which men rise or fall. "And a sword shall pierce through thine own soul"—those words found fulfilment in Mary's own life. As she saw the growing tide of opposition, and when finally she stood by the Cross of her son, she must have thought of the words of the aged Simeon. No one knows what grief she did carry in her heart especially in the closing days of His ministry.

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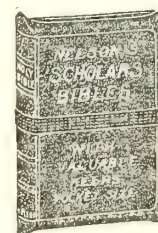
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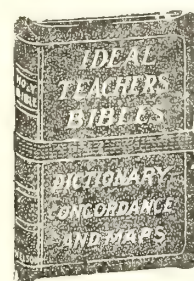
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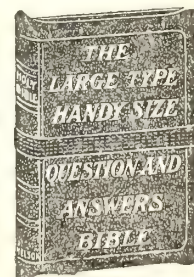
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MONDAY.

"LET US ALONE."

"Let us alone; what have we to do with Thee?"
—Mark 1:24.

The spirit of today seems to be the same spirit which in Jesus' time was called a "demon." Man is saying to man, "Let me alone." Politics says to politics, "Let us alone." The world is saying to religion "Let us alone." Man is saying to the church, "Let me alone." It is a spirit of self-sufficiency in which men think they can run their own business without advice from Divine sources.

They who think that they can run their own business and figure out their own salvation, reduce Christ to a mere man, just a mere good example, and reduces the Bible to a fairy tale good for weak-minded people and children. They deny the fact of Divine transformation, the new life, the purifying power of Christ to society, the power to change the thoughts and customs of life, the power to make hearts better, the power to make man a loving brotherly being; all of which are established facts of the Christian religion.

A further fact challenges successful contradiction: all this power to transform, make new, purify, change thought and make better, comes from God through Christ, whether it is so recognized or not. It never comes from self. And if we are let alone we are on the skids of spiritual and soul loss.

Prayer—Our Father, Thy word rings in our ears louder than ever, that "if any man have not the spirit of Christ, he is none of his." We pray Thee to make it ring a reality in our souls. We would this day embark more seriously upon following our Master and Saviour, and go about doing good. In His name we ask it.—*Amen.*

TUESDAY.

"LIFE'S BEST DAY."

"We must work the works of him that sent me, while it is day."—Jno. 9:4.

This is the way Christ improved His opportunity for doing good on the earth. It is the way the apostles took the mantle of apostolic responsibility and carried it on. It is the way for us.

Ralph Waldo Emerson:

"Write it on your heart that every day is the best day in the year. No man has learned anything rightly until he knows that every day is doomsday. Today is a king in disguise. Today always looks mean to the thoughtless, in the face of an uniform experience that all good and great and happy actions are made up precisely of these bland todays. Let us not be so deceived, let us unmask the king as he passes."

Prayer—O Thou most high, who hast set the glory of man in the heavens, give us the power to put the highest price on ourselves. May no act cheapen us, no habit mar our character; and may everything we do redound to thy honor and glory.—*Amen.*

WEDNESDAY.

"FAITH."

A Prayer by John Oxenham.

"Lord give me faith—to live from day to day
With tranquil heart; to do my simple part.
And with my hand in Thine, just go Thy way.

"Lord give the faith—to trust if not to know;
With quiet mind in all things Thee to find;
And child-like go where Thou wouldst have me go.

"Lord give faith—to leave it all to Thee.
The future is Thy gift, I would not lift
The veil Thy love has hung twixt it and me."
Amen.

THURSDAY.

"PASS IT ON."

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven."—Matt. 5:16.

Have you received a kindness or a blessing from others? Remember it was not given to you for you alone. Let it travel on until you meet it in heaven a star in your crown.

Have you received some heavenly light, and did you ever see some soul groping in darkness? Let your light shine for him. "Be a star for someone's sky," perchance you may show him the way to his success and happiness.

It is selfish to keep all your blessings to yourself. The Bible says, "Look Thou on other's needs." The poet said:

"Live for self, and you live in vain;
Live for Christ, and you live again;
Live for Him, and with Him reign."

Prayer—Dear Father, take away from our hearts every doubt of Thy goodness and mercy. Instill in us an eager passion to do Thy will, a will to let that light shine for others and shine on with undiminished faith in Thee and supply an entrance to Thy Kingdom.—*Amen.*

FRIDAY.

"Be strong in the Lord and in the strength of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil."—Eph. 6:11.

"Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life."—Jas. 1:12.

"When things first got to goin' wrong, I says, 'Oh, Lord, whatever comes keep me from gettin' sour!' Since then I've made it a practice to put all my worries down in the bottom of my heart, then sit on the lid and smile."

—From "Mrs. Wiggs of the
Cabbage Patch."

Prayer—O Lord, Thou art our light and our strength. Whatever we lack be thou our completeness, that we may be found steadfast, unmovable against temptation and always abounding in Thee.—*Amen.*

SATURDAY.

"HEWN DOWN."

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire."—Mat. 7:15-23.

Many of us are content with living lives that are not bad. But that is not enough; they must be good. It does not suffice that a tree of life shall bear nothing but leaves; it must bear fruit as well, good fruit and much fruit.

In the East, trees are planted not for their beauty and not because they give shade, but because they give food. Beauty and shade are by-products. So are they by-products of a life. Our lives must feed others.

Christ's words have a stern ring: "hewn down," "cast into the fire." Lack of fruit calls for punishment.

We are put into this world not merely to exist, but to do something; not merely to grow, but to be a blessing.

Prayer—So only wilt Thou bless us, our Saviour. Thou hast bidden Thy followers to "bear much fruit." Why should we not, if we are rooted in Thee, if we are branches of the True Vine?
Amen.

AMOS R. WELLS.

SUNDAY.

"GOD'S GREAT THINGS."

"Fear not, O land, be glad and rejoice; for Jehovah hath done great things."—Joel 2:21-27.

Do we rejoice in the greatness of our God? Do we realize the splendor of His works? Do we even begin to comprehend the fulness of His wisdom? Have we yet the faintest idea of the majesty of His glory?

If our earthly father were the sovereign of a mighty realm, we should be glad and rejoice in him; yet every Christian is the child of a King. Why do we not exult in the kingdom that is ours because it is our heavenly Father's?

All history is full of the divine triumphs. Our God has exalted kings and has put them down; he has established kingdoms and he has destroyed them; he has filled the world with blessings for His followers and with penalties for his adversaries. Why should we not be glad and rejoice in the works of His hands?

Prayer—Son of God, O Thou Most High, lift us up beside Thee on Thy throne. May we be proud, not of anything we have done, for we have done nothing, but of the wonderful things that Thou has done. So shall we rejoice all our days.—*Amen.*

AMOS R. WELLS.

ANTICIPATION PRAISE.

In all his prayers thanksgiving rose
For blessings that had filled his days,
While present mercies manifold
Stirred mind and heart to grateful praise.

For sins forgiven, for home and friends,
For daily bread, for birds and flowers,
For sunlight, starlight, Sabbath rest,
Prayer, Sacred Word, enriching hours!

And then one day his prayer attained
A deeper grace, a wider field;
He voiced his praise for good unmet,
For blessings untried hours would yield.

In early morn thanksgiving rose
For all the Father would provide—
The work, the food, the strength to serve—
All would be well, whate'er betide.

The fellowship of friends would bless,
Some book would add its meed of joy,
While he would give his humble store
To share in some Divine employ.

For play refreshing, wholesome fun,
For health and strength, or weakness, pain,
Thanksgiving rose with perfect trust
That Love in wisdom would ordain.

For Christ Himself, the source of all,
The Love, the Faith, the Life, the Power,
The same tomorrow as today—
Expectant wait the coming hour!

Anticipation rich was his;
Each day would fresh assurance bring
That all worked good when one in love
Went journeying with his friend The King!

—Charles DeW. Brower.

Interlachen, Fla.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., Pastor.

THE POWER OF SILENCE.

By REV. CARL R. KEY.

"He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."—Isaiah 53:7.

"When Pilate therefore hear that saying, he was the more afraid; And went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer."—John 19:8-9.

Silence is an art that few men have learned. It is evidence of a flood-tide of power. The possessor of same is armed for many battles that appear overwhelming. Listen to Lord Chesterfield as he speaks—"Silence and reserve suggest latent power. What some men think has more effect than what others say." Mighty is he who can stand in the face of certain death and remain silent. Great is the innocent man who faces his accusers with the sword of silence and parries with them. Much to be admired is he who can think the deepest thoughts of the universe and the abiding truths and principles of human living and act accordingly.

Our forerunner in this realm is none other than Jesus who "could be silent and hear the whisperings of the gods," of God the Father of us all. The sorrows, the griefs, the transgressions, the iniquities and chastisements of our peace were placed upon Him ages ago and he bore them silently. As Isaiah clearly foresaw He bore oppression and affliction, "yet he opened not his mouth." Jesus stood in Pilate's hall accused by the mob. Accused of what! Accused of the truth, shall we say? He had declared himself the Son of God. For this and for false accusations he faced the mob. They cried—"Crucify Him." His silence shook the very soul of Pilate, the Roman Governor, who had decided to turn him over to the teeming masses. Pilate asked, "Whence art thou?" "But Jesus gave him no answer."

Amid a raging sea of human emotions and passions Jesus stood silent. This silence pierced not the mob but it gave him a chance to steel himself for the coming storm. Jesus had come as the "Mouth-Piece of God." He had preached repentance and redemption. He had pointed the way to many weary souls. His healing touch had brought renewed strength to a number of needy ones. By remaining silent in the Judgment Hall he would become the Redeemer of Humanity. This action would make possible for a host of men to serve as the "Mouth-Pieces of God" in ages to come. Meek as a lamb he allowed himself to be taken, refusing to use the divine power at his command to stay the hand of an ungodly people ready to spill innocent blood.

Finally the storm broke. Still silent about the power which was to come to him and his quest after crucifixion, burial, resurrection and ascension, "He was led away as a lamb to the slaughter." It was an hour of decision. It was one of the greatest moments in the history of Christianity. Civilization was at the cross-roads. Christ's decision did much to make possible the salvation of humanity. He had a priceless gift for the world but loudness would have destroyed its value at the moment. Jesus allowed the folly of the occasion to dissipate itself upon idle words and mockery. "He was brought as a sheep before his shearers is dumb, so he openeth not his mouth."

Like the sheep Jesus had a gift for mankind and he was determined to place it at his disposal.

God speaks through silence. Jesus knew that man's mind was a product of the silence of God. The mind silently directs and controls the actions and words of God's children. They bespeak of the activity of God in the human organism. It is evidence of "the still small voice of calm." The silence of God functioning through the brain of man is mightier than the silence of electricity. Electricity itself is an incomprehensible, silent power but harnessed aright by the ingenuity of man it moves mighty turbines and myriads of spindles, brings the harmonies of great symphonies to the ear, sends trains speeding across the continent and covers the world with wire, auto, radio and aeroplane.

In silence the mountains lift their hoary heads and bespeak of God. Their breasts are covered with trees which show silently each season that God is nigh. The multicolored autumn tints lift one into the presence of the Almighty. Out of the deep silence comes a consciousness of the Father.

Far and near, faint and clear,
Out of the deep silence
God calls His children dear.
Comes calm, anxious response—
"Dear Father, we are here."

Like the leap of electricity upon carrier wires and like the response of nature at the touch of the Creator, the Soul of Jesus leaped upward and outward at the opportunity of giving himself for the cause of suffering and shame in the world. Isaiah pictures him as the Suffering Saviour. To this end he lived and died. Jesus was a past master in the use of his tongue and speech. He used the choicest language and the most concise, poetic, wise sayings of all time. In was an art to him. The use of silence was an art for him. He, too, allowed his soul to feast on nature and its silence. Aloneness was practiced often by the Master. Often we find him alone in the evening in the desert, or mountains or garden praying. Solitude was his big brother and teacher. Methinks the words of a German Proverb fitted him well—"Speech is silence, silence is golden: speech is human, silence is divine." When the Master answered the mob and Pilate with closed lips he showed by action what Addison expresses so beautifully: "Silence never shows itself to so great an advantage as when it is made the reply to calumny and defamation."

Jesus well knew that upon occasions silence was a shining virtue when compared to the use of thoughtlessness and injurious words. Today that virtue seems to be lost in the midst of all our mad rush. To most of mankind the art of silence is obsolete or has vanished. It is only a pleasant memory. Upon this fact hinges the loss of reverence for the Eternal. We long for the days of yester-year but they are gone forever. We have lost our grip on God. With fleeting time we move along, craving intimacy with the beneficent, all-wise and merciful Jehovah. When pain and grief comes we cry out so that men may see. When temptation comes we yield. But the Master went up into an high mountain alone. He could be closer to God alone, in the vast reaches of silence. The power of silence he well knew.

Great will be the day when human souls learn the art and power of silence. Floodlights of joy will beam on the countenance of individuals who practice it. To this end many of our great

ministers moved. F. W. Robertson declares that "A silent man is easily reputed wise. The unknown is always wonderful. A man who suffers none is to see him in the common jostle and address of life easily gathers round him a mysterious veil of unknown sanctity, and men honor him for a saint." We need more saints. If silence is the highroad to sainthood would to God that men

(Continued on page 14.)

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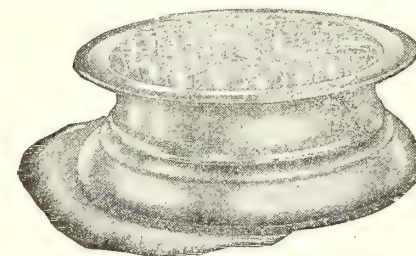
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THE CHRISTIAN SUN

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Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Rejoice with me! We reached our goal of \$18,000.00 for 1935. Our report this week carries us up to \$18,050.35. It always makes us feel happy to reach our goal for the year. We have had faith since the first day of 1935, when we set the goal, to believe we would reach it. We have always had faith in our church people and friends of the Orphanage to believe they would see to it that we reached the goal set.

It is an easy thing to set a goal but it is an entirely different thing to reach it. It takes a lot of planning and a lot of working the plan to make everything work out at the end of the year.

I appreciate every contribution large or small that has been sent in by churches, Sunday schools, or individual gifts. Everyone helped us to reach our goal. We invite you to rejoice with us in accomplishing the thing we set out the first of the year to do. May God bless each and every one who had a part.

CHAS. D. JOHNSTON, Supt.

REPORT FOR DECEMBER 31, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
Bethlehem, Nov. & Dec.	\$ 5.29
Reidsville	6.35
	11.64
Western North Carolina Conference:	
Graham, Sept.	1.34
Eastern North Carolina Conference:	
Liberty, Vance	3.94
Mt. Hermon, Oct., Nov. & Dec.	4.00
Pleasant Hill	1.86
Youngsville, Nov. & Dec.	2.00
Morrisville	.80
Mt. Carmel	9.24
Henderson	3.88
	25.72
Eastern Virginia Conference:	
Spring Hill	1.12
Union, Surry, April to October	6.00
Holy Neck	4.94
Holland	10.95
Waverly, White Gift Offering	6.08
First, Richmond:	
Birthday Offering	6.00
First Sunday	4.86
	10.86
	39.95
Alabama Conference:	
Mt. Zion	1.50
Georgia & Alabama Conference:	
Vanceville	1.00
Valley Virginia Central Conference:	
Winchester	5.41
Newport	1.10
Concord, Nov. & Dec.	1.74
New Hope	2.58
Leaksville	2.28
Mayland	1.00
	14.11
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Mrs. Lasher, support of child	20.00
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Garner Hilliard, one of our boys ...	5.00
	290.72

Thanksgiving Offerings.

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Howards Chapel	1.00
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Graham	6.07
Burlington Church:	
Nellie Mae Holt	10.00
George Holt, on pledge	10.00
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Biscoe	10.00
	36.07

Eastern North Carolina Conference:	
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Eastern Virginia Conference:	
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Ivor	4.50
Dendron Church	11.60
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Barrett's	2.60
Wakefield	3.20
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	578.66
Valley Va. Central Conference:	
New Hope	5.00
Georgia & Alabama Conference:	
Richland	10.00
M. W. Hollowell	5.00
P. L. Kivett	5.00
R. Y. Spain	5.00
	15.00
Total for past two weeks	\$ 1,220.12
Amount brought forward	16,830.23
Grand total	\$18,050.35

THE SUN'S PULPIT.

(Continued from page 13.)

would block all avenues to loudness. Men would do well to follow the example of Jesus and keep closed lips.

The mouth is the avenue to the soul. It is the inlet for food that rebuilds strength. It is also the outlet for both the mind and the soul. Out of it issue the thoughts upon which civilization is erected and also destroyed. Out of it comes words of wisdom, peace, goodwill and love. But there is

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:

A. D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

In Isa. 9, 1, 2.

AND seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 ^k The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

In Isa. 9, 1, 2.

In Luke 2, 32.

In Mark 1, 14.

2 And he opened his mouth, and taught them, saying,
3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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something in the mouth which can obstruct the pathway to the soul. It can damn all the beauties that proceed from the heart. Billions of gallons of water are held in check by a tremendous dam across the river. The tongue may block the streams of wisdom, peace, goodwill and love.

This counsel is best to follow when dealing with a fiery tongue. "Beware the tongue that's set on fire of hell, and flames in slander, falsehood, perjury, in malice, idle talking, thoughtless tales; speak not too much, nor without thought; let truth in all things small or great, dwell on thy lips. Remember, God hath said, 'He that in word offends not, is a perfect man; while he that bridles not his tongue deceives himself and shows his faith in vain!'" "A wound from a tongue is worse than a wound from a sword. The latter affects only the body, but the former affects the spirit."

"The cure of an evil tongue must be done at the heart. The weights and wheels are there, and the clock strikes according to their motion. A guileful heart makes a guileful tongue and lips. It is the work-house where is the forge of deceptions and slanders; and the tongue is only the outer shop where they are vended, and the door of it. Such ware as is made within, such, and no other, can come out." "Out of the heart are the issues of life." It is fitting then that we keep the avenue of real living open and free from all obstruction. The issues of life may be beautiful stones, polished and fitted together like a great mosaic. The tongue can place them in position one by one and they may become something enchanting to behold. Then they will bear a silent message of the creative genius back of them. They will stand as a monument to the originator claiming for him the honor and glory due anyone who ruleth his tongue.

Emerson exclaims: "What a strange power there is in silence! How many resolutions are formed, how many sublime conquests effected, during that pause when lips are closed and the soul secretly feels the eye of her Maker upon her!—They are the strong ones of earth who know how to keep silence when it is a pain and a grief unto them,

and who give time to their own souls to wax strong against temptation."

When one breaks the silence that surrounds them they not only open a highroad to the heart but the pathway to the brain becomes a beaten highway at once. We open to the world our workshop. Both strength and weakness are made plain. Thus we should guard our thoughts so that we may control the issues of life and sweeten the emotions. Delany once said, "Think all you speak, but speak not all you think.—Thoughts are your own; your words are so no more." Once words are spoken they are borne about in stormy seas and we can never recall them. Our thoughts are precious jewels that should be treasured. Only clear, concise, prudent use of words lead us far in life.

The brain is the seat of the human dynamo. This power unit controls the whole organism. If we do not think aright the organism is thrown out of kilter. This disturbance disarranges the whole body and results in chaos. If the mouth is to remain the Golden Gate to the innermost recesses of the soul and house the tongue the brain must be clear. If a man is to remain one of the "silver-tongued" he must be sure that everything that issues from the heart is ready to pass the Golden Gate without collecting any excess baggage. Anyone who enters the sanctity of silence in these members must have a passport to go through the "Golden Gate." "He gave him no answer." "He opened not his mouth."

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

It is not God's will that one of His children should be "lost" and perish. His desire for our eternal life was so great that He gave His only begotten Son, that whosoever believeth on Him should not perish. To be "lost" is to be separated from God eternally. To be "found" is to live with Him in Eternity. No man cometh unto the Father but by Christ. He is the Way, the Truth and the Life.

There are multitudes who, unlike the prodigal son, never come to repentance and are "lost." We must seek for them, and show them the Way. Some unfortunate one, call him "lost" or find some better word if you choose, may await a saviour in you.

Sentence Prayers.

To Start the Discussion—

1. What did Jesus mean when He used the words "lost" and "found"?

2. In what way can we help a friend who is "lost" to find himself?

3. What was Jesus' method of restoring the lost?

Special Music: "The Ninety and Nine."
Benediction.

MRS. W. B. W.

DANVILLE CHURCH BURNED.

A long distance message at 5:00 P. M., Sunday, December 29th, brought the very regrettable information that the young people's division and Sunday school rooms of our Danville Church were completely destroyed by fire following the morning service of the 29th, and that the main auditorium was very seriously damaged, much of it being burned before the fire company got the flames under control. The supposition was that the building had taken fire from a defective flue somewhere in the building. The loss is only partly covered by insurance. The Young People's Department, completely burned, had only been completed and in use for a year, so it constitutes quite a loss. Rev. M. T. Sorrell, the pastor, and his people had sacrificed most nobly to put on this needed addition to the building, and we bespeak for them the sympathy and the help of SUN readers, generally, as we feel sure the building will have to be put back at the earliest possible date in order to accommodate the large Sunday school and church attendance. Pastor Sorrell and his people have our sympathy in their great loss.

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MARRIAGE

STRADER—JONES.

On the evening of December 13, 1935, Tom Preston Strader, of Walkertown and Miss Eva Jones of Walkertown, were united in marriage at the Winston-Salem parsonage. May God richly bless this union.

WILLIAM T. SCOTT.

PIPKIN—BROWN.

W. G. Pipkin and Annie Street Brown were united in marriage on December 24, 1935, at the home of the bride in Winston-Salem. Mr. and Mrs. Pipkin are both active members of our United Church of Winston-Salem. May this union be a blessed and happy one.

WILLIAM T. SCOTT.

OBITUARIES

KELLER.

Charles Edward Keller was born September 21, 1864 and died November 22, 1935, aged 71 years, 2 months and one day. Brother Keller was a faithful and loyal member of Palmyra Christian Church and was held in high esteem by the entire community. His death means a distinct loss both to the church and to the community. He is survived by his widow who

has the sympathy of a host of friends in this, her time of loneliness and loss.

Funeral services were held at Palmyra, November 24, 1935, and the remains laid to rest in the cemetery at Edinburg, Virginia.

A. W. ANDES.

CARTER.

Mrs. Annie Carter of Lanett, Alabama, departed this life December 29, 1935 at the age of 34 years. She was the wife of Bro. Charley Carter, and the mother of four children, three of whom survive her.

Besides her immediate family she leaves to mourn a father, mother, one brother and several sisters as well as a host of friends and relatives.

Sister Carter was a fine Christian woman, interested in her church and community. It was beautiful to see how devotedly her family attended her. All that tender hands and loving hearts could do could not stay the hand of death.

The funeral was conducted by Rev. Penn, assisted by the writer. The interment was in Lanett Cemetery.

G. D. HUNT.

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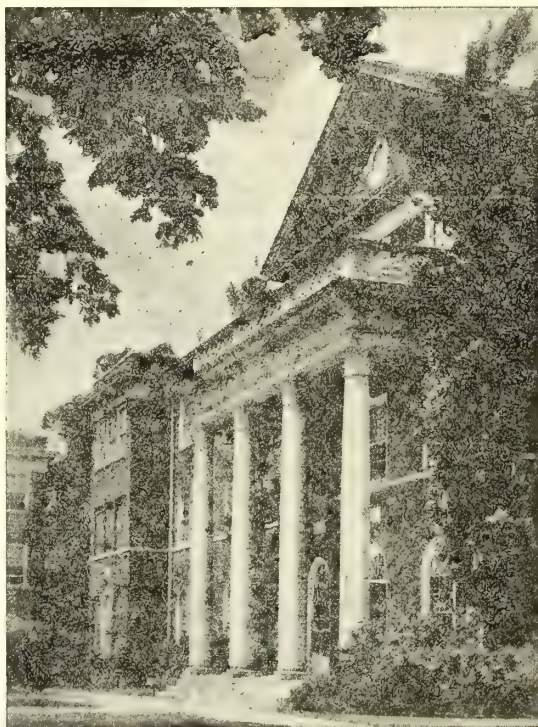
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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JANUARY 16, 1936.

NUMBER 3.

.. THE SUN'S OBSERVATORY ..

The Southeast and Elon College.—

If there had been no depression, there might have been an entirely different story to tell of Elon College. Certainly there are many individuals in the Congregational-Christian Church throughout the Southeast who would have different personal stories to tell. But, regardless of depression, each has carried on. Only three years ago, it seemed impossible that Elon College *could* survive, but back of the dense clouds, those who loved Elon and were willing to work for her, saw a tinge of silver. Dr. Leon Edgar Smith, at sacrifice to himself, left the work of the pulpit which he loved and undertook to attempt the job of placing Elon where she might carry on for our Church that most necessary of Missionary activities—the preparing of our ministers, and our laymen as well, for leadership in the Church. When Dr. Smith first took the helm, Elon had an indebtedness of over \$600,000.00, her credit was gone, the faculty was unpaid, the student body small, and the prestige Elon had enjoyed almost gone. Today there is at Elon College a student body of over 450, she has an excellent faculty, and through the tireless efforts of Dr. Smith and a small group of helpers, her debt has been reduced by nearly three-fourths.

So far the “rebuilding” of Elon has been of such a nature that the work must of necessity be done by a small group. Now the picture changes, and if Elon is to continue to lead our Church in the Southeast, each and every individual in the Southern Convention must concern himself about her welfare. Elon has a small endowment fund, which is still tied up by the existing indebtedness. She needs not less than a Million Dollar Endowment to do the work which her constituency demands of her. But it is a fact that those agencies that

might contribute to such an endowment are hesitant to do so while the present indebtedness hangs over her.

This brings the challenge direct to you. What are you going to do about the future of Elon College? The question is not for the other fellow to answer, but for YOU! Even though you may be one of the many who have little money to contribute, you may have an idea that will be worth much to the College; you may speak a word to some friend that will bear fruit for the College; you can help to make our Southern Church constituency Elon-minded.

It is for this reason that a mass meeting has been called in the First Christian Church of Henderson, North Carolina, on Thursday morning, January 23, 1936, at 10 o'clock. It will be impossible for the authorities of Elon to issue individual invitations to each member of the Church and of Elon's Alumni, but it is hoped by them that everyone who has the interest of the College at heart and can come, will. Be certain to see that your church is represented at this meeting.

This will not be a meeting to raise money, but it will be one at which plans for cancelling the present indebtedness of Elon will be laid. Study the situation before you come, and be ready to express yourself. How do you think the money can best be raised—your plan may be the ideal one. A campaign must be put on—how shall that campaign be conducted? Elon belongs to your Church. Elon is your College, Elon needs you *now*.

Do not forget the day and the place—Thursday, January 23rd, at 10 o'clock, in the First Christian Church of Henderson, North Carolina. Let's go forward together.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

February 26, 1936, has been set apart as the date for the World Day of Prayer, the theme for meditation and prayer on this day to be "Peace on earth, goodwill towards men." It is hoped that this day will be widely observed in homes and churches, societies and groups throughout the world.

THE SUN's "Observatory," this week, is dedicated to the special meeting to be held in the First Christian Church of Henderson, N. C., on Thursday, January 23rd. What we have tried to say there is that there is need for a united effort on the part of those who love Elon, to place the College in a position to which it is entitled and which is necessary if it is to continue its work of leadership. Did we put the message across to you?

Rev. J. L. Neese, pastor, reports that the addition to our Reidsville Church has been entirely enclosed with walls and roof, and that while the work of finishing is being held up for the time being, the prospect is promising that at an early date this large accession to the building will be completed. He and his people are working on cash basis and planning, when the work is done, to have the same paid for—not a bad idea in any business.

January and February are College months—the period of the year when the churches are called upon to make known to their membership the needs and achievements of Elon and give all the people an opportunity to make their contribution. In several of the Conferences there is an apportionment for the College, and the special offering in this period will count on that apportionment. Every church should certainly seek to reach its apportionment for this most worthy and needy enterprise.

Rev. M. T. Sorrell, pastor of our Danville, Va., Church, writing further about the fire which destroyed the church school rooms of the building and so damaging the main auditorium that it cannot be used, says: "We are going to have hard sailing for awhile, but we are still persuaded 'All things work together for good to them that love God.' We are fortunate in having a nearby school building that we can use until we are able to replace our building. We had 336 in Sunday school yesterday (January 6th) and two large congregations for worship. We do not have any idea when we will be able to get back into our own building, not before March or April."

THE SUN's editor was in the service with Pastor J. E. Neese at his Shallow Ford Church, Sunday, the 12th. Brother Neese starts the year's work well. At a church conference prior to the Sunday service it was decided by the church to endeavor to raise for each enterprise of the church the amount apportioned by Conference during the period set aside for this purpose. The occasion last Sunday was the Communion Service, and the pastor delivered a very helpful message, preparing the minds and hearts of his people for this sacred service. The offering for Ministerial Relief, to supplant the Christmas offering, was taken and the full amount apportioned to the church was raised. If the churches follow the plan adopted by Brother Neese and his people, there will not have to be high pressure methods and desperate begging to meet Conference apportionments at the close of the year.

THE TWELFTH WORLD'S SUNDAY SCHOOL CONVENTION.

The World's Sunday School Convention to be held in Oslo, Norway, next July, will be the twelfth of these great world gatherings of Sunday school workers held within the last fifty years. Former Conventions have met in London, Glasgow, Zurich, Rome, Jerusalem, Tokyo, St. Louis, Washington, Los Angeles, and Rio de Janeiro. They have greatly aided the Sunday school cause the world over.

Among those who are to participate in the Convention program at Oslo are Sir Harold Mackintosh of England, Dr. James Kelly of Scotland, Toyohiko Kagawa of Japan, Dr. Chester S. Miao of China, Professor G. Baez Camargo of Mexico, Dean Luther A. Weigle and Dr. Robert M. Hopkins of the United States. The Convention is being sponsored in Norway by His Majesty, King Haakon VII, and the Rt. Rev. Johan Lunde, Bishop Primate of the State Church in Norway.

It is announced that the Convention will be composed of thirty-two hundred delegates representing every country in the world to which the Sunday School has gone. The allotment to the United States and Canada is seven hundred delegates.

Write World's S. S. Assn., 51 Madison Ave., N. Y. City, for further information.

HOW JESUS MADE CHOICES.

We have no record where Jesus ever went to the flaunted aristocracy of the world for His best friends or His best helpers. He always rated people by their goodness rather than by their material possessions. Having come from the humble environment of life Himself, He was well acquainted with the conditions of a frugal rural life; and it was from this class that He chose His disciples. No doubt one of the greatest handicaps to a serviceable Christian discipleship is the desire for worldly achievement and worldly pleasure. It is much better to have penniless pockets in the hours of material needs than to have Christian hearts in the plentitudes of abundance when Jesus calls. A genuine Christlike fitness for a place of service in His kingdom is our greatest asset in this present life, and it should be the source of our greatest earthly joy. No person can hope to grow in the virtues of Christian living unless he renders unselfish Christian service. To be a blessing to others is the greatest privilege given to anyone. There are too many people who measure their goodness and the goodness of others by their belief and not by their Christlike living. No doubt God has many ways of preparing human hearts for a more extensive service in His kingdom but we are many times unwilling to pay the price of our preparedness.

MINNIE ESTHER THORNE.

Elm City, N. C.

OUR RURAL CHURCH.

Dotting our land and countryside are the rural churches that stand as monuments and the handiwork of God through the work and labors of old pioneers of the Cross who in yonder years stood the storm and hazards and who, before giving place to the younger workers, left footprints on the sands of time. This is proof in itself that men whose lives were approved of God had traveled in those places. We should be grateful to those venerable souls and should reverence those places of worship; those altars by the side of the road standing as beacons to guide us on the way. What a pleasant memory we have of the Shepherds of those humble flocks as we review through the panorama of years. It is a great honor to those pastors of recent years to stand in the holy places and assume the responsibilities of those leaders of

yesteryear. We see them as they stand at the helm of the great ship and ably and honorably steer it through the raging tempest engulfing our world of today. It is no small task, but with the faith of our fathers and power that is ours merely by doing His will, all things can be accomplished.

Surely we of our small country church, of only an average community as regards earthly wealth, can look through the eye of the optimist and be grateful for some of the accomplishments that we have realized by faithful service during the past Conference year. Following the high type of leadership that we were privileged to employ, we feel that the work begun by former pastors has been ably and honorably carried on. There are many ways in which we went forward and for which we feel thankful. At the close of the year we realized a better spirit of cooperation in the business side of our church work; increased interest in church and Sunday school work; better attendance as to the needs of the church; better attendance at quarterly conferences and an increase in number of additions to the church. We feel that our pastor, in the words of Nehemiah, had a mind to work and realized results through service in the vineyard. We feel that our labors together were not in vain but that we have been blessed by the honorable manner in which he fulfilled the high office whereunto he has been called and to which he is faithful and loyal.

We feel that the several churches of our denomination in this community have taken a step forward. Through mutual consent the pastor of each church resigned and favored a move to consolidate under one pastorate. This was done and a new pastor has been employed to serve this field. We hope for a continued move upward in our work in this and the other churches.

H. V. BEAMO, *Secretary.*

*Oak Grove Christian Church,
Coraepake, N. C.*

EIGHT DAYS OF INSPIRATION.

The Moody Bible Institute of Chicago, on February 2, 1936, launches a two-year celebration designated the D. L. Moody Centenary (1937) and the Moody Bible Institute Jubilee (1936). The fiftieth anniversary of the founding of the Institute by D. L. Moody begins with the opening day of the Founder's Week, Sunday, February 2. The program of former years has filled four or five days, that of this year will extend over eight—through Sunday, the 9th.

The range of program and vital interests touched are indicated by the following designations: Sunday, "Moody Day"; Monday, "Evangelism"; Tuesday, "Alumni"; Wednesday, Bible Institute Day; Thursday, "Christian Education"; Friday, "Missionary"; Saturday, Laymen and Youth Day.

Each day will present speakers of authority and understanding, some of them of world reputation. Provision has been made for the larger comfort of visitors and the Chicago public in the placing of the day and evening services. All day programs may be heard in the Institute Auditorium, at N. LaSalle St., and Chicago Ave., and the evening services will convene in the Moody Memorial Church, one mile farther north, Clark St., at North Ave., where 4,500 sittings are available.

Among the speakers already announced are: Rev. Herbert Lockyer, England; Dr. Howard A. Kelly, Baltimore; Mrs. Ralph C. Norton, Belgium; Dr. W. B. Riley, Minneapolis; "Mel" Trotter, Grand Rapids; Dr. Walter L. Wilson, Kansas City; Dr. R. C. McQuilkin, Columbia, S. C.; Evangelist Harry Vom Bruch, and the President of the Institute, Dr. Will H. Houghton. These are but few of the many speakers to be heard.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

THE BLUE BOOK.

In Congregational and Christian circles there is no other book which with so small a circulation has as great importance as "The Blue Book." Its ninth annual edition is just off the mimeograph press. In its eighty-two sheets stapled between heavy blue covers are contained reports and other data in preparation for the annual national executive conference or Mid Winter Meetings to be held in the parish house of the First Congregational Church, Evanston, Ill., Monday to Thursday, January 27th to 30th.

The Blue Book has become an institution. Everyone who attends the Mid Winter Meeting will bring the Blue Book, which has previously been mailed to him or her. If, by chance, he or she forgets it, a wire is sent to his wife or her husband or private secretary to forward it. The book, in all its bulkiness, is kept constantly at hand from Monday to Friday.

Like other social institutions the Blue Book has grown from small beginnings. It was immediately preceded by the Brown Book which was produced for the mid-winter conferences of the Church Extension Boards in Chicago. The first mid-winter conferences were only gatherings of the missionary superintendents of the Home Missionary Society.

* * *

SOUTHEAST REGIONAL REPORT.

The reports in the Blue Book are divided into sections for the Commission on Missions, the Council for Social Action, the Prudential Committee of the American Board of Commissioners for Foreign Missions and for the Directors of the Home Boards.

In the regional reports to the Commission on Missions, Dr. Edwin C. Gillette of Jacksonville, Fla., reports for the Southeast Region.

He states:

"The Southeast Regional Committee held its annual meeting at Talladega, Ala., November 7th-8th. Delegates were present from the various conferences in the Southeast, both of the White and Negro churches. There were also present all members of the working forces of the Extension Boards and of the American Missionary Association besides representatives from various schools and colleges.

"Dr. Rexford Raymond of Southern Pines, North Carolina, was elected chairman and Mrs. Eleanor Hithe Rush of Columbia, S. Car., was elected secretary. This meeting was a conference in which were faced many outstanding problems of our united work. Besides the subject of missionary education and promotion, pastoral problems, etc., the most important subject discussed was that of interracial cooperation in church work when the proposed transfer of the Negro churches from the A. M. A. to the Extension Boards shall have been consummated. The completion of the merger of the Negro Congregational Conferences with the Afro-Christian Convention was also discussed. In all these discussions there was a fine spirit of good will, friendliness and understanding. Among the speakers there were Dr. Warren H. Denison of the General Council, Mr. Fred Leslie Brownlee of the American Missionary Association, President Buell Gallagher of Talladega College and the Rev. H. J. Bennet, missionary from Japan.

THE BUSINESS OF THE KINGDOM.

The only publication which gives a glimpse of the real grist of the work that is being handled in the denominational offices, national, regional and state, is the Blue Book. From the New York office of the Commission on Missions alone last year, Miss Lucy V. Seidler, office secretary and assistant treasurer, reports 951,382 pieces of literature were sent out. Stereopticon lectures and films were also circulated and missionary speakers assigned. If the similar activity in all the other offices of the denomination was totaled and added together with the circulation of the periodicals, national and state, the whole would give evidence that the affairs of the Kingdom are indeed big business.

* * *

NEW SOCIAL ACTION WORKERS.

Two new staff members have been added to the Council for Social Action according to its report in The Blue Book:

"Elizabeth G. Whiting, long prominent in public affairs, vice-president of the National League of Women Voters and a leader in the national work of the Y. W. C. A., is working in New England in the field of community service. Her work is directed at the organization of the local church for effective social action.

Marguerite Bro, writer and lecturer widely known, has undertaken in the middle west, with headquarters at Chicago, the same type of program envisaged for Mrs. Whiting in New England."

* * *

THE "KEY-NOTER" AND THE CHAIRMAN.

The "key-note" address at the Mid-Winter meeting will be given at the fellowship dinner, Monday evening, January 27th, by the Rev. Raymond B. Walker, pastor of the First Congregational Church, Portland, Ore., and a member of the prudential committee of the American Board.

The presiding officer at the principal session at the Meetings will be the Dr. W. Frederick Bohn of Oberlin, O., assistant to the president of Oberlin College and chairman of the Commission on Missions.

DR. AND MRS. M. J. W. WHITE.

Dear Dr. Atkinson:

Many of our friends have been wondering what has become of us and so I send a line as to my new location. Before telling of this work, perhaps I should announce the arrival of a new son, Gordon Osler White, born November 14th at the County Hospital in Morgantown, W. Va. Mother and baby are both fine.

We are now living at Arthurdale, W. Va., 16 miles from Morgantown. Arthurdale is the government's new Homestead project. There are about 104 families here now and there will soon be houses enough for 200. These were originally mountain people or farmers who moved into the mining towns when wages were high and jobs plentiful. Since so many of the mines have closed they have been out of work and on relief for several years. Here they are provided with a nice new home and three acres of land. They pay rent every month and will eventually own the homestead. They have a chance to grow needed farm products and some have cows and chickens. Only one member in each family is allowed a government job which provides needed cash for groceries and rent. Others in the family sometimes take employment outside. A newly built factory will take care of some of the employment problem.

There are modern school buildings and equipment and carefully selected teachers. They teach all the Homesteader's children from nursery thru high school. Our own two children enjoy the excellent nursery school every week day. These schools will be the salvation of these future citi-

zens. These children who have never had a chance now have the best that education offers.

As doctor for the community, I am in great demand for neglect and undernourishment during their years of poverty has affected their health to a great extent. The nurse and I are both kept busy all day and some nights too.

Work among these people was originally started by the Friends Service Commission. This welfare work which had been going on for several years attracted the attention of Mrs. Franklin D. Roosevelt who helped start the Arthurdale project and several others like it in other parts of the country.

So we find quite a few opportunities here for mission work and enjoy being a part of this very interesting experiment.

With warmest regards,

M. J. W. WHITE, M. D.

THE DREAMER DREAMED A DREAM.

In my dream as I traveled up and down in the world I saw a great sight which astonished me much. What was this strange sight? It was a church on wheels, and the wheels were two and the vehicle was a cart, and the cart in large letters carried on its side a sign which said—"The Church." And as I looked I saw many people, young and old, riding on the cart laughing, shouting, eating and drinking, and some were playing cards and some dancing and a few I saw reading their Bibles.

And as I looked again I saw a man and the man was pulling the cart and he was pulling hard and I saw the sweat streaming down his face and falling to the ground, and on his face was written great distress because his task of pulling the cart was too great for his strength.

And I looked again and saw a well-dressed man who had a smile on his face and was going about among the members of the church who were riding on the cart and he was diligently whispering something into their ears. When he had a little leisure, I stepped up to him and asked him what it was that he was saying to the people of the church and he opened his mouth and this is what he said: "I tell them to be moderate in their religion; that there is no need of depriving themselves of the social joys of the world—such things as dancing, moderate drinking, card playing and cigarettes, all of which things help to pass away many weary hours." Moreover, he said, "I teach them to criticize the preacher and his sermons and also to criticize one another and to hold back the tithes and I teach them that an automobile ride is more pleasant and profitable than going to church."

And I saw that his heart was black and from its foulness he was speaking and that he was the Great Liar.

Then I remembered that if we resist the devil he will flee and that the Book says how the wicked flee when no man pursueth, but that they make better time when someone is after them.

So I got me a big stick and when he saw my purpose, he fled and I pursued. Truly it was a real marathon race, and when I overtook him and was about to smite him down, I tripped and fell and suddenly I was wide awake, and I heard a gentle voice saying: "Dear, if you keep on snoring so loud, you will alarm the neighbors." Truly the dream was ended.

W.

He who has a thing to sell
And goes and whispers in a well
Is not so apt to get the dollars
As he who climbs a tree and hollers!

—Anon.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****I. W. JOHNSON ELISHA A. KING****THE PRINCIPLES OF OUR CHURCH:**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

KAGAWA IN THE UNITED STATES.

From a correspondent, a missionary in Tokyo, Japan, who is quite familiar with Japan's and the world's great preacher-evangelist, Kagawa, the editor gets some information that must be of much interest to many SUN readers now, some of whom will no doubt have the privilege of hearing Kagawa, as he is scheduled for several addresses here in the South. Says our correspondent:

"Our famous Kagawa—our great Christian leader here in Japan—has just sailed from Yokohama for a long trip abroad. Between December 18th, when he lands at San Francisco, and the end of June, he has a tremendous schedule thru all parts of the United States and Canada. Then he goes on across the Atlantic to England and the World's Sunday School Convention in Norway. We hope that he will finally get safely back to Japan! I am glad to report that he is in much better health. His present health seems to us like a miracle. Personally Kagawa is pretty much of a Saint—and publicly he is a Christian Evangelist. But I sometimes feel that after all, his greatest characteristic is his common sense. It is an enthusiastic, evangelical, idealistic common sense of course. He is not only an evangelist and a leader in the labor movement and a practical industrial and economical expert—he is also a popular best-selling novelist. He borrows money to carry on his evangelistic work, and then he stops aside long enough to write another book to pay back the money he has borrowed. The monthly magazine of the Japan Cooperative Movement began to publish one of his novels—a Christian story of course—and the circulation went up from 300,000 copies a month to 1,170,000 a month. For this story he received 500 yen (\$250.00). And

now the organ of the Young Men's Association of Japan want him to write a novel so they can boost their circulation from 80,000 to 300,000 a month. He told them it would have to be a Christian story—and they agreed. At the retreat last week, Kagawa discussed with us economical, industrial, moral, social affairs for hours on end, with endless practical suggestions and plans—and with statistics at his tongue's end. But every little while would come some reference to Christ's gospel—or to the Cross—and then his face would light up with a sudden radiance—and Kagawa, the Apostle of Love would stand revealed before us."

This, indeed, is information about this marvelous man and his power that we are sure many of our readers will appreciate.

Our correspondent in the same letter with the above items gives us some other interesting facts from Japan:

"Here in Japan we have much cooperation in our Christian work. One of the happiest examples is our common Japanese Hymnal. Supposing that in America the Methodists and the Baptists and the Presbyterians and the Congregationalists and the Lutherans and the Disciples and the Evangelicals and the Friends all had one common Hymnal!

"Another example is the Christian Literature Society. We have lately put up on the Ginza in the very heart of Tokyo a tall eight-story building as the headquarters of our Christian publication work—and all the denominations Churches and Missions—English and Canadian and American—are united in that work. And of course there are many other kinds of work in which we all work together.

"When we foreign missionaries get together here in Japan, we simply cannot tell each other apart. We have a Union Church here in Tokyo in which all the English-speaking foreign Christians—except, of course, the Anglicans and the American Episcopalians—worship together. We are not like the ancient Jews in Babylon—and we do not hang our harps on the willow trees, but we sing the songs of Zion in our own language in a strange land. This Union Church is a church home to the non-missionary foreigners—British and Canadian and American—here in Tokyo. To us missionaries of course it is a luxurious addition to our Japanese church worship.

"We brought home with us a few Sunday nights ago some of the folks from the Union Church for supper. We had two Baptists, two Lutherans, one Presbyterian, one United Church of Canada, one who was Presbyterian or Congregationalist or maybe something else, I don't know which—and two Japanese friends of Methodist-Baptist-Holiness connection. After supper we had a grand time singing out of the new Methodist Hymnal."

J. O. A.

FINANCE AND SPIRITUALITY.

It is singular and deplorable that not a few feel that financing the Church is a process apart from spiritualizing the Church. Too bad that such a misconception ever possessed the mind, especially of a Church member. Unless financing the Church is a part of, and can be made to contribute to, the spiritual life of the Church, then something is vitally wrong. If our giving to, or for, the Church is not a vital part of our worship then we need either to change our giving or revise our worship. Giving costs something, and one cannot afford to bear the cost unless the cost price produces results. Every dollar or dime given to the Church, or through the Church, should be so much invested in the development of our spiritual life, and so much increase in our joy in worship. When our Lord promised to build His Church He knew that

it would require money and a great deal of it, but He certainly did not mean to put the price of impoverishment upon His followers who would obey His command. So when we speak of financing the Church we are not talking about a thing apart from its spiritual life; we are thinking in practical terms of that which will necessarily enhance our spiritual values and deepen our spirituality.

J. O. A.

WHENCE CAME THEY?

The achievements of life are not easy. The Creator made an abundance of gold, diamonds and precious stones, but He locked and hid them away so that energetic effort, often accompanied with danger and death, is required to secure them. Achievement has its price. Lindbergh achieved greatly by being the first to fly the Atlantic—but at what a price before and after. He faced the peril of an uncharted course at the peril of his life every moment, and the price he has paid since the achievement has been even greater in heartaches, perplexity and tribulations than before. Not every perilous undertaking brings victory, but there is no victory without peril.

This fact explains, in a measure, why there is so little spiritual achievement in our churches, communities and home today. So few are willing to pay the price, to face the peril, to make the venture. The world about us, with its disposition to ease, comfort and security, lures us, and we yield to comforts and pleasures and earn rather than make the world yield to us through trial and tribulation. How the heroes of the Cross in the past have stood up against the world, the flesh and the devil and have said, "This is the way of the Lord, and God pity me if I depart therefrom." When John on Patmos was permitted to see the scroll unrolled and look into the eternities, he declared: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." (Rev. 7: 13-14.). We may not, we cannot, understand why dangers and tribulations stand in the way of achievement, why trials and tribulations block our way to moral and spiritual attainment. We know from history, experience and revelation that it is true, and that if we would achieve materially, morally or spiritually we must pay the price, often the price of peril and great tribulation.

J. O. A.

WHY THE GUNS?

Our neighboring city of Burlington is a favorable and friendly place. Good people live there and, for the most part, they seek peace and pursue it. Individually and collectively, they assume a friendly attitude and are glad to welcome people to their shops, their churches and their firesides. This being said, and truly, one wonders in coming into this good town from the East, why it is that the body and mouth of a great gun stands in the middle of the street, threatening and frowning a veritable token and emblem of death and destruction to all who travel that road. Before the early morning sun gladdens the homes and hearts of these good people, those rays, first, have to cross the threshold of this gun, and before the whole Western inflow to trade, commerce and friendship can reach this city, it must all pass that threatening gun—that grim monster of death. One wonders by what psychology or logic that gun, with suggestions of its grim tragedy, ever got installed there and why it has the power to remain there. Why put up a welcome sign to read "Bigger, Bet-

ter Burlington," and then put before or behind that sign this symbol of death and hostility?

Many other towns have done the same on many a friendly courthouse green. Through our good land, and peaceable, one will find these guns mounted. It is well enough for us to be reminded that our forebears had to fight their way to freedom and purchase their liberty with the price of musketry, but our histories and monuments to heroes and buildings, dedicated to the pioneer and the nation builder, will keep us alive to these salient truths. Why should every peaceable town and city now seek to keep before the people suggestions of war, death and destruction? We are commanded to seek peace and pursue it. President Roosevelt, in his address before the Congress the other night, said that possibly not more than ten per cent of the people of the world wanted war, or desired war of any kind. Possibly his figures were about as conservative as facts will allow. Why then let the ninety per cent of us, and in fact all of us, have thrown before us in our daily traffic and travels the implements of war and the symbols of destruction and death? One day we will learn that these guns, whose business is destruction, are out of place, both on the outskirts of our towns, on the greens of our courthouses and also (and may the good Lord hasten the day) as toys, often deadly ones, in the hands of our children. One day we fathers will quit arming our children at Christmas time (when the Prince of Peace is celebrated) with guns, big and little, which are ever and always the emblems and weapons of hostility and death.

J. O. A.

INCREASE IN CHURCH MEMBERSHIP.

The official figures for 1934 with the various church bodies of the United States have been given to the public and show a gain in church membership during the year of 1,207,188. The largest percentage of increase in membership was that of the Methodists (19 bodies) of 210,475. The next largest in percentage of the churches, having over 1,000,000 members, was the Baptists (18 bodies), showing a total gain of 161,720. Coming next to the Methodists in total gains was the Catholic Church, with an increase of 198,915. The total membership of religious bodies and groups is 62,035,688. It is gratifying to note that the increase in church membership far exceeded in percentages the increase in population. This is the largest increase in total membership since 1930.

While our total population, approximately, July 1, 1934, was 126,450,000, the total church membership was 62,035,688, thus giving the per cent of our population churched (1934) of 49.07. While these figures are heartening, there is much to challenge and to stimulate the churches to redouble effort in this year of grace. With less than half of our people holding membership in any church of any name or creed and a large per cent of these quite indifferent or unconcerned, it is rather doubtful and difficult to think of ours as really a Christian nation, and yet the salvation of our country, our homes and our people depends upon the gospel, the saving love and life of our Lord and of His Christ.

J. O. A.

DIVIDENDS.

The church as well as industry must look to her dividends if she is to continue business. While the dividends of industry are reckoned in dollars, the dividends of the church are reckoned in membership and spiritual assets. The church goes forward by the accumulation of her annual dividends. Every church enterprise must be rated by the dividend it pays to the promoting church. Has the church program, has the church enter-

prise, has the church institution the past year brought dividends either in deepening the spiritual life or in increasing the church membership? If it has done neither it may be truthfully said that funds have been invested and efforts put forth to little, if any avail.

This explains why emphasis must be laid again and again upon evangelism. By sounding the note of evangelism, the pastor and the church are seeking dividends—they are seeking increased membership and spiritual activity.

And this explains also why our Lord commanded the church to be missionary and laid the missionary task upon the church. Through the missionary effort churches are added to the Conference, to the Convention, to the Kingdom. Through the missionary effort the gospel is preached in fields afar and the church membership is built up far, far away. It is a striking fact that during the past two years, even with decreased income and reduced missionary budgets, the increase in church membership within the United States. Note it when you will, a missionary-minded church is an evangelistic church, and the pastor and the church who have the faith to believe that Jesus can save to the uttermost, and will use some of their means to that effect, will be constantly employing evangelistic methods and efforts to increase the membership of the home church. Church dividends accrue through missionary and evangelistic effort and investment. Thus our Lord, in laying upon the church the burden of going into all the world, did not burden the church but appointed the way to sure and ever-increasing dividends.

J. O. A.

PAUL AND MONEY.

By ELISHA A. KING.

Contributing Editor THE CHRISTIAN SUN.

Very early in his career Paul learned the necessity of having sufficient money to support the new movement. Naturally he reverted back to the Jewish custom of giving one-tenth of one's income to the Lord. But he launched out into a new and unoccupied field by calling attention to the fact that a Christian is a dedicated person and all he is and all he has belongs to God, the great giver of life and prosperity. However, he would not force anyone to give a certain amount, but he did insist that Christians should give generously, gladly (hilariously is the Greek word) *as God had prospered them*, not grudgingly or under the feeling of compulsion. He was very careful to state the method and order of giving and that was by the week in an orderly way in proportion to one's ability to give. His idea was to make giving a part of the religious life, not only a sacrament but a matter of great privilege and joy. He has written at considerable length about the right of a worker to be adequately supported and the duty of a Church to see that it is done. Not only did he teach such doctrine, but he undertook to raise money himself for support of local churches and for the missionary enterprise. He was a very busy man, resourceful and versatile, doing first a spiritual ministry and then attending to the business side of all his churches. He was virtually a Bishop in the full right of his powers.

The modern Church that makes any attempt to carry on its work in the midst of the selfish confusion and secular distraction of this age needs loyal support of every kind. From the Christian point of view giving is a cultivated grace. It reveals the character of the giver about as well as any other action. We give to that in which we are interested. If we believe in the Church of Christ we will give to its support. If we believe in the evangelizing of the world with the Gospel of Christ we will give to the support of the Church's

missionary program. If we are enthusiastic about the success of the Church we will give to its support without being over-urged.

Paul taught that all Christians are stewards and as such are accountable to God for the way they use their Lord's wealth. And the splendid thing about the Church is that countless numbers of its members do give to its support. In my second parish I visited a humble home where the mother had gathered up in her Easter envelope two dollars and a quarter. She told me with satisfaction that she and her son had gone without food—what she called luxuries—over a period of several months! I thought of Jesus' remark about the poor widow who gave her mite to the temple treasury.

Giving of money to support the work of the Church should never usurp the place of spiritual religion. We do not give to add fuel to the spiritual fires of the soul, but we give because the spiritual fires of the soul burn brightly and warm the heart and enlighten the eyes and energize the personality. The best giving is thoughtful, loving, generous giving, just as water runs out of an artesian well, or as perfume exhales from the flower, or love wells up in the heart of a lover. One witty writer says that givers are of three kinds: the flint, the sponge, and the honeycomb. Some, like flint, must be hammered to get anything out of them. To get anything out of the second you must squeeze them, but the third overflows with its own sweetness. If giving could become automatic the Church's program would go forward with great acceleration. And the secret key to this automatic quality is a sense of personal responsibility. If I feel any personal responsibility for the success of my Church I will do my share toward its support whether it be much or little. . . .

The Churches of Christ are today carrying on their work most efficiently on a greatly reduced budget. There is no lack of consecration among the workers, but in a country as rich as ours the support should be a hundred per cent. Let us pray and give to the great benevolence work of the Christian Church at large so that it may do its work effectively.

In the long reach of human experience there seems to be a recognized law of reciprocity. Jesus made use of it when he said, "Give and it shall be given unto you, good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." (Luke 6:38.) And Paul the organizer and administrator of churches said, "God is able to make all grace abound toward you; that he, always having all sufficiency in all things, may abound unto every good work." And finally, in the words of Paul, "Do good, be rich in good works, ready to distribute, willing to communicate." Moffatt translates it, be open-handed and generous."

Life is given for wisdom, and yet we are not wise; for goodness, and yet we are not good; for overcoming evil, and evil remains; for patience and sympathy and love, and yet we are fretful and hard and weak and selfish. We are not keyed to attainment, but to the struggle toward it.—*Theodore T. Munger.*

There is no royal road to anything. One thing at a time, all things in succession. That which grows fast withers rapidly; that which grows slowly endures.—*J. G. Holland.*

The only difference between stumbling blocks and stepping stones is the way we use them.—*Exchange.*

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Florence Ligon Moore, wife of Deacon W. C. Moore of Chuckatuck, Va., died unexpectedly after a brief illness, December 23, 1935, at her home. She had been sick for a few days but the family and friends were shocked to learn that she passed away in her sleep early in the morning. She is survived by her husband, two sons, Alex and W. C., Jr., of Chuckatuck, Va., five daughters, Mrs. Asa B. Johnson of Chuckatuck, Va., Mrs. Creston Evans of Plasterco, Va., Misses Pollie, Matsie and Addie Rawles Moore of Chuckatuck, Va., a grandson, Asa B. Johnson, Jr., four sisters, Mrs. B. R. Turner of Lynchburg, Va., Mrs. E. M. Gee of Keysville, Va., Mrs. A. A. McLaren of Niagara Falls, Canada, and Mrs. J. S. Johnson of Henedrson, N. C., a brother, Mr. J. A. Ligon of Clarksville, Va.

Mrs. Moore was a consistent member of Oakland Christian Church and had been prominent and active in the work of the church for several years. She had a large circle of friends who were associated with her in the educational, social and religious work of the community.

The funeral service was conducted by the pastor assisted by Dr. John G. Truitt, at Oakland Christian Church, Tuesday, December 24, 1935, and the burial was in the church cemetery.

Deacon Y. C. Byrd was born in Nansemond County, Virginia, October 7, 1865, and died on January 7th, at the age of 70 years and three months. He was a son of the late Elvy and Mrs. Mary Byrd. He and Miss Rosa Langston were married December 17, 1891. He is survived by his wife, two sons, Cecil L. Byrd of Corpus Christi, Texas, Wilbur Byrd of Portsmouth, Va., three daughters, Mrs. Blanche Virginia Barrett of Norfolk, Va., Mrs. Mary Byrd Shreve of Washington, D. C. and Mrs. Elizabeth Rountree of Suffolk, Va., nine grandchildren, one brother, Deacon I. T. Byrd of Holland, Va., and one sister, Mrs. Goulie Austin of Nansemond County, Va.

Deacon Byrd united with Liberty Spring Christian Church August 14, 1896 and was elected deacon June 2, 1906. As a member of the church he was faithful and consistent, enjoying the confidence of his fellow members and neighbors. As a deacon he was careful and wise, executing the duties of that high office with credit to himself and with satisfaction to the church.

He became ill about three weeks ago and gradually grew worse until the end came. He reached the ripe age of three score years and ten, honored and respected for his integrity of character. He was quiet and unassuming in his manner, never seeking for public recognition or honor, but willing to take an humble place as a follower of other leaders. He was a devoted Christian and enjoyed the fellowship of spiritual worship. He was a good man. He spoke kindly of others and refrained from harsh and stinging criticism. His religious convictions were deep and abiding, but he did not announce his creed nor publish his good works from the housetop. He lived according to his convictions and his foundation of faith and practice was the word of God. He believed the Bible and sought to shape his own life and character by its teachings and truth.

The funeral was conducted at Liberty Spring Christian Church, January 8, 1935, by the pastor, assisted by Dr. John G. Truitt. Burial was in the church cemetery.

"A good name is rather to be chosen than great riches, and loving favor rather than silver or gold." (Prov. 22:1.) This good name is a pos-

session more to be desired than all the houses and lands. A good name does not come by accident. It rests upon something more durable than outward show. Somehow the people who walk with God and follow the Jesus way of life are different from unbelievers. Spiritual values are linked with high thinking and noble living. The path of the just shines with glory. "Blessed are they who die in the Lord." Blessed are the living who live in him. Happy people need Him. People who mourn find comfort and peace in His blessed Gospel of everlasting life.

I. W. JOHNSON.

PROPOSED HENDERSON MEETING.

For a number of years Elon College has been handicapped by an enormous debt. The present administration has endeavored to steer the institution through the perilous days of the depression. We have weathered the storm, but with many burdens. For the past three years definite efforts have been made to adjust the financial conditions of the college. With a debt totaling more than one-half million dollars, interest accumulations become terrific. The total debt of Elon College as of June 1, 1935, including all interest allowable, amounted to \$704,170.84.

Through conferences and counter propositions a plan for the settlement of the debts of Elon College was agreed upon. The Virginia Trust Company, of Richmond, Virginia, has very generously consented to lend the college sufficient funds to pay the debts of the college on the compromised basis agreed upon. The total debt is technically still against the college. A committee appointed by the Board of Trustees to adjust the debts of the college, on personal responsibility, with the resources of the college supporting, has reduced the total indebtedness of the college to the reasonable figure of \$162,000. That is to say, with the payment of the amount the college would be free of debt, the endowment funds and other securities belonging to the college would be returned to the institution without liens.

The one great task now confronting the authorities of the college, the church alumni, and friends of the institution, is the payment of the remaining debts of the college. With more than one-half million dollars accounted for, it ought to be a welcomed responsibility to discharge the remainder. The writer feels that all who are interested in the college will be glad for this opportunity. In all probability we are agreed that the debts should be paid and we strive toward this end. Our immediate responsibility is to decide the means to the end and here there will be different opinions. It is necessary, however, that we reach accord as nearly as is possible. This can be done by a common meeting where in counsel we exchange ideas and eventually find a common ground of agreement.

All ministers of the Congregational and Christian Churches within the Southern Convention, the superintendents of all Sunday schools, representatives of the alumni and other representatives of the church have been asked to meet with the Board of Trustees in the First Christian Church of Henderson, North Carolina, Thursday, January 23rd, at ten o'clock, for the purpose of deciding the next step to take toward the cancellation of all debts against the college. If you have received one of these invitations by mail, I trust that you will realize the importance of the meeting and begin to plan to come. If you have not received one of these invitations and are interested in

Elon College and its future, you are earnestly invited to attend the meeting and to bring anyone with whom you know is interested in the college. Your presence is desired and needed. Elon College belongs to the church. It is the church's business to direct its affairs either in conference or by delegated authority. This is an appeal to all ministers, church officials, laymen, alumni, and friends to dedicate Thursday, January 23rd, to the interest of Elon College.

The agenda for the Henderson meeting is as follows:

1. Call to order.
2. Prayer.
3. Purpose of meeting.
4. The Christian Church then and now.
5. The present status of Elon College.
6. Shall we make a campaign?
7. For how much shall the campaign be made?
8. How shall the campaign be conducted?
9. Who shall conduct the campaign?

Read it carefully and be ready to express yourself on these or any other points that may occur to you to be helpful.

L. E. SMITH.

THE ELDER MONUMENT FUND.

A little more than three years ago, the old Georgia and Alabama Christian Conference decided to erect a monument at the graves of Rev. H. W. Elder and his beloved wife.

The Conference contributed for the purpose the value of "Randal's Crossing Christian Church Building, which was sold to the highest bidder. The purchase price was turned into the Conference treasury for this purpose, the amount being \$80.00. The pastor of Lagrange United Church borrowed this money from the treasury to pay on the indebtedness of the church, promising to refund at any time when needed. All of this money has not been returned. A balance of \$17.00 remains unpaid. The Committee seems to have failed to get this amount; they have, however, collected a nice sum for this purpose but they need and must have, \$27.00 to finish paying for the monument which has been bought and is ready for delivery. It is the sincere desire of the committee to erect this monument at an early date. So here is our appeal: Let every man in Georgia and Alabama who appreciated the life and labors of Rev. Elder, send to the chairman of this committee \$1.00; and every woman who loved and appreciated the labor and sacrifice of Sister Elder send 50c to the committee chairman.

Now brothers and sisters, if you cannot send the above mentioned amounts just send what you can. We must have the above amount before we can proceed further. It will be tragical to fail now and by the Grace of God we will not fail.

It is the purpose of the committee to have an unveiling service when the monument is placed, at which service every friend of Bro. Elder and his good wife will be a welcomed guest.

In justice to ourselves and to those who have already contributed to the fund we make this statement and also issue this appeal, and we pray that it may not fall on "deaf ears."

We need and must have \$27.00 to complete the job. Send your contribution to any of the following:

Mrs. D. S. Hogg, Richland, Ga., Chmn.

Tom Holland, Ambrose, Ga.

Rev. C. W. Hanson, Lagrange, Ga.

Rev. G. D. Hunt, Roanoke, Ala.

God bless every one who feels impressed to give.

Yours truly,
Mrs. D. S. Hogg.

Richland, Ga.

Elon Alumni

By M. L. PATRICK, Secretary,
Elon College Alumni Association,
High Point, N. C.

Not long ago I made a public statement about Elon graduates that drew a challenge from a very prominent alumnus of the college. My statement, based on a survey of paid-up members of the Elon College Alumni Association during the past eight years, was that the older graduates, say those winning diplomas before 1920, are more loyal to Alma Mater than are more recent holders of degrees.

Obviously, a study of association memberships for nearly a decade would not be proof conclusive of my declaration, and I hasten to explain that I made the statement in no cocksure, dogmatic manner. Still, I found the most consistent members of the association were those who graduated several years ago, and I naturally concluded that interest in and connection with the organization set up by the alumni is an indication of loyalty to Elon. Beyond that, meeting the old grads at commencement and at other college gatherings has further persuaded me that interest in our college is not as strong among the more recent graduates.

This conclusion leads me to speculate whether the same condition exists among the alumni and alumnae of other institutions. Does a university or college nowadays fail to make the proper impression on students? Are our institutions of higher learning failing to exert the same influence as formerly? I have always felt that a part of the education of any person is the extent to which that person identifies himself with the real and paramount purpose of his institution.

If, then, there is a growing lack of interest among the more recent graduates of colleges and universities, someone will likely advance the contention that either the institutions of higher learning are failing to reach the lives of the students, or the students themselves are becoming more mercenary about their education. Only recently a graduate of Elon told me that he felt that he owed the institution nothing. Hadn't he paid his bills there? Wasn't that all to be expected of him? He went on more at length, and I listened without offending him by reminding him that his education cost more than he paid in tuition fees.

My space here will not permit me to go into the arguments advanced by my friend—and he has good ones—that love and appreciation for Alma Mater is just as strong among the younger graduates as among the older ones. I do say, however, that I shall have more to say next time concerning this topic. No doubt, you, the readers of THE CHRISTIAN SUN, will both attack and approve my position. That will be exactly what I would like for you to do.

Another thing I would welcome from former Elon students, graduates, and friends, would be comment about the college, alumni, activities of the former students, or, if will not suit you, anything you want to say. This column will depend on your contribution, on your reaction, from time to time. In case you don't respond, you'll have no other alternative than to listen to me.

THE TRAIL OF LIQUOR.

From California comes a story which, for sheer heartbreaking tragedy, is not easily surpassed, as told by a correspondent to the *Christian Science Monitor*. When Leo Dwight Murphy was hanged in San Quentin Penitentiary on December 7, 1934, alcohol scored on another victim. Murphy, while drunk, had murdered his wife; then he had escaped from the state and remarried. Later he returned to California, was arrested and tried for

murder. The defense argued that since he was drunk when he committed the crime he could not be held fully accountable for his deed. The court, however, found the prisoner guilty of first-degree murder and sentenced him to hang. Concerning the part of liquor in the crime, the judge said, quoting from a decision of record:

"It is a well-settled rule of law that drunkenness is no excuse for the commission of a crime. Insanity, produced by intoxication, does not destroy responsibility, when a party, when sane and responsible, made himself voluntarily intoxicated; and drunkenness forms no defense whatever to the fact of guilt, for when a crime is committed by a party while in a fit of intoxication, the law will not allow him to avail himself of his own gross vice and misconduct to shelter himself from the legal consequences of such crime."

Another comes from the national capital:

A prisoner in the District of Columbia jail, serving ninety days after conviction for driving while intoxicated and leaving, after colliding, was interviewed in a WJSV broadcast in connection with the safety campaign being conducted by the *Evening Star*, of Washington.

Prisoner No. 21007 is forty-eight years old, worked for a large department store, and cared for three children, seven, five and three, since the death of his wife, last February. He drove a taxicab some nights and on his days off to make some extra money. One Sunday morning at eight o'clock there was an accident. He had been at a party.

Reporter: "Had you been drinking?"

Prisoner: "Only beer. I haven't touched a drop of hard liquor in fifteen years . . . I had gotten somewhat 'heeled' on the beer I had been drinking. . . . I jumped in my cab and drove off. . . . A police scout car stopped me near Eighth and I Streets . . . They put me in a cell with three or four drunks. They acted like crazy men. One of them kept wanting to choke me. . . . I was tried, found guilty and sentenced to serve ninety days—sixty days for driving while drunk and thirty days for leaving after colliding."

Reporter: "How about your job. Do you think you will be able to get it back when you get out?"

Prisoner: "No. The place where I worked is rather straight-laced. I don't think they would want a man working for them who had been in jail . . . That's what you try to think about when you are sitting around here with nothing to do. What will you do? What will you do?"

Reporter: "Where are they tonight [the prisoner's children]?"

Prisoner: "They are being kept at an orphanage . . . I don't want them to know where I am . . . I hope they never find Prisoner No. 21007."

And this one from Texas:

"Police made up a pot Tuesday to buy food and fuel for five motherless children with a sick father whose condition was discovered when a fourteen-year-old girl, eldest of the flock, asked that officers look for her younger brothers who had gone barefooted into the cold to trade some old iron for wood to burn. There was a little money left over after the food was purchased, and officers gave the cash to the father. Officers were bitter Wednesday night when, answering a disturbance call, they found the father in a cafe, brawling drunk, boasting, spending their money for drinks. They put him in a cell."—*Dallas Morning News*.

From Baltimore, Md.:

"A local paper of three weeks ago carried a perfectly terrible story of a murder and suicide. A husband killed his wife with a shotgun, undertook to kill a step-son, but while the lad was running to a neighbor's to spread the alarm the murderer turned the gun on himself and took his own life. The stepfather had returned to his home about 2:30 A. M., drunk and quarrelsome.

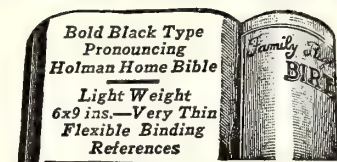
"The paper which had this gruesome story on its front page carried 538 inches of liquor and beer advertisements."—*Methodist Protestant-Recorder*.

Case I.—The club women of Virginia are aroused over the case of a young woman sentenced to twenty-five years in the penitentiary, convicted by a jury of mountaineers whose "eye for an eye" sense of justice is well known. The young teacher had been away and returned late; her father, in a drunken rage, attempted to punish her when she, in desperation, snatched off her shoe and struck in the dark. The father died from the effects of the blow. A new trial has been asked.

Case II.—A sixteen-year-old boy was drinking from a quart bottle. His mother protested that she had rather see him dead than to be a drunkard. The lad found a gun and taunted his mother with lacking nerve to shoot him. The only witness to the tragedy says he heard a shot, found the lad on the floor and his mother crying, "I've shot my son," while he moaned, "It was an accident." Accident or not, liquor played its part in the tragedy.

—Case III.—Little Frances saved her pennies in the bank furnished by the school. Christmas was coming, and she would have enough money to buy presents for all the family. But father came home drunk and fighting mad, chased all the family into the neighbor's house, and finally was carted away to jail by the police. The next day it took all the money the whole family could raise, including the pennies in the savings bank of little Frances, to pay the father's fine and get him out of jail. —*Nashville Christian Advocate*.

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

No. B2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles . . . \$5.00

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.



THE PASSING OF CHINA'S FRIEND.

By MISS D. P. CUSHING, Editor.

To hundreds of Chinese, the death of Dr. Luella Miner in Tsinan, China, on December 2nd, comes as a personal loss, for scattered all over that great country are former students of this American educator who gave 48 years of her life to the land of her deepest affection, and among them are many who held positions of responsibility and leadership.

"I have service in the blood," Dr. Miner once said. And her career offers abundant proof of the truth of this assertion. She was born in Oberlin, Ohio, in 1861 just before her father enlisted for service in the Civil War. So she began her life in the atmosphere of conflict. In China she passed through the stirring days of the Boxer uprising and the riots at Peiping (then Peking) as well as the period of the Chinese Revolution in 1911.

During her years in North China she watched the rise and fall of the tides of civil war, the efforts of the Communists to get into the saddle and the steady encroachment of Japan. She died as she was born, when war clouds hang dark. After the Civil War, Dr. Miner's parents threw in their lot with the cause of reconstruction in the South and her father taught one of the earliest schools established for colored people. He had been, also, a missionary to the Chippewa Indians.

Thus reared in an atmosphere for freedom and justice it is not strange that when Luella Miner graduated from Oberlin College in 1884, she enlisted under the American Missionary Association for three years and then in 1887 answered the call of that land far over the seas and went to China under the Woman's Board of Missions of the Interior affiliated with the American Board of Commissioners for Foreign Missions, under which she has served with distinction ever since.

Although Luella Miner did other things in missionary work her greatest gift was undeniably as a teacher and, closely allied with that, a leader in just causes. For fifteen years she taught Chinese boys and men in the Luho Academy and College at Tungchow. For more than a quarter of a century she has been the champion of education for girls and women in China and identified closely with the movement for freeing Chinese women from ancient intellectual slavery. It was for her efforts along these lines that her Alma Mater conferred on her in 1914 the degree of Doctor of Literature. At this time President King characterized her as "teacher, author, administrator; a leader in the intellectual and spiritual emancipation of Chinese women."

Among the Chinese Luella Miner was looked upon for years as "the best informed foreigner" in their country. They trusted her interpretation of social, political and educational events. Her judgments have seemed to them safe, sane and reliable. Miss Miner was chosen to go as a delegate from China to the Jerusalem Conference.

Of beautiful significance is the fact that in accordance with an old Chinese custom, Dr. H. H. Kung, Minister of Finance under the Nanking Government and one of Miss Miner's "boys" paid her funeral expenses. He it was about whom she wrote in her book, "Two Heroes of Cathay" which demonstrated her ability as an author. Others of her former students, always her loyal friends, hold positions of leadership and when she celebrated her 70th birthday in 1931, they came to pay their respects or sent her messages and gifts. Miss

Miner also wrote "China's Book of Martyrs" and many textbooks in both Chinese and English. Even after her retirement she continued her translation work and some teaching.

The quiet routine of teaching was rudely interrupted in 1900 when for six nerve-racking weeks Miss Miner lived with a group of pupils huddled within the walls of the British Legation where often bullets and shells fell about them. The work of reconstruction which followed gave ample scope for Dr. Miner's administrative abilities.

She it was who mothered the idea of a college for Chinese women and when North China Union Women's College was founded she became its head. Later this college affiliated with Yenching University as Yenching College for Women and Dr. Miner asked to be relieved of executive responsibility so as to devote her time to literary work. But she was in too much demand to be left free and under insistent pressure became Dean of Women at Cheeloo University (Shantung Christian University), Tsinan, retaining it only until she had secured a competent Chinese successor. When a few years ago a new dormitory was named at Cheeloo in honor of Dr. Miner they used her Chinese name "Beautiful Virtue." With characteristic humor Dr. Miner explained that "it doesn't sound as bad as that in Chinese."

This versatile American woman who went to China and learned a complicated language so well that she prepared textbooks in it, who purchased coal and cabbages or administered a college with equal aplomb, who taught classes in international law, botany, geology, Christian principles, Bible and trigonometry, who did preventive work against epidemics of scarlet fever and mumps—still faced her life's work humbly and said on her last furlough when she knew that there remained only a few more years of active service, "Each one of the few years that remain seem like a precious bead on my rosary of the years and I cannot bear the thought of taking out one of them *when so little of that which I would like to give China has been given.*"

Her rare gifts as a teacher produced keen minds among both boy and girl students and gave rise to many interesting incidents similar to that told of a Columbia University professor of International Law who visited Yenching and was asked to speak to the girl students on International Law. "Chinese girls? International law?" he asked in amazement. Following his talk he was asked questions and the pedagogue from Gotham left limp and mopping his brow. Said he: "I didn't know there were girls *anywhere* who could ask such questions."

During her active years—it seems inconsistent to call any of Luella Miner's years other than active—she was the representative of the Plymouth Congregational Church in Milwaukee, Wisconsin, and the loved and respected missionary of the women in the former Wisconsin Branch of the W. B. M. I. She had planned after retirement to make her home in the State of Washington with her sisters, Mrs. H. C. Flagg of Olympia and Mrs. Frank C. DuBois of Tacoma, but she was unable to tear herself away from her beloved China.

SUPERANNUATION.

The following has been received from the Christmas offering for Superannuation:

Churches.	
Ocean View, Va.	\$ 2.20
Pleasant Ridge, Ramseur, N. C.	3.35

Concord, Burlington, N. C.	1.51
Hopewell, Va.	1.20
Belew Creek, N. C.	1.42
Rosemont, Norfolk, Va.	16.00
Berea, Altamahaw, N. C.	3.40
Oak Level, Youngsville, N. C.	1.10
Reidsville, N. C.	15.34
Antioch, Harrisonburg, Va.	4.60
Wake Chapel, Fuquay Springs, N. C.	8.60
Mt. Pleasant, Vass, N. C.	2.75
Happy Home, Ruffin, N. C.	2.50
Christian Temple, Norfolk, Va.	29.00
Bethlehem, Altamahaw, N. C.	6.15
Bethel, New Hill, N. C.	3.35
	102.47

Conferences.

Western North Carolina Conf.	60.00
Eastern North Carolina Conf.	125.00
	185.00

Total for week ending Jan. 11, 1936.....\$ 287.47

Board of Superannuation,

J. O. ATKINSON, Chmn.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 11, 1936.

Sunday Schools.

Lawrence Memorial Bible Class,	
Elon College S. S., N. C.	\$.57
Fuller's Chapel, Henderson, N. C. .	4.50
Elk Spur, Fancy Gap, Va.	1.38
Rocky Ford, Fancy Gap, Va.	1.40
Winchester, Va.	5.36
Turner's Chapel, Sanford, N. C. .	.75
Berea, Altamahaw, N. C.	4.00
Wake Chapel, Fuquay Springs, N. C.	10.51
Holy Neck, Holland, Va.	4.59
Monticello, Brown Summit, N. C. .	1.74
Mt. Pleasant, Vass, N. C.	.50
Timber Ridge, High View, W. Va..	1.11
Dry Run, Seven Fountains, Va. ...	1.94
Newport, Shenandoah, Va.	1.36
Lebanon, Semora, N. C.	.75
Bertie Johnson Class, Liberty	
Spring S. S., Suffolk, Va.	3.00
Linville, Va.	5.31
	48.77

Previously acknowledged 7,550.89

Total since Sept. 1, 1935\$ 7,599.66

J. O. ATKINSON, Secy.

QUARTERLY REPORT.

Following is a report of the Woman's Mission Board of the Virginia Valley Central Conference for the Second Quarter, ending January 10, 1936:

Amount brought forward\$ 4.03

Women's Societies.

Bethel	2.68
Leaksville	3.89
Linville	10.37
New Hope	3.20
Winchester	15.10
	35.44

Young People.

Antioch	12.00
Linville	5.77
	17.77
	\$ 57.24

Disbursements.

To Mrs. H. S. Hardcastle	53.21
To Burk & Price, Bond	2.50
	55.71

In treasury\$ 1.53

VERDIE SHOWALTER,

Treasurer.

Harrisonburg, Va.

HISTORY OF THE SUFFOLK CHRISTIAN CHURCH.

[Read at the Seventy-Fifth Anniversary Celebration of the Church, Sunday, November 17th, by W. E. McClenny, Historian.]

In order that we may get a clear view of the religious conditions in our city it will be necessary for us to look backward to see the beginnings of the Churches in it. We, the Christians, are indebted to many people for what we are today. The Established Church brought to us, the open Bible, the thirty-nine Articles of Religion, the Prayer Book and the Protestant system of religion. They came with the first settlers in the early years of the 17th century, about 1630. The Friends brought their quietness and plainness, and meditative spirit about 1656. The Baptists brought us the first idea of a separate church and state about 1773, and constituted their first church in the county in 1779. The Methodists came in this section about the same time and gave us a practical and an experimental religion. The Presbyterians entered the town in 1876, the Roman Catholic in 1909, and the Jewish Congregation in 1914.

Out of the Methodist Episcopal Church was born the Christian Church in this section. The early leader, Rev. James O'Kelly, who led the revolt in Baltimore in 1792, had been the presiding elder in this section in 1789, 1790 and 1792, and was known in the country. Soon he gathered Christian Congregations at Cypress Chapel, where he and Bishop Asbury met in 1780, and one at Holy Neck. These were the only two Christian Churches in the county in 1846 when Dr. Wm. B. Wellons came to Nansemond from Southampton. The other neighboring Christian Church was at Antioch in Isle of Wight County. These were then very weak, but under his able ministrations they were at once revived and soon grew to be strong churches. Dr. Wellons settled in the town of Suffolk in 1850 and at once began to plan to build a Christian Church in his adopted town, but owing to the press of other duties the plan was not put in execution until 1859, when the friends of the Christian Church in this section decided to erect a House of Worship in Suffolk and organized a church. In the meantime Dr. Wellons had organized Bethlehem Christian Church in 1847 on the Holland Highway and many of the members of the Christian Church who were residing in Suffolk were members of that church as it was near.

At that date there was much religious prejudice existing in the whole county, and there were some people who did not want to see a Christian Church established in the town. A lot for the purpose could not be purchased according to Deacon Wm. H. Gay, and when the present lot was secured it had first to be deeded to an individual. Dr. Wellons had a Board of Trustees named as follows: Rev. W. B. Wellons, Rev. W. H. Boykin, Thomas J. Kilby, R. C. Wells, Willis S. Riddick, Richard L. Brewer, Robert B. Brinkley, James A. Parker and Robert M. Darden. W. B. Wellons was chosen President and Treasurer of the Board. For a few seconds let us look at his board: Dr. Wellons was the greatest leader the Christian Church in the South has ever produced. Rev. Wm. H. Boykin was a man of vision, Hon. Thomas J. Kilby had been in the Virginia Legislature and had been President of the Conference several times. Willis S. Riddick later became the first President of the Farmers Bank of Nansemond. Richard L. Brewer was then a prominent man, an educator and was first Superintendent of the Nansemond County's Public School system when it went into effect in 1870. Robert B. Brinkley was Captain of the Cypress Sharp Shooters, Company "I" 41st Virginia Infantry, C. S. Army and was killed in

May, 1864, at Hanover Junction leading his men. James A. Parker and R. C. Wells were prominent citizens and Robert M. Darden was a merchant who lived on the White Marsh Road at the mouth of the Washington ditch, and was instrumental in procuring salt for the entire section during the last years of the war. In the year 1860, we will not say what month, but think it was October, Dr. Wellons called a meeting of the members of the Christian Church living in Suffolk at his house on what is now West Washington Street where Col. J. E. West lives. The original house has been moved but is still in use and is known as the Robert W. Baker home on Wellons Street.

The charter members who attended that meeting were: Wm. B. Wellons, Sarah L. Wellons, Rives Chapel Wells, Julia A. S. Wells, James A. Parker, Lucy Ann Parker, Robert B. Brinkley, James Pugh, Mary A. Higgins, Sarah E. Norfleet, James A. Turrentine, Thomas J. Kilby, Ann U. Kilby, Willis S. Riddick, Mary Ann Riddick, James A. Norfleet, Emma Norfleet, Caroline V. Riddick, Thomas S. Kilby, Annie E. Cutchin, Louise Norfleet, Wm. T. Duke, Louisiana Turrentine and Elizabeth Ward.

At the first meeting of the church, Rev. Wm. B. Wellons was elected pastor, Thomas J. Kilby and Rives C. Wells Deacons, Robert B. Brinkley, Sec., Willis S. Riddick Collector and Treasurer, Josiah Smith Sexton. The Five Cardinal Principles of the Christian Church were adopted.

The Church was received into the Eastern Virginia Christian Conference at Cypress Chapel in October-November, 1850, Thomas J. Kilby and Willis S. Riddick being the first delegates.

A subscription was opened and in a few months a sufficient had been pledged to warrant the trustees in advertising for proposals to erect a brick house of worship. Rev. Wm. B. Wellons, Thomas J. Kilby and Jesse B. Brewer were appointed a building committee.

In January, 1860, a contract was entered into with Thomas J. Kilby to erect a brick house of worship on North Main Street in the town of Suffolk on a lot of land owned by Rev. Wm. B. Wellons and known as the "DeFord Lot." Mr. Kilby expected it to be a long drawn out affair and would not start the construction of the house until the pine stage poles had been skinned. While the house was under construction, Rev. Wm. B. Wellons at one time became very much discouraged, and his brother, Rev. James W. Wellons, who happened to be in Suffolk, made a trip to the Antioch community and its members and secured the necessary funds to press the work on to completion. The house of worship was completed March 1, 1861, and was dedicated to the worship of Almighty God on the second Sunday in March, 1861, which was March 11th. The sermon on the occasion was by Rev. Wm. B. Wellons, the pastor, from I Chronicles, 29th chapter and a part of the 5th verse: "And who then is willing to consecrate his service this day unto the Lord."

In April 1861, a Sunday school was planned for and Capt. Robert B. Brinkley and James A. Turrentine were elected as Superintendents; but both of them were called to the colors at once as the War between the States had just begun; hence the Sunday school did not operate until after the war.

From March, 1861 to May 11, 1862, services were regularly held, but at that time Norfolk, Portsmouth and Suffolk were evacuated by the Confederate forces and on the 12th the town was occupied by the Federal troops. The pastor, Rev. Wm. B. Wellons, who was then editor of THE CHRISTIAN SUN, published here, was a thorough southerner and States rights man, and had so expressed himself in his paper in no uncertain terms, and in a few days, or on June 17, 1862, he had to make arrangements to leave his home and

family and go in the Confederate lines for safety. His brother, Rev. James W. Wellons, who was assisting him that year remained with the church as pastor until November of that year when he too had to flee for safety within the Confederate lines beyond Blackwater River. The church then had 31 members, more than half of whom followed the pastor either in the army or as refugees in the Confederate lines. The church was then used by the Federal Chaplains for some time and later as a hospital. After the Federal evacuation of Suffolk, on July 3, 1863, the doors were closed and remained so until after Appomattox. The spider built his web from corner to corner, and the healthy weeds grew up to the very church door. In reading the accounts of the Union soldiers' stay in Suffolk, one of the historians remarked that his regiment came over to the town and held services in one of the churches and a wag painted on a board and put it up at the door "seats free." From his description it was the Christian Church.

In May, 1865, after many harrowing experiences, the pastor, Rev. Wm. B. Wellons, returned to Suffolk and to what had been his home and church to find his home in ruins and the members of the church scattered and disheartened. He at once set about to make his home livable and to try to get the church together. He preached for his former parishoners in the country, and in August he held a great revival meeting in the church here for 19 days and nights and 77 persons were converted and he took in 25 members. He was employed to preach for the congregation again for \$100.00 per year. He continued as pastor from 1865 until October 24, 1876, when he resigned on account of failing health, and upon his resignation and personal request, Rev. Jesse T. Whitley was chosen as pastor and continued until February 28, 1879. During the pastorate of Dr. Wellons he did a great work, became a leading advocate of temperance, and through THE CHRISTIAN SUN introduced the cultivation of the peanut as a farm crop. He was a great preacher, a great leader, a great editor, a great reformer and became a national figure in the field of temperance.

Rev. Jesse T. Whitley was succeeded by Rev. William T. Walker of North Carolina, who served until November, 1882. Wm. T. Walker was a direct descendant of Rev. James O'Kelly. He was followed by Rev. William Wesley Staley, who served from November, 1882, to September, 1923, when he was elected pastor emeritus for life with salary and parsonage. At that time Rev. Howard S. Hardcastle became pastor and remained until September, 1933. He was succeeded September 1, 1933, by Rev. John G. Truitt, who is still serving the church.

We might notice some of the things that have happened during the past 75 years. May 12, 1866, the Church Conference passed a vote of thanks to the Christian Church in Boston, Mass., for 50 copies of *The New Christian Harp*. Perhaps this was done by some men from the 6th Massachusetts Regiment who were here in 1862-63, and from the diary of one of the men which we have, they were more religious than most soldiers. I have recently met a son of one of those men and taken him to where his father was camped and where he missed death by only a hair's breadth. In 1866, the total budget of the church was \$148.70. The heavenly fare was not so high in those days. On July 31, 1868, the church had a debt of \$1,350.00, and there was a commercial enterprise started to help pay off the debts.

May 19, 1867, the first session of Sunday school was held in the church. Three officers, six teachers and twenty-two pupils were present. Mr. Virginius Kilby was the Superintendent, Hon. Thos. J. Kilby was the Assistant Superintendent, and Jesse T. Whitley, Secretary and Librarian and

(Continued on page 13.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

SYMPATHY.

A host of young people will sympathize with Miss Edna Fulcher in the loss of her father on Friday morning of last week. For two years Miss Fulcher has worked in the office of the Board of Christian Education, and for the three months past was responsible for editing this page. During these years she has made many friends among our young people.

Mr. Fulcher was a deacon of First Christian Church of Norfolk, Virginia. For several years he was superintendent of the Sunday school. Many floral tributes and a very large attendance at the church funeral Sunday afternoon, January 12th, spoke eloquently concerning the high place Mr. Fulcher and his family held in the esteem of the community. He was ill only a few days, and his death came as a distinct shock to his friends.

APPRECIATION.

When the Southeast Youth Fellowship met in Raleigh, North Carolina, in May of last year, Miss Irene Cotten of Dendron, Virginia, was persuaded to become secretary. When the Christmas Conference met in Winter Park, Florida, Miss Cotten offered her resignation because her health would not permit her to carry on the work as she wished to do. The accomplishments during her brief time in office were more than could have been expected and attest her worth as a worker.

Her report to the Board of Christian Education shows that during the seven months that she served, she sent out 272 personal letters, 339 mimeographed letters, 54 cards, and two issues of the *Southeast Fellowship News Bulletin*. Her expense account included postage, office equipment, and 600 miles of travel, and amounted to \$47.10 in all. To her, more than to anyone else, was due the success of the Christmas Conference. The following from resolutions adopted by the Fellowship and sent to Miss Cotten, shows how the young people felt about her and her work:

"The Southeast Youth Fellowship wishes to extend to you their appreciation for your untiring efforts and sacrificial service rendered this organization. We feel that the things that have been accomplished are due largely to your keen interest and unusual ability.

"We regret deeply that you cannot be with us in our Holiday Conference, but know that your heart is with us and your prayers are following us through every minute of the program.

"It is with exceeding regret that we accept your resignation. . . .

"We pray that God will restore your health and that you may continue serving Him in your beautiful and unselfish way."

ITEMS IN MINUTES OF HOLIDAY CONFERENCE.

A. Lanson Granger, Jr., president of the Southeast Youth Fellowship, presided at most of the sessions and gave the opening address. Miss Pattie Lee Coghill led in the social moments when business was laid aside and good fellowship was the order. She also made a charming impromptu speech on the closing night.

Rev. Victor B. Chicoine, pastor of the entertaining church, led the devotional services at the close of each day's sessions and on Saturday morning. He also preached Sunday morning. He and his

people were charming hosts and were given a vote of appreciation by the Conference.

Mrs. W. B. Williams led the Sunday Sunrise Service by the shores of Lake Virginia on Rollins College Campus.

Mrs. C. Fred Ward of the host church and teacher in Rollins College used the Sunday school hour to present the poetry of the Bible to the young people, and did it in a charming way.

Greetings were received and sent to the Holiday Conference at Defiance, Ohio.

The "Statement of Purpose" as adopted by the Pilgrim Fellowship, the national organization of young people in Congregational and Christian Churches was adopted.

Professor Malcolm White of Wadley, Alabama, was elected to be Devotional Life Superintendent to fill the vacancy made when Miss Dorothy French moved away from this section. The Executive Committee was authorized to secure a secretary to fill the vacancy caused by the resignation of Miss Irene Cotten, whose health would not permit her to continue the work. Miss Emily Carleton of Winter Park, Florida, accepted this responsibility temporarily.

Delegates to the Interdenominational and International Conference of Young People to be held at Lakeview, Ohio, next June are A. L. Granger, Jr., Miss Emily Carleton, Miss Dorothy Truitt, and Chandler Adams.

Discussion group reports were adopted, ordered edited by a special committee appointed for that purpose, and will be published in pamphlet form to be distributed to Youth Fellowship officers and such others as may desire them. (Most, if not all, of them will appear on this page.)

Those attending the Conference represented state Conferences as follows: Alabama 7, Florida 24, Georgia 5, Kentucky 1, Tennessee 2, Eastern North Carolina 1, Western North Carolina 1, North Carolina and Virginia 8, Valley Virginia Central 1, and Eastern Virginia 12. Total of 62, with every Conference represented.

It was agreed that the Holiday Conference has real value and should be continued. The exact dates and the place of meeting are to be decided by the executive committee. Alabama and Tennessee were bidding for the next session.

The "findings" from discussion groups are not supposed to be the final word on the subject but are intended to be suggestive. In each group someone was selected to make a report on what was said. This report was discussed and voted upon by the entire group, and is recorded as "findings," or the opinions and suggestions made by the group of young people in the Holiday Conference.

PERSONAL RELIGIOUS LIVING.

This group was led by Miss Moncrief of Knoxville, Georgia, and was reported by A. A. Dofflemyer of Elkton, Virginia, as follows:

Religion is a force that grows or spreads by personal contact. Thus every person must develop a program of religious living that coincides with his everyday life. Each will vary widely, but these steps will be included:

I. Build a definite "Philosophy of Life."

A. Definite faith in God and Jesus Christ.

II. Live creatively.

A. Budget time, for order is key to creative living.

- B. Get under the load of human need and lift.
- C. Prepare for life work—1. Find personal interest. 2. Look for field of service.
- D. Spend part of each day in silent meditation.
- E. Participate in cooperative worship.
- F. Destroy selfishness by stewardship.
- G. Seek God in the simple things about you.
- H. Pitch friendship on high level.
- I. Realize that Christ is perfect example.

BASIC PRINCIPLES OF OUR CHURCH.

CHRISTIAN ENDEAVOR TOPIC FOR JAN. 26, 1936.

(Beginning Christian Endeavor Week—Denominational Day.)

Scripture: Eph. 2:19-22.

Daily Bible Readings.

- Mon.—A teaching ministry. I Cor. 12:27-31.
- Tues.—A diversified ministry. I Cor. 12:17-31.
- Wed.—Efficient organization. I Peter 5:1-5.
- Thurs.—Effective discipline. Matt. 18:15-20.
- Fri.—Flexible organization. Acts 6:1-8.
- Sat.—A unified church. Eph. 1:27-30.

Today is the beginning of Christian Endeavor Week, celebrating the fifty-fifth birthday of the movement. Since the motto of Christian Endeavor is "For Christ and the Church" it is only fitting that we set aside the first day of Christian Endeavor Week to make a study of our own denomination.

When Dr. Francis E. Clark called his group of young people together in the parsonage of the Williston Congregational Church, Portland, Me., on February 2, 1881, his idea was to organize his young people into a group that would accomplish worth-while things "For Christ and the Church." Other pastors soon saw the effect of Christian Endeavor on the Williston Church and wanted such an organization for their own church. Down through these fifty-five years Christian Endeavor has continued to serve the Church. Our pledge emphasizes loyalty to our church and one of the basic principles of Christian Endeavor is "loyalty to Christ's Church."

On Denominational Day members of the Congregational-Christian Church should become more familiar with the basic principles and the historical background of our church. The following concise information is taken from "The Handbook for 1935."

Congregational churches were first organized in England in the Sixteenth Century, in revolt against state control of religious worship, in the demand for personal Christian experience, and in an effort to reproduce New Testament simplicity and democracy. Congregationalism sailed to our America in the Mayflower as the church of the Pilgrim Fathers. The Congregational churches have been the pioneer Protestant churches of our nation in the promotion of education, missions, evangelism, and in most movements of Christian union, religious progress, and moral reform.

The Christian Church was founded in the South in 1794 by Rev. James O'Kelly. The Christian Church has five principles:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS PREPARES FOR HIS WORK.

LESSON III—JANUARY 19, 1936.

GOLDEN TEXT: "Thou shalt worship the Lord thy God, and him only shalt thou serve."—Lk. 4:8.

LESSON—Luke 3:1—4:15.

Back of the life and ministry of Jesus there were years of preparation. There is no record of many of these years—eighteen of them—except one verse in the gospel of Luke. But that verse is significant. "And Jesus increased (or advanced) in wisdom and stature, and in favor with God and man." Luke 2:52. The word translated increased or advanced is not the same word as grew. It denotes the idea of "strenuous activity." Back of it is the picture of pioneers cutting down trees in the pathway of an advancing army. It indicates that Jesus achieved character by effort. God did not give him strength or wisdom or goodness outright. "Jesus had to hack his way through life," as Dr. G. Campbell Morgan says. We know that he was a carpenter (Mark 6:3) and by his play and by his work, by clean living and wholesome exercise, by the discipline of his powers and the restraint of his appetites and his passions, he developed a strong, healthy, clean body. Jesus must have been an inspiring example of manhood at its best, not so much in the sense of a symmetrical, well-rounded, well-developed body.

And Jesus also had to acquire by effort his education. He had to observe, to study, to think, to commit to memory. God did not give him wisdom: Jesus achieved wisdom. By diligent application of his mind he grew in wisdom.

The same principle applied to his advancement or increase in "favor with God and with man." We may be sure that he mastered the social graces of his day, that he was a gentleman in the finest sense of the word. He was obedient in the home. He was friendly in the street. He has a respect for the personality of others. Jesus Christ was the world's finest gentleman. And He had to win his knowledge of God. We may be sure he studied the sacred writings of the Jewish people. He evidently learned early in life to pray. He thought much about God, and undoubtedly spent time alone with God, before His public ministry. Jesus had to achieve His knowledge of God. This is no disparagement of Him, but it is encouragement for us.

The point in all this is that back of the public ministry of Jesus there lie thirty years of preparation. That period of preparation was determinative of His life. How significant it is that He spent so long a time for so comparatively brief a ministry. It was all a part of the plan of God. And it was all a part of the redemptive plan. By the obedience of one man, by the obedience of Christ throughout his life, as well as by His death, have we been made righteous.

John the Baptist was another factor in the preparation for the work and ministry of Jesus. He heralded His coming, and in a way that could not be mistaken, asserted that Jesus was indeed the One-Who-Should-Come. No more majestic, and unselfish figure sweeps across the pages of the Bible than this fearless and faithful prophet, the messenger, the forerunner of Christ himself. John helped to quicken within the nation the spirit of expectancy which prepares in a vital way for the work of Jesus when He began his public ministry.

The Baptism of Jesus was also a factor in the preparation of Jesus. It need not be said that Jesus was not baptized for the remission of sins.

He knew no sin. But at the Baptism he openly took upon himself His ministry, and received the Father's public acknowledgment that He was acceptable to Him, and had the recognition on the part of Jesus of John's work, and a tribute to Jesus' appreciation of what John had done.

And then came the Temptation. High privilege always involves great responsibility. Great spiritual experiences are followed by times of testing. Immediately after the Baptism, while Jesus was full of the Holy Spirit, there came the Temptation.

The Temptation, in brief, represents the experience in the life of Jesus, when he faced and forever settled the principles which should guide Him in His public ministry. Should He, as the Son of God, claim special privilege, should He use His power for selfish ends, should He resort to the miraculous in His own behalf—this in essence is the subtle appeal of the first temptation: "If thou be the Son of God, command this stone that it be made bread." Jesus settled once and for all the fact that He would cast His lot in with the common man, that He would not claim special privilege as the Son of God, that He would not use His power for selfish ends. Follow Him thru the New Testament and see how faithfully he held fast to this ideal.

Should He keep God first in His life, should he work on the principle that the end justifies the means, should He compromise with the forces of evil in order ultimately to get what He wanted?—this in essence is the second temptation. (Matthew reverses the order here.) There was the intimation, too, that if He did this, He might evade the suffering and shame involved in His Messiahship in the divine plan. Again Jesus announces the principle which shall govern Him through His ministry—He will give God first and only allegiance. He will not take any "short cuts." He will walk in the way of the Cross.

Once more: Should He presume upon God; should He resort to the sensational and the miraculous in order to establish His claim to be the Messiah, should He depend upon "signs" in order to get a hearing and a following?—this in essence was the subtle appeal of the third temptation. "If thou be the Son of God, cast thyself down from hence." And once again Jesus charted His course and stuck to it. To be sure he performed miracles. To be sure he gave. But never to get a following, never for display, never for purposes of appealing to the crowd. Indeed Jesus again and again refused to be classed as a mere "wonder-worker." Again and again, after He had healed someone or performed some miracle, he charged those who had been benefitted that they tell no man. He was willing to have His character and His common life and His teaching be the final evidence of His divine character and mission. Jesus did not perform miracles in order to establish the fact that He was the Christ. Because He was the Christ He could perform miracles.

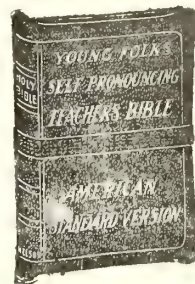
This interpretation of the Temptation does not go into many details which are important and interesting. For instance Jesus meets the Tempter always with Scripture. Jesus did not dally with temptation. Jesus came from the temptation with new power. All of these and many more important teaching points are here. But beyond all these, the main point for us in this lesson which concerns Jesus' preparation for His work is the fact that in the Temptation, Jesus decided once and for all His ideals or His working principles for His ministry.

Capital which overreaches for profits; labor which overreaches for wages, or a public which overreaches for bargains will all destroy each other. There is no salvation for us on that road.

—Owen D. Young.

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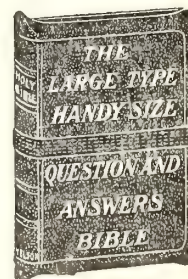
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MONDAY.

"THE LAW OF COMPENSATION."

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over. . . ."

"For with the same measure that ye mete withal it shall be measured to you again."—Lk. 6:38.

The *Atlantic Monthly* brings to us from the pen of Mr. Beatrice Blankenship the following true comment:

"The law of compensation holds good if you but give it time to operate. No matter what is taken from you—sight, hearing, the person whom you most love—something will be given you in its place, and though it may not be the thing you would have chosen, it will still piece out the pattern of life. For if there is one thing merciful about life it is that things change. If joy goes and sorrow comes, sorrow will go and peace will come,—and peace is sweeter, more lasting than joy.

"Lonely as one's individual grief must be, it still brings one into kinship with those who have lived and suffered before and those who will live and suffer after. This feeling of beauty and this close kinship with humanity are mine as long as I choose to keep the vision of them. And while I have them I can say: 'There's night and day, brother, both sweet things; there's likewise a wind on the heath. Life is very sweet, brother. Who would wish to die?'"

Prayer—Our Heavenly Father, whatever our lot, brings us into the kinship with humanity, and with beauty, and life, and with Thee. This we ask for Jesus' sake.—*Amen*.

TUESDAY.

"BUOYANT DOUBT."

"Reach hither thy finger, and see my hands; and reach hither thy hand, and put in into my side; and be not faithless, but believing."—Jno. 20:27.

There are many doubts in life. Often life seems meaningless. We do not understand the very things we use. We try to look into things spiritual and eternal and wonder without an assuring answer. But in doubtings there is a buoyant hope which drives one to press on for the goals he hopes for. Our text teaches us to reach hither thy search for truth and know.

Louis Untermeyer has written a prayer which reminds us of Newman's "Lead Kindly Light, Amid Encircling Gloom." It is as follows:

"God, though this life is but a wraith,
Although we know not what we use
Although we grope with little faith,
Give me the heart to fight and lose.

"Ever insurgent let me be,
Make me daring than devout;
From sleek contentment keep me free,
And fill me with a bouyant doubt.

"Open my eyes to visions girt,
With beauty, and with wonder lit,
But let me always see the dirt,
And all that spawn that die in it.

"Open my ears to music; let
Me thrill with springs first-flutes and drums
But never dare forget
The bitter ballads of the slums

"From compromise and things half done,
Keep me with stern and stubborn pride.
And when, at last, the fight is won,
God, keep me still unsatisfied.

"God, though this life is but a wraith,
Although we know not what we use,
Although we grope with little faith,
Give me the heart to fight and lose."

WEDNESDAY.

"I BELIEVE GOD."

"I believe God."—Acts 27:25.

All hands had given up to die. There was no voice but the wind, the boom of the waves crashing against the ship, the creaking of its mighty hull and the wail of their cries waiting for death. They laid their ill luck at the feet of Paul and they would have thrown him overboard, but he cried unto them and said, "Be of good cheer, I believe God." This acknowledgment of God in the storm did something for them. They all "turned to" again and were saved.

Midst the strains and stresses of life, where things are dark and you don't know which way to go, believe in God. He still lives, and will reign till He hath put all enemies under his feet. Everything is founded on this belief. All life begins there. All life is operated there and all life ends there.

Prayer—"O Lord, give us faith to live from day to day, with tranquil hearts; to do our simple part."—*Amen*.

THURSDAY.

"HIDDEN SAINTS."

"Let the saints be joyful in glory; let them sing aloud."—Ps. 149:5.

Someone has said:

"Hid are the saints of God, uncertified by high angelic sign." These words are true of a vast multitude of hidden, unknown good people, men and women who in their own time and way reflect the goodness of God. Their simple lives are revelations of God. They prove by the example of their lives and by the work which they accomplish, the capacity of our common nature to exhibit the attributes of the Almighty.

Prayer—Let Thy light shine on our hearts day by day, our Father, and make our lives Thy light along each day's way that others also may see the way and find God.—*Amen*.

FRIDAY.

"THE THING TO GET."

"Wisdom is the principal thing; therefore get wisdom."—Prov. 4:1-9.

Men try to get the principal thing; their only mistake is in picking it out. They try for fame, or money, or power, or ease, or pleasure. What they try for they regard as the principal thing, or they would not try for it. What they need is the correct label, and this the Bible gives them.

What blunders, what stupid and tragic blunders we all recognize in the next life, when it is too late! And the worst of all will be the waste of life in the pursuit of worthless goals!

There is but one goal worth the attention of an immortal being, and that is divine wisdom, since that is the only thing we can carry out of this life with us into the next life. Being rich in wisdom, we are rich indeed. Being strong in wisdom, we have power indeed. Rejoicing in wisdom, we have happiness indeed.

Prayer—May we be wise in time. May we make the wise choice before it is too late. In Christ's name.—*Amen*.

AMOS R. WELLS.

SATURDAY.

"RAYS OF DIVINITY."

"Let your light so shine before men that they, seeing your good works may glorify the Father which is in heaven."

Human lives are created by God to set forth "rays of divinity;" not only that, but each life, if it will, may show some grace which none other could before it and which none other will show after it. Before us stands the Divine Son of God, Jesus himself, in whom is revealed in human form the perfection of all Divine attributes in their fulness. It is this revelation that makes possible the light of our life.

Prayer—Our Father, we are greatly lacking in the Divine attributes of our Lord. Grant unto us thy spirit that we may be filled with Him. Forbid that selfishness and sin shall be-cloud our way, but may we walk in the light as He is in the light. In His name we ask it.—*Amen*.

SUNDAY.

"THE TRISAGION."

"And one cried unto another, and said, holy, holy, holy, is Jehovah of hosts; the whole earth is full of His glory."—Isa. 6:1-5.

The "trisagion," the three holies, of the seraphim of Isaiah's wonderful vision have always impressed God's people, as they impressed the prophet. Three is the symbol of perfection: God is perfectly holy. No flaw mars the beauty of His character. No trace of sin ever comes nigh Him. In that He is immaculate we stand in awe of Him and reverence Him.

All the more do we reverence the second person of the Trinity, the blessed Son, who, though He knew no sin, was made Sin for us. All the more do we perceive the infinite sacrifice He made for us. That sin should touch us is horrible enough; that it should touch Him is dreadful beyond language to express.

By His atonement He made the trisagion possible for us. By His assumption of our guilt He made possible our assumption of His guiltlessness. Where can our gratitude begin and end?

Prayed—As Isaiah saw Jehovah, "high and lifted up," so, our blessed Saviour, are Thou high and lifted up in the love and thanksgiving of countless mortals whom Thou hast redeemed.—*Amen*.

AMOS R. WELLS.

"CHATS AROUND THE FIRESIDE."

The Congregational-Christian Church at Winchester is featuring a series of Sunday evening programs, under the above title, beginning on January 26th. That evening, at 7:30, there will be presented a dramatic sketch: "Parents on Trial." On February 9th, the theme will be "Chats around the Fireside with a 'G' Man." This sketch will feature Mr. W. H. Drane Lester, who is one of John Edgar Hoover's main assistants. On February 23rd, there will be "Chats around the Fireside—on Everyday Religious Problems." This will be a question and answer meeting. The final meeting of the series is scheduled for march 8th, with "Chats around the Fireside with Our Youth." That evening a sketch entitled "Margy and Her Boy Friends" will be presented.

HISTORY OF SUFFOLK CHURCH.

(Continued from page 9.)

Rives C. Wells, Treasurer. Bro. Virginus Kilby was out of town and Thos. J. Kilby, Assistant Superintendent, opened the school. The weather was fair. The superintendent was to teach the Bible class and Mrs. G. P. Cotte had three little girls in her class, and they are, Mrs. G. Etta Bartlett Nurney, Mrs. Lizzie Smith Norment and Mrs. S. Kate Brothers, all living this day. Moral: If you wish to live to a ripe old age, attend Sunday school from your youth up. The treasurer did not have any duties to perform until July 21, when the first penny collection was taken up, amounting to 46 cents. "Despise not the day of small things," as we know what that has led to in this same church.

In 1871 the church gave \$15.00 for the education of two young men who were preparing for the ministry. It was November 29, 1872, before the church had preaching every Sunday. November 8, 1873, the church pledged \$20.00 for ministerial education. As early as 1875 the church had an organist, Prof. Williams, and he had served the previous year. November 3, 1883 the church paid \$2.18 for Convention fund for the years 1882, 1883; Home Missions, \$12.50, and on October 28, 1883, a special collection was taken and \$5.23 was received. From the church minutes in 1884, Dr. Staley was a little discouraged on account of his and his family's health in Suffolk.

At the July conference, 1890, the August vacation began.

October 26, 1894, a committee was appointed to remove Willow Hill Cemetery to Cedar Hill, and it took 29 years to complete the task.

July 3, 1895, the pastor was allowed the months of September, October and November to visit the Holy Land and the pulpit was supplied by Rev. Wm. J. Laine during his absence.

February 22, 1899, the church parsonage was provided for.

October 23, 1907, Dr. W. W. Staley, on the completion of his 25th year as pastor, was given a bag with 500 silver dollars in it, Col. E. E. Holland making the presentation speech.

Many individual and union revivals have been held in the church. We have mentioned the first one in August, 1865, by the pastor, Rev. Wm. B. Wellons, with 77 converts. In 1888, Dr. C. J. Jones held one with the pastor, Dr. Staley, when some of the most substantial members were taken into the church. In 1907, Rev. John E. Brown and his singer, Rev. Mr. Curry, held one of the greatest revivals ever held in the town. The religious life of the whole town was revived and the church gained 183 members. Rev. Peter Culpeper held a revival some years ago and many people united with the church. The last two were union revivals, and then there have been quite a few revivals held by the church alone.

On Sunday, October 8, 1916, a life-sized portrait of Rev. W. B. Wellons, D. D., the founder of the church was unveiled and presented to the church as a gift from Mr. John T. Griffin, a banker of Portsmouth, Va., and a great admirer of Dr. Wellons. The portrait was painted by Mr. Mac Robbins Long, son of Judge B. F. Long of Statesville, N. C. Pictures of Capt. Robert B. Brinkley, Mr. James A. Turrentine and Deacon Wm. H. Gay have been presented to the Sunday school by their families and are now in the ladies' parlor of the church. Dr. Staley's picture is in the Junior Philathea room and Mr. Hersey Woodward's, Sr., is in the Baraca room, he having organized the Baraca Class here.

In 1884 the addition of a Sunday school room 30 x 30 feet, and a pastor's study 21 x 13 feet, was erected in the rear of the church, a connection being made so that the main church and the

Sunday school room could be used as one, and the church was renovated, a new organ placed in the gallery, and a new pavement and iron fence on the front at a cost of \$2,075.40.

In 1892-93, the whole church was torn down and a new church erected at a cost of \$40,000.00 and seating capacity of 800, and a new Jardine pipe organ was installed at a cost of \$3,500.00. This church was dedicated on January 28, 1894, Rev. C. J. Jones of Memorial Temple, Norfolk, officiating and preaching the sermon. It was a great occasion, a great congregation and a great service. One of the programs is still extant. Dr. Staley's mother and sister were present for the service.

The addition of three Sunday school rooms and rest rooms were initiated October 27, 1905, and reported by C. A. Shoop, chairman of the committee on July 30, 1913, as completed and paid for.

In 1926-28 a third addition was made to the church of fifty-two rooms at a cost of \$10,255.25. The total number of rooms is now sixty and the cost about \$200,000.00. As a church and departmental Sunday school it has no superior, though others have cost more money.

Trustees.

Rev. W. B. Wellons, Rev. W. H. Boykin, Thos. J. Kilby, R. C. Wells, Willis S. Riddick, Richard L. Brewer, Robert B. Brinkley, James A. Parker, Robert M. Darden, D. B. Dunbar, Rev. E. W. Beale, Rev. Jesse T. Whitley, Wm. H. Jones, Jr., John T. Nurney, Thomas H. Hines, James R. Baker, James M. Caulk, John T. Lotzia, C. A. Shoop, George W. Nurney, B. F. Cutchin, H. Woodward, Sr.

Present Board.

W. W. Ballard, J. E. West, E. E. Holland, A. T. Holland, Dr. J. E. Rawls, W. E. MacClenny.

Deacons.

Thomas J. Kilby, Rives Chapel Wells, Frank H. Rawles, James M. Caulk, William H. Gay, Wm. H. Barnes, S. Junius Carr, V. S. Kilby, John T. Nurney, D. B. Dunbar, John Z. Yates, H. M. Parker, J. W. Roberts, Townsend W. Artman, John S. Felton.

Present Board.

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Secretaries.

Robert B. Brinkley, Jesse T. Whitley, B. F. Cutchin, Thomas H. Hines, James R. Baker, Henley M. Parker, John Monell, John King, M. M. Watkins, J. D. McClenny.

Treasurers.

Willis S. Riddick, John F. Lotzia, B. F. Cutchin, P. J. Kernodle, James M. Caulk, H. Woodward, Sr., Claude E. Eley, E. H. Rawles.

Sunday School Superintendents.

Capt. Robert B. Brinkley, James A. Turrentine, Virginus S. Kilby (1st school), D. B. Dunbar, P. J. Kernodle, C. A. Shoop, D. C. Lewis, W. S. Beamon.

Pastors—Terms of Office—Members Received.

W. B. Wellons	16	447
Jesse T. Whitley	3	15
William T. Walker	3	20
W. W. Staley	41	1,238
H. S. Hardcastle	10	363
John G. Truit	2	99

Total 2,184
Present membership 1,378

Dead or withdrawn 806

In the early history of the church the record showed male members present and then females; sometimes men and then women present.

For many years the church held monthly conferences and the members were arraigned before the church for non-attendance, non-payment of dues, dancing in public and drinking. The offenders were summoned by notice to attend a conference.

(Continued on page 15.)

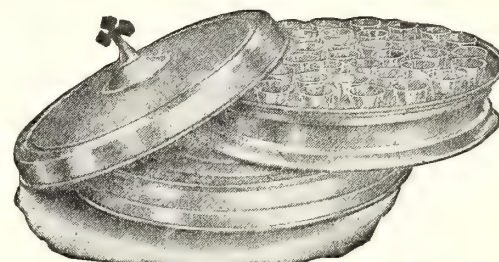
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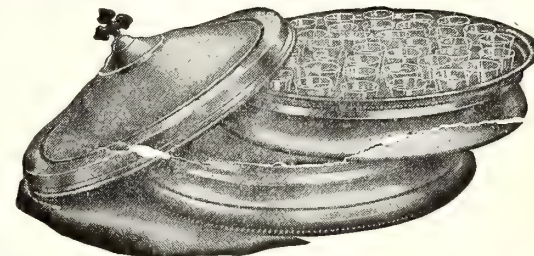
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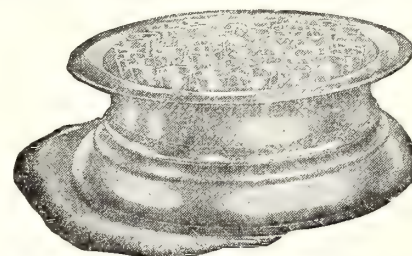
Tray No. 2—Interlocking, with 40 plain glasses	\$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10.....	2.25
Bread Plate No. 1—Narrow rim.....	1.60



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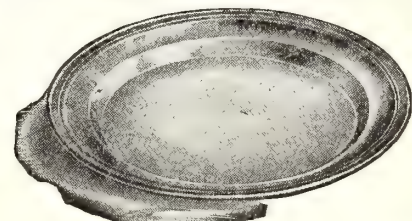
Tray No. 85—Interlocking only, with 36 glasses	\$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling). \$22.00

Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim	\$ 9.00
Bread Plate No. 4—Broad Rim.....	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

On the afternoon of December 21st, the hearts of the entire orphanage family were made sad when it was announced from the Johnston Hall at the Christian Orphanage that little Ellena Morgan of seven summers had just fallen on sleep to never awaken again in this life. She had been in the best of health for nearly a year and retired the night before as well and happy as usual. She was in a Christmas program the matron and the children were getting up for Christmas at the Johnston Hall and took her part before going to her room and singing her solo as usual. On the following morning she was taken with a convulsion and had one attack after another through the day until she breathed her last. Ellena came to the orphanage January 2, 1932. A beautiful little child with pretty light hair and beautiful blue eyes and her sweet disposition endeared her to every member of the orphanage family. She had a beautiful voice for a little child and she was a member of our singing class in 1934 and will be remembered by a number of our churches in North Carolina and Virginia as being the smallest child in the class and sang a solo entitled, "I Want to Be A Little Helper." Ellena has gone to live with the angels. Her place is vacant here, our hearts are sad. She left the imprint of her life which made us all better by her sweet influence.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JANUARY 16, 1936.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Lynchburg, United, December	\$ 4.06
Durham	21.53
Lebanon, Nov., Dec. & Jan.	2.94
Danville	7.52
	36.05
Western North Carolina Conference:	
Big Oak	1.00
Smithwood, Nov. & Dec.	1.45
Hanks Chapel	2.04
Pleasant Hill	3.78
Union Grove	3.00
Pleasant Cross	.84
	12.11
Eastern North Carolina Conference:	
Oak Level	2.00
Plymouth	2.44
Auburn	2.99
Turners Chapel	.75
Fullers Chapel	4.50
	12.68
Eastern Virginia Conference:	
Ocean View	4.41
Dendron, Oct., Nov. & Dec.	3.00
Bethlehem of Nansemond	6.90
Rosemont	13.21
Oakland S. S. Birthday Offering ..	8.24
	35.76
Valley Va. Central Conference:	
Linville	3.72
Dry Run, Dec. & Jan.	4.60
Timber Ridge	1.01
Palmyra, Oct., Nov. & Dec.	1.25
	10.58
Special Offerings.	
Mrs. Thelma Hines, for children ...	20.00
Mrs. Hayes for Landon	16.00
Mrs. Nannie Hawkins, Cedar Grove, N. C.	1.00
Mrs. W. J. Muse, Gore, Va.	5.00
J. Spencer Love, support of child, Oct., Nov. & Dec.	60.00

Lawrence Memorial Bible Class ...	1.07	Mt. Olivet (R)	5.05
Alamance County	45.00	Joppa	7.63
Mrs. Dalton, support of children ...	12.50	Dry Run	19.65
Mr. Morgan, guardian for Morgan children	20.00	Leaksville	14.62
Miss Laine, cash for phone call	2.20	Concord	4.80
		Bethel	6.20
		Palmyra	2.40
			73.90

Thanksgiving Offerings.

North Carolina & Virginia Conference:		Total for past two weeks \$ 550.54	
Apples Chapel	26.75		
Elon College Community Church, additional:			
Breakfast offering ...	24.73		
Mr. & Mrs. Foster ...	1.00		
	25.73		
Hines Chapel	40.00		
Lebanon	11.05		
Union (Va.) Church, add.	10.00		
Lebanon Church, additional	2.00		
Hebron	2.10		
	117.63		
Eastern North Carolina Conference:			
Mebane	15.00		
Antioch Church	4.76		
Sunday School	3.24		
	8.00		
Wake Chapel Church, additional ..	20.00		
Auburn Church	4.50		
Auburn S. S.	1.51		
	49.01		
Georgia and Alabama Conference:			
United Congregational Christian S. S., Columbus, Georgia	11.00		
Alabama Conference:			
Lanett Church	6.05		
J. T. Cox S. S. Class No. 8	3.00		
	9.05		
Valley Va. Central Conference:			
Newport	\$ 13.55		

The following items have been sent in since our last report:

Missionary Society of Catawba Springs, Apex, N. C.; Two quilts.

Ingram Christian Church: Eighteen chickens.

Proximity Manufacturing Co., Greensboro, N. C.: 94½ yards suedes, 166 yards of white cotton flannel, and 487½ yards of overall material.

The Ladies' Aid Society, Berea Christian Church, Nansemond County, Va.: Fourteen hens.

Mrs. L. F. Rountree, Sunbury, N. C.: One dress, pair slippers, one coat.

Mr. Allen Moore, Manager, Knitting Mill: 76 pair hose.

Name lost from following: Two suits underwear, 2 pairs gloves, 4 pairs socks, sweater, tam, 3 pairs hose, 2 dresses, 3 pairs bloomers.

Mrs. L. A. McCauley, Union Ridge, N. C., Bradshaw & Thompson, Burlington, N. C., Jack Browning, and R. L. Hurdle, Burlington, N. C., turkeys.

Union Christian Church: Box of chickens.

Bethel Sunday School, W. E. Vinson, Secy.: 7 chickens.

Hanks Chapel Sunday School: 11 chickens.

Flint Hill Church: 8 chickens.

Biscoe Church: 6 chickens.

Reid Maynard: 8 doz. half hose and 6 doz. hose.

Miss Edith Walker, Burlington, N. C.: Dress and hat.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-līm: 14 That it might be fulfilled	A. D. 31. 934 CHAPTER 5. 3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ's urgeth on them a good example, etc. CHAP. 4. AND seeing the multitudes, he went up into a moun-
--	--

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15 The land of Zāb'u-lon, and the land of Nēph'tha-līm, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;	A. D. 31. 2 And he opened his mouth, and taught them, saying, 3 Blessed are the poor in spirit: for their's is the kingdom of heaven.
---	--

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Ladies Aid Society, First Congregational-Christian Church, Albemarle, N. C.: 6 dresses, 2 pairs overalls, 4 shirts, 4 pairs bloomers, 6 pairs boys' socks, 11 towels, boy's tie, 4 yards white outing, 1½ yards striped shirting, spool white thread.

E. M. Holt Plaid Mills: 106 yards dress material.

Menneola Manuf'g Co.: 104 yards light outing.

Junior Missionary Society, Holland, Va., for Mildred Hines: Coat, 3 dresses, 3 slips, 3 pairs bloomers, 2 pairs pyjamas, tam, 3 pairs anklets, pair gloves.

UNFINISHED AMERICA.

By TIMOTHY THOMAS.

Thirty-five years ago a multimillionaire living in Washington, D. C., decided to build a residence in the Nation's Capital that would excel any mansion there. To his own satisfaction he accomplished his purpose. Only the best and most modern of everything, not cost, was given first consideration. Only the socially prominent had opportunity to inspect the 30-room palace when completed. Crowned heads and presidents were among the chosen few to enjoy the owner's hospitality. A magnificent pipe organ and a private theatre were only two of the many luxuries for those whose footsteps were privileged to cross the threshold of this crowning achievement in architectural beauty.

Today this mansion of another era is occupied by a division of one of the emergency agencies of the Federal Government. The plumbing and lighting fixtures are out of date, heating system outmoded, for the windows, no weather stripping, no transoms. Such fixtures found in a moderately priced residence of recent construction would greatly excel in every way. The once modern elevator is an antique. Only the wonderful wood carvings and beautiful paintings attract.

America was not finished 35 years ago, and that it why this great mansion of that period is not even suitable for a modern office building today.

Just so long as men think, this land will still

be in an unfinished state. The "iron horse" of 1830 was supplanted by more modern and faster trains. The airplanes of today will be museum pieces in another age. The evolution of the automobile has been so rapid that no longer do we attempt to keep apace of its changes—changes that have circulated billions of dollars and provided employment for millions.

Great and good men in every era have decided that the genius of man had reached its peak. Men with purpose sincere have told us, and will continue to tell us, that there are no more trails to blaze, no heights to climb, no more achievements to crown our efforts. They always prove to be apostles of despair.

Progress never precedes thinking, for thinking is the mother of progress. During the depression years men have been thinking—thinking long, long thoughts. Once their plans as a result of this thinking gets into action we shall see that the greatest period of prosperity experienced in many a generation will follow.

America will remain unfinished so long as men continue to think—think constructively. Our destiny as a people is not tied to our ships of commerce, bound by our traditions, sold to the money gods, or shaped by our politicians. Our destiny lies wholly and solely in the imaginative brain of the common man. That destiny is sure, it is safe.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Some of the dominant ideals of our church are: democratic life and organization, simplicity and vitality of faith, intellectual freedom, educational efficiency, evangelistic purpose, missionary zeal, social passion, unsectarian fellowship, unselfish devotion to the extension of the Kingdom.

The Hand Book shows that in the United States there are 6,379 Congregational and Christian Churches, with a membership of 1,040,119.

The Church of Jesus Christ is larger and greater than any one denomination. We note from our

scripture lesson that Jesus Christ is the Cornerstone of the Church. The spiritual fellowship of those who are surrendered to Christ as Lord and Saviour is known as the Church of Christ.

Mrs. W. B. W.

HISTORY OF SUFFOLK CHURCH.

(Continued from page 13.)

ference to answer the charges, and from some of the reports it resembled a regular court. There was one thing that those stern rules of the church developed and that was character, which we fear is lacking today.

The music of the church has advanced with the times. At first from what we can gather, a leader with his tuning fork was present to lead the music. Later an organ was installed with an organist, then came the choir director. Several people who had the leadership of the music have been from Oberlin Conservatory, and the music of the church has compared favorably with any in this section. We mention a few of these leaders: Prof. Willie Williams, the first organist that we have found, Miss Florence Harvey, Miss Mary Castler, Prof. Miller, Miss Jennie Ballard now Mrs. Wirkler, Mrs. A. D. Bowen, Prof. Wilbur, Mrs. Bradford Kilby and Mrs. C. R. Wallace, the present organist. Among the singers, Mrs. Lizzie Carr Brinkley, Mrs. Telza Miller, Mr. W. W. Ballard and Mrs. Vernon Holland, the present choir leader. For some years we have had two choirs. The Junior choir was vested some years ago, and on November 10th this year the senior choir appeared vested.

We have tried in a feeble way to bring out some of the things regarding our church on this, the 75th anniversary, and may this only be a milestone in the life of a great institution. May her influence continue to increase with the coming years, and may she be a light unto the community pointing people to the higher things of life on earth and to life eternal through the Lamb of God that taketh away the sin of the world.

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For Information Write

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Demorest, Georgia.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

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OBITUARIES

CARTER.

Mrs. John Henry Carter, nee Zola May Rountree, died December 14, 1935, aged 26 years. Mrs. Carter leaves a husband, John Henry Carter, four small children: Mildred Ann, John Henry, Jr., Dean Mitchell and Glenn Ronald, a father and mother, Mr. and Mrs. Sol Rountree, of Nansemond County, Va., and a grandfather, Sam Smith, Gatesville, N. C.; five brothers, Denny Rountree, Chicago, Otho Rountree of Suffolk, Jamie Pressley and Charlie Rountree of Nansemond County and four sisters: Mrs. T. M. Brown of Atlanta, Ga., Miss Leora Rountree of Suffolk and Misses Gladys and Minnie Rountree of Nansemond County.

Mrs. Carter had been a member of Holy Neck Christian Church since her childhood. Her beautiful life as a girl in her home and as a faithful and devoted wife and mother, will ever remain a precious memory. "Her sun is gone down while it was yet day." (Jer. 15:9.) "While she blessed them she was parted from them." (Luke 24:51.)

The funeral services were conducted at Holy Neck Church by the writer, assisted by Revs. Carl R. Key and W. H. Corbett. The burial was in Holland Cemetery.

N. G. NEWMAN.

NEWMAN.

W. A. Newman died Nov. 10, 1935.

Our Heavenly Father, in His infinite wisdom, saw fit to call from our midst, one of our faithful members.

We, the members of the Woman's Missionary Society of the 1st Christian Church of Henderson, N. C., feel keenly the loss of a faithful co-worker. He gave generously of his time and means, often giving expression of his desire that the gospel might be carried to those who knew not Christ.

Therefore be it resolved: That in the passing of Mr. Newman, the Society has

lost a valuable member, a loyal friend and a good man.

To his dear companion, loved ones and friends, we extend our heartfelt sympathy, and commend them to our Heavenly Father, who doeth all things.

That a copy of this tribute be placed on the records of the Woman's Missionary Society, a copy sent to his family, and one to THE CHRISTIAN SUN for publication.

MRS. E. T. VICKERS,
MRS. W. H. STEPHENS,
MRS. LEE LASSITER,
Committee.

Elon College

*The following facts commend and invite
you to Elon College*

Ideally
Located

Splendidly
Equipped

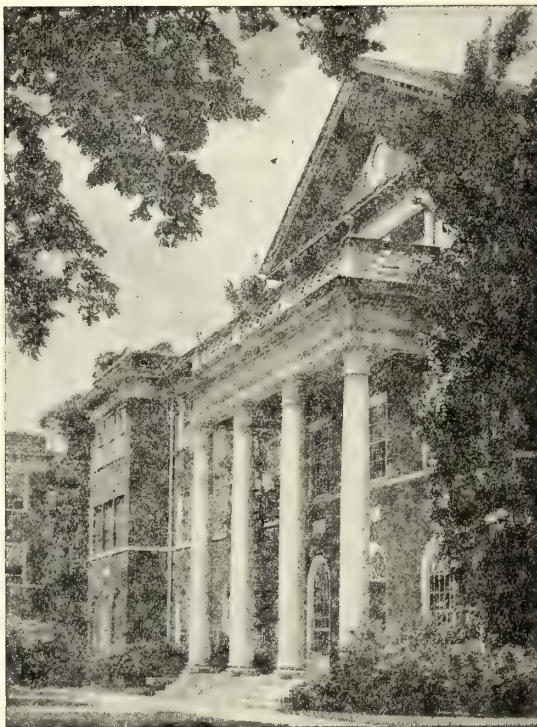
Educationally
Thorough

Scholastically
High

Athletically
Excelling

Socially
Commendable

Morally
Inspiring



Religiously
Sound

Vocationally
Guided

Highly
Recommended

Nationally
Recognized

Fully
Approved

Officially
Accredited

Economically
Desirable

Professional training for business teachers, and religious workers a specialty. Thorough foundational work for other professions.

LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JANUARY 24, 1936.

NUMBER 4.

ELON COLLEGE--EDUCATIONAL NUMBER

The Gateway of Opportunity Swings Open!



FRONT GATES ENTERING ELON COLLEGE CAMPUS.

Never in the history of ELON COLLEGE have the constituents of the Southern Convention been offered a greater opportunity for service than in the present program which is being launched to liquidate the outstanding indebtedness of the College. A debt-free Elon will guarantee us an educated leadership for the future of the Church. Truly the Gateway of Opportunity for Service is open to us! Will we enter in?

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

This is the Educational Number of *THE SUN*, and is dedicated to Elon College and the cause of Christian Education. Herein will be found most interesting and informative articles from the pens of Convention and Conference officials, as well as from members of the Elon faculty.

This personal note from our Ocean View Church is worth passing on: "You will rejoice to know that our church and Sunday School are both growing. Our pastor, Brother French, is surely one of God's finest men. He is working awfully hard and his work is bearing fruit."

A good pastor writes: "It is true that we don't have money as we once had, but we have as great opportunity and responsibility, and the same God of love and power that we always had, and I cannot see why we as His representatives are unwilling to 'launch out into the deep,' knowing His promises are true and that He is able to fulfill every one of them."

Rev. G. H. Veazey, writing of the work at Southern Union College, says: "The temporary college kitchen-dining hall is completed and school work resumed last Monday with fine prospects for the remainder of the school term. I just wish you could visit the campus and feel the spirit of the fine group of girls and boys as they go about their work and play."

Our Elon College community was saddened on January 15th, when there passed from us, to that better and happier home, Mrs. Lessie S. Brunk, in her eighty-second year. Hers indeed was a serene and beautiful life, and her going away was as tranquil and composed as the life she had lived. She was the step-mother (as devoted and considerate always as a real mother could be) of Mrs. L. E. Smith, in whose home for years she made her home. President and Mrs. Smith and family have our sympathy. The funeral was conducted from the College Chapel by Dr. W. C. Wicker, a former pastor, assisted by Dr. J. O. Atkinson.

Dr. C. Rexford Raymond, pastor of the Church of Wide Fellowship, Southern Pines, N. C., writing of his annual church meeting says: "We hope to carry our part of the load and have our full share of the privileges in the united church. The Annual Meeting of the Church last Thursday night revealed substantial progress. There has been a net gain of nine in membership. The apportionment for benevolences has been raised, and spent, for home expenses exceeded that of last year. All the reports were encouraging."

The following from our beloved friend and former pastor, Rev. Alfred W. Hurst, 1103 Mississippi Ave., Chattanooga, Tenn., January 16, 1936, explains and brings sad intelligence to many of our *SUN* readers: "Just a line to inform you that my father, Rev. A. P. Hurst, passed away yesterday afternoon at 2:30. He was living here with us in Chattanooga. Mother, Mrs. Velie and I are leaving today with the body for Holton, Kansas, for interment. I believe father had many dear friends at Elon, Burlington, Portsmouth and elsewhere in the Southern Convention who would appreciate reading this information in *THE SUN* and be glad to know of his unwavering faith to the very end. He was 83 years of age last June." Our venerable Brother Hurst lived with his son,

Rev. A. W. Hurst while the later was pastor at Elon College and by his exemplary Christian life, and close walk with his Lord made many friends who will learn with sorrow that he has passed on. His was indeed a sublime and beautiful faith in God and love for his fellowman.

Rev. J. L. Neese and his good people of our Reidsville church are making most commendable and sacrificial efforts to add considerably to the equipment and efficiency of their present building. Several rooms for Christian Education work and an addition to the main auditorium became necessary. Under date of January 15th, pastor Neese writes: "Our prospects for this year look the best of any in the history of the church. We are getting along hopefully in our building program, but regret so much that we have had to stop our work, a work so much needed at the present time, for the lack of funds. A few more dollars would put our building in shape so that we could use a part of it now. We have set aside the first Sunday in February as 'Dollar Day,' asking that each member of the church and Sunday school bring a dollar on that day. We are paying as we go and do not want to borrow any money or go in debt." This is the right method, surely, and in order to achieve this end and go forward with the work, Pastor Neese and his deserving people will appreciate the cooperation of friends and any contribution that friends may see fit to make at this time. It is, indeed, a worthy cause and undertaking.

LET'S MEET OUR COLLEGE APPORTIONMENT IN 1936.

The churches of the North Carolina and Virginia Conference were asked by the Southern Convention to contribute \$3,200 in 1935 for the advance of the Kingdom through Elon College. It is regrettable that we fell short in meeting this responsibility. We gave a total of \$2,345.54, or \$854.46 less than the amount needed from our churches for the adequate support of our college which has and is making such valuable contributions to our denomination and the great Kingdom interests.

It is not my purpose to censure any one of our churches but it is my hope that this article may stimulate some of our churches to make a greater effort to raise their college apportionment in 1936. Let us give 1935 credit to whom credit is due.

Of the forty churches (now forty-one with the addition of Asheville) of the Conference, sixteen paid their 1935 quotas in full to Elon and three others almost reached their goals. These nineteen churches contributed \$1,933.76 of the total amount of \$2,345.54, given to the college from our Conference. Of the remaining twenty-one churches, one gave \$136.67, sixteen gave a total of only \$274.80 (an average of a little over \$17 per church) and four gave nothing at all.

The churches which gave nothing could at least have done something, and most of the remaining seventeen churches which gave something might by careful planning have come nearer reaching their goals. No church can meet its obligations without careful planning and working everlastingly in carrying out those plans.

But 1935 is gone, the college is short the amount which should have come from our churches. Now let's turn our faces and plans toward reaching 1936 goals in full. The college period is January and February. It is highly desirable that we raise our college apportionment during that period, for if we wait until November to pay our portion, the college will be short the amount we fail to pay, and must provide funds from other sources for operating through the larger part of the year. If our churches will in January and February take

seriously their responsibility to Elon, presenting effectively the cause of Christian education to the people during this period, it can be reasonably expected that the college apportionment will be met. If, on the other hand, we wait until the end of the Conference year to make any attempt to raise our college quota, the chances are that we shall again have to go to Conference and face the fact of failure to meet our apportionment.

For years some of our people have asked for a consolidated budget for Convention and Conference institutions and causes. Leaders have said, "Include all items in our Conference Apportionment, putting our church finances on a business-like basis, and we will raise our quotas in full." In answer to this plea, the last session of the Southern Convention made such a consolidated budget, passing on to our Conference its share of the responsibility. Our Conference accepted its share of responsibility and allotment. It should be said that we did very well last year, which was our first year under the new plan, but pastors and churches should be ashamed to face the 1936 session of Conference with unpaid apportionments when it is possible for every church to meet its assignment in full if the problem is faced with a Christian sense of Stewardship.

The college offers you every cooperation in assisting you to raise your quota for Elon. Last year, your gifts through the Fifth Sunday offerings, through the church, through the dollar-a-month memberships, and through the Conference apportionment payments were credited on your total Conference apportionment. By raising your college apportionment during January and February you will get that much of your Conference apportionment paid early in the year, and you will find this a great comfort as the time of the Annual Conference approaches.

Ministers and laymen, let us set our determination and best consecration toward Kingdom building through Elon College by meeting our local church's full share of financial, moral, and personal responsibility this year. President Smith deserves and has the right to expect such support from us. Elon's continuous contribution to our church life merits this.

Located in the heart of our Conference, Elon has largely produced our ministers, and many of our best laymen have received their inspiration and educational equipment in the classrooms of Elon. This is an old story, I know, but the truth is never old if its power and implications are accepted. Let us make the power of Elon extend further into the life of our denomination and the growing Kingdom by ample support of her in 1936. It is indeed difficult to think of the success of our churches apart from Elon's contributions. It is just as difficult to think of Elon's success apart from the contributions of our churches. *Let's Meet Our College Apportionment in 1936!*

WILLIAM T. SCOTT,
President N. C. & Va. Conference.

SPECIAL NOTICE.

Dr. Hubert Herring of New York City will be at Suffolk Christian Church for an all-day session to teach the mission book, "That Other America," on Tuesday, February 18th.

Dr. Herring is director of the Council for Social Action and is recommended highly by Dr. Palmer. The public is most cordially invited to attend.

Bring a box lunch with you.

Thanking you,
MRS. HERBERT HARRELL,
Secretary.

Rev. Carl R. Key, pastor of Holland Church, began a series of sermons last Sunday night on "The Great Thoughts in the Lord's Prayer."

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

COMING RETIREMENTS.

The Rev. Milo J. Sweet of Elon College, N. C., the Rev. Herman Obenhaus of Chicago, Ill., and the Rev. Charles H. Harrison of Portland, Ore., having reached the age of 68, will retire on March 31st from active duty under the Church Extension Boards.

At the Mid-Winter Meetings in Evanston, Ill., next week, formal recognition will be accorded their consecrated and sacrificial labors under the Extension Boards and during their earlier ministry.

Mr. Sweet is pastor-at-large for Georgia and the Carolinas. Dr. Obenhaus is director of foreign-speaking work among German, Armenian, Bulgarian, Finish, Scandinavian and Slavic peoples. Dr. Harrison is superintendent of the Missionary Conference of Oregon.

Mr. Sweet became pastor-at-large for the Carolinas and Georgia and superintendent of the Congregational Conferences of those states in 1930. His previous pastoral career had been uniformly characterized by remarkable success. His charges had included the First Congregational Church in Tampa, Fla., the Highland Park Church, Detroit, Mich., and the First Congregational Church in Pontiac, Mich. His birthplace was on a farm near Detroit. His academic education was secured at Michigan State Normal School, the University of Michigan, Chicago Theological Seminary and the Hartford Theological Seminary, graduating from the last in the same class with Dr. C. Arthur Lincoln of Tryon, N. C., and Dr. Fred Field Goodsell, Executive Vice President of the American Board of Commissioners for Foreign Missions.

Active membership on civic welfare committees in Tampa, Fla., and Pontiac, Mich., was rendered by Mr. Sweet. He has served as moderator of the Michigan and of the Florida Confederacy. He is a Knight Templar Mason, a member of the American Legion and has been the chaplain of American Legion posts in four cities. The Legion Post in Tampa gave him a citation for "Meritorious Service" in connection with rescue work after the hurricane in and near Palm Beach, 1928. In his attitude toward war he says: "I am neither a militarist nor a pacifist but vote for No. 3 in the plebiscite."

* * *

RETIRED BUT NOT FORGOTTEN.

Six hundred ministers, all annuitants of the Annuity Fund for Ministers wrote letters of congratulation and appreciation to Dr. Charles S. Mills of Hartford, Conn., for his seventy-fifth birthday. Dr. Mills retired as general secretary of the Ministerial Boards which include the Annuity Fund in 1928.

The letters were bound in three volumes and presented together with an engrossed testimonial to Dr. Mills at a dinner in the Union League Club, New York City on Friday evening, January 17th. The dinner was attended by thirty-five, most of whom were old associates of his in denominational work. Among those present were Dr. James L. Barton, secretary emeritus of the American Board, formerly moderator of the International Congregational Council and founder and formerly chaplain of the Near East Relief; Dr. William Horace Day, pastor of the United church, Bridgeport, Conn., president of the National Home Boards and formerly moderator of the General Council. Dr. Jay T. Stocking, pastor of the First

Church in Newton, Newton Centre, Mass., and moderator of the General Council, was unable to attend, but sent a letter in which he said: "All the honor we can pay Dr. Mills is inadequate to express our debt to him. His contribution to our churches is second to that of no man living."

For more than thirty years, Dr. Mills has been a leader in the national affairs of the Congregational churches. During this period the mission boards have changed from an independent to a representative relationship to the churches through the National or General Council. Dr. Mills in 1904 was a member of a committee which planned the reorganization of the Congregational Home Missionary Society which is now included in the Church Extension Boards. He was president of the society from 1905 to 1910. Then he served three years on the polity committee which directed the major steps in the transition of the mission boards from independent to representative relationship to the churches. In 1917 he became chairman of the national commission which raised the Pilgrim Memorial Fund. From 1928 until



REV. MILO J. SWEET.

he retired in 1928 he was general secretary of the Ministerial Boards.

Dr. Mills' ancestry through his father and his maternal grandmother goes back to fourteen of the one hundred passengers on the first voyage of the Mayflower to Plymouth, Mass., in the fall of 1620; included are John Alden and Priscilla Mullins, famed in Longfellow's poem, "Myles Standish." His maternal grandfather was Peter Smith of Scotch birth, a pioneer in New England textile manufacturing and a founder of the Smith and Dove Company, Andover, Mass.

After pastorates at Springfield, Vt., and North Brookfield, Mass., he became the pastor in succession of three of the largest Congregational churches in the country: Pilgrim Church, Cleveland, Ohio, 1891-1905; Pilgrim Church, St. Louis, Mo., 1905 to 1912; First Church, Montclair, N. J., 1912-1920. He led each in the erection of a new edifice, the three now standing among the finest church buildings in the United States. After his retirement he served two years, 1928 to 1930, as acting pastor of the First Church, Hartford, Conn. He has continued as a member of the administrative committee of the Ministerial Boards.

RE-ELECTED PRESIDENT.

Dr. Ernest M. Halliday, General Secretary of the Church Extension Boards, last week was re-elected president of the Home Missions Council of the United States and Canada in which twenty-three denominations are represented. The annual meeting was held in Washington, D. C., jointly with the Council of Women for Home Missions. The program was devoted mainly to a national conference on the rural church.

* * *

THE RURAL CHURCH MUST FLOURISH.

Dr. Malcolm Dana, director of the Town and Country Department of the Church Extension Boards addressed the Home Missions Council on a national plan for the rural church. He strongly emphasized the necessity of inter-denominational cooperation for the future well-being of the rural church. He proposed a rural commission in which should participate the Federal Council of Churches, the Home Missions Council and the International Council of Religious Education.

This commission would be a nucleus for creating interest in county, regional and national rural church life.

Dr. Dana spoke from the experience of a personal ministry which has been devoted to the rural church. Since 1919 he has been director of the Town and Country Department and since 1930 he has also been on the faculties of both the Yale Divinity School and Hartford Theological Seminary, as professor of rural church work.

ELON AND HER ATHLETIC PROGRAM.

For twenty-five years, the program of athletics at Elon has gradually expanded. Now we can look back over those years with a feeling of pride in the accomplishment of her teams. These teams were perhaps not all we would have liked them to have been, but when we consider the material at hand and the handicaps under which they labored, the record was most commendable.

The most noticeable advance in this branch of college activities was attained with the selection of Coach "Pea Head" Walker as director of athletics. He has been a tireless and skillful mentor. His record as coach speaks for itself. For the past three years Elon has won nine conference championships. This record is something for every alumnus and friend of Elon to always remember—an achievement about which we can all rhapsodize.

Elon has not only excelled in athletic games with smaller colleges but now her teams are playing a very commendable showing. It makes us all feel good to pick up the morning paper and read where Elon has won an athletic contest. We will never get so old that our brows will not light up with memories of these achievements.

In addition to football, baseball, and basketball, a new branch of inter-mural sports has been added—boxing and wrestling. This department is in charge of Coach Eddie Fysal, who is also assistant football coach. We now have a very able coaching staff—in fact, as good as any of the smaller colleges. We are looking forward with great anticipation to the approaching season.

We would like for each of you, friends and alumni, of the college, who know of a good student who is an athlete, to encourage him to come to Elon. You can use your influence in this direction. Won't you do it? Elon is making wonderful strides in every way. She needs your cooperation and support. Let's continue to advance. We must not retreat. We must hold what we have so arduously achieved and press on to greater accomplishments.

C. C. FONVILLE,
Class of 1910.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****I. W. JOHNSON ELISHA A. KING****THE PRINCIPLES OF OUR CHURCH:**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON COLLEGE AND THE CHURCH.

No person pays for his education. Every educated person more than pays for his education. That is not contradiction; it is a paradox. The State, Church and benevolent individuals learned that a long time ago. And they did well in so learning. If the individual had to pay for his education few indeed would be the educated. Only the rich could afford it. Tuition and other charges would have to be so high that only those blessed (or burdened) with great incomes could meet the demands.

On the other hand, when an individual is educated he becomes an invaluable asset to society, state, church, and community. The worth, the real value, of a truly educated person cannot be estimated in dollars. The late, lamented Dr. W. W. Staley could not have gone to college and received a diploma if he had had to pay the actual cost of his keep and teaching while in college. Educated and out in the world, the value of such a man, with trained intellect and broad wisdom cannot be held in terms of human values. He helped to uplift the Church, the community and the wide world of which he was a part.

One might as well try to tell, in terms of dollars, the worth of sunshine, the value of showers, the price of growing things; as to try to estimate the value of an education—to John Wesley, say, the founder and father of the Methodist Church.

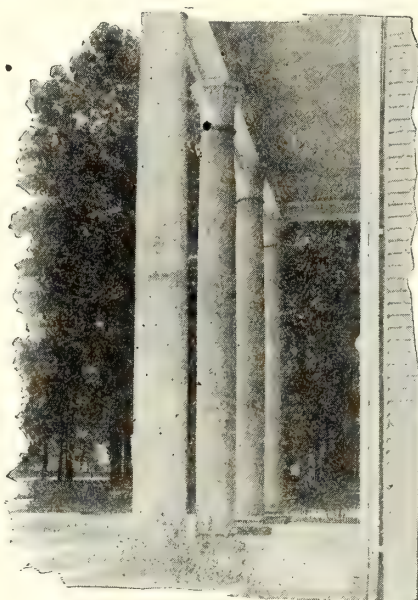
The church long since recognized this fact as did the state, and thus both began to make their contribution and appropriations of thousands and tens of thousands, that the individual who could not pay might have a chance, knowing full well that one with such a chance would more than pay

back not only full cost and interest but a hundred fold, not to an individual, but to society.

The State makes its contribution to the cost of higher education from taxes; the Church from voluntary, free-will offerings.

The Christians of the South recognized a long time ago that her youth could not pay for their education, but if their youth were educated they would pay back to the Church that had educated them, some ten fold, others a hundred fold, yea, even some others a thousand fold. The history of our convention since the founding of the college, and the history of our college since it was founded, have more than justified the faith of our fathers. This is so obvious that it needs no proof or comment. Our pulpits, our churches, our Sunday schools, our homes reflect and verify these facts. Elon College has more than proven its worth to the Church, and paid back over and over again, in culture, in progress and achievement all that the college has ever cost—and more.

And now the Church is called upon to clear our college of indebtedness, and not only give it a new lease on life, but a new impetus and redoubled energy in the work of leading us on to higher,

**A COLLEGE PORCH.**

holier and better things. We shall not turn a deaf ear to this call, knowing full well that every dollar invested by the church in Elon College will not only pay dividends in cash, but in character, enlarged life, and in greater power, prestige and progress throughout the church.

J. O. A.**KAGAWA.**

Not only the churches, but the people generally of America, are having the privilege of hearing and reading about Kagawa, possibly the world's greatest evangelist and reformer. Here's a man who has found himself by giving himself. Born a prince with princely income, he has given it all away that in giving he might get the one pearl of great price. The Methodist Church is paying him \$100.00 a day on this tour of the United States in which he is preaching three times a day to audiences limited only by the capacity of the buildings in which he speaks. This money given for his services is immediately turned over by him to the cause of evangelism and building up the kingdom of God in his native Japan, whose need for the Christ seems so urgent and pressing. Possibly the reader would like to know of this man's conversion. Here is his own testimony taken from his own book, "Christ and Japan."

"As a child I was thrilled by the Shinto teaching that when men die they become miniature gods. But what a long period of waiting! No possibility of becoming a son of God until after death! And when I contemplated the tragic world these men-become-gods had left behind them, my soul was filled with unutterable sadness."

"An urge to study English led me to join Dr. Myer's Bible class. In this study I came upon Luke 12:27 (Consider the lilies . . .). Through this verse I made the momentous discovery that the love of God enfolds this universe. It filled me with joy. Now I awoke to the tremendous truth that instead of becoming a little god after death I was here and now a son of the God of all the earth, the Creator and Ruler of this vast universe. And this God is my Father, the God of love who wipes away my tears, saves me from sorrow, and from the sins hidden in my soul. The fact that Christ revealed the love of God, by the example of his life, completely captured me. With high and holy resolve I dedicated myself to translating his cross-revealing love into present day life."

When Kagawa has gone as far as he can in his evangelistic work he turns aside and writes a book and sells the manuscript for money with which to carry on his evangelistic work and supply the necessities for his very humble manner of living. Surely here is a man of God, who is worth more to the world, if such matters could be rated in dollars, than all that missionary work in Japan has cost from its beginning till now.

J. O. A.**THE MESSAGE FOR SATAN.**

Parson Bost for the Sunday Congregation of the Greensboro *Daily News*, thinks that there are to be many devils this year, very busy ones and that they will have to be dealt with by all and sundry of us. Always devils, and they are very busy but they seek and reap large harvests in an election year. There is just one message that a devil can understand and even a candidate for office can understand it also, declares Parson Bost. No writer in all literature has given better voice and clearer expression to that message than Luke, writer of the Third Gospel. Hear him: "Get thee behind me, Satan." The sum of the whole matter is this, to every candidate who comes to you promising more government for less money, more relief on less taxes, more education on less equipment, say just this one thing: "Get thee behind me, Satan." Even a candidate for office can understand that.

Fact is the devils have always been legion and their promises with no prospect or guarantee of fulfillment. They still lure and deceive even the very elect and storm the battlements of glory to gain recruits. It was the devil, Jesus said so, who promised the Son of God that if He would fall down and worship him all the kingdoms of the world should be His. Now Satan well knew that he didn't have one inch of the earth's surface as his own to give to anyone. He was seeking to deceive, as he has ever done, with false promises.

He deceives with the first little act of dishonesty, promising that by being dishonest one will acquire great gain; by telling a "harmless" falsehood as if any falsehood were harmless; by luring with the first drink promising that in the field of alcoholic indulgence one will reap harvests or a kingdom of gladness and glory. Satan has no kingdom to give, save the kingdom of wreckage and ruin. And the only hope, the only message for anyone who would escape and remain free of his Satanic devices is that chosen by the Son of Man: "Get thee behind me Satan."

J. O. A.



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

THE EVER-PRESENT TASK.

There is one ever-present, primary, and fundamental task of the Church, and that task is evangelism. Jesus founded the church upon the evangelistic note and declaration, "Thou art the Christ, the Son of the Living God." And Peter, having that vital revelation made to him, the reply came quick from His Lord, "Thou art Peter and upon this rock I will build my church." The church from the time of its beginning till now has depended for its life and growth, progress and power, upon its willingness and activity in giving testimony to the fact that Jesus Christ is the Son of the living God.

Jesus, Himself, confirmed this according to Acts 1:8, when he was speaking to the incipient church. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

And John on Patmos foreseeing future conquest over Satan and sin declared that: "They drove him out by the blood of the Lamb and the word of their testimony." Now, evangelism is the first and ever-pressing need of the church.

We agree most heartily with these editorial words of our neighbor, the North Carolina *Christian Advocate* in writing to and about his Methodist brethren:

"Without evangelism our church cannot survive and it ought not to survive. A Christian who refuses to share his experience of Christ with a needy soul near him has never known Christ or understood his gospel. We must not betray our generation which needs God supremely and has a right to expect us to lead the way to find him.

"We all agree with this, but what are we going to do about it? Again I ask, what? Just drift along until summer and plan some meetings and ask a brother to come over when watermelons are ripe or the fishing is good and "hold a meeting for me." If that's your idea of facing a desperate situation I am sorry for you and for your community.

"Now here is the time to be making your plans, definite and large. Here's a chance to use your statesmanship, to cast away old worn-out methods in which you yourself have lost confidence and try a new method of approach to this whole matter. If you need suggestions turn over to your Manual of Work, page 38-49. Get some literature, talk it over with your best leaders, begin to pray about it, find out the actual conditions in your community, set some goals to guide you, remember that this is your main business and if you don't do this effectively, the rest of it can never atone for your shortcoming at this most strategic point. We have set our hands and our hearts to this grand enterprise as our chief objective for the conference year. In season and out of season let us be about our Master's business."

These are indeed salient and pressing truths both pulpit, pastor and people should take to heart.

J. O. A.

INDIA—LAND OF CONTRASTS.

By MISS D. P. CUSHING, News Editor.

Charm, color, courtesy, mysticism—all describe India, writes Mrs. Louise Gliem Fisher of Washington, D. C., who went out last year to Satara, India, as an associate missionary of the American Board of Commissioners for Foreign Missions. But also in India she has found dire poverty, sickness and pitiful ignorance.

Mrs. Fisher, who is the daughter of Mr. and Mrs. Charles A. Gliem, 510 South Riverside Avenue, St. Clair, Michigan, and the sister of Mrs. R. G. Hayward, 4261 Sturtevant Avenue, Detroit, served overseas as a nurse with the United States Army during the war and later was superintendent of nurses at the University Hospital, Ann Arbor, Michigan, and dean of the School of Nursing at Battle Creek, Michigan.

Flowering trees of indescribable beauty are found in abundance in India, says Mrs. Fisher, who is doing special work among the villages and at the Friendship Center in Satara. Near her residence is a laburnum tree, heavy with golden blossoms and a gul mohur full of coral colored flowers. The roadways are lined with banyans centuries old.

Most of India walks or rides in bullock carts and on donkeys. Only a comparative few use tongas, (two wheeled cart). Satara district is about the size of Connecticut and Rhode Island put together. There are 105 villages with a radius of five miles.

"In these villages there is dire poverty, sickness, and disease the like of which we never see in our American slums. India has so many loathsome diseases because little or nothing has been done about them in the villages."

On of the first village Infant Welfare Centers in all India was opened by Mrs. Fisher and Miss Picken last March. The house is built of mud and stone with a mud floor. In less than three weeks over 13 mothers and babies were coming regularly for treatment and advice.

"My professional friends would be astounded at the primitive equipment for infant welfare," comments Mrs. Fisher. "Our cupboards are made from the wood of our packing boxes. The tin which lines them to keep out rats, comes from kerosene cans. We use very ordinary brown soap, boiled soft. As I see these Indian mothers so happy to have any soap at all I often think of the careful selection of the purest castile for our babies at home."

When these babies are first brought to the clinic they are poor, diseased, and often filthy, but a few weeks at bathing, milk daily, cod liver oil and calcium, bring gratifying results. Almost every mother feeds her baby opium daily to keep it quiet and sometimes the infant never wakes again.

"Recently we had a tragic case of a baby boy with pneumonia who had been fed opium for 15 days before he was brought to the doctor. His death was a tragic lesson to the village from which he had come and the incident gave Mrs. Fisher a splendid opportunity to teach the evils of opium to that village. At Satara, Brahmins, Jains, Christians, Mohammedans and many castes have united with the Municipality, the District Local Board, the Lady Duffren Fund, the Mission, the Bombay Infant Welfare Association and the government to form the Satara Health Association and pool their resources in the interest of health and child welfare in Satara. This is almost a miraculous thing in caste-ridden India.

Mrs. Fisher is the cousin of Miss Margaret Richter of 5666 Porter Street, Detroit, Michigan.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 18, 1936.

Sunday Schools.

Palmyra, Edinburg, Va.	\$.65
Suffolk, Va.	25.00
Waverly, Va.	2.00

Union Grove, Asheboro, N. C. ...	1.01
Ocean View, Va.	5.14
Sanford, N. C.	1.00
Henderson, N. C.	4.17
Mt. Auburn, Manson, N. C.	2.30
Bethlehem, Suffolk, Va.	2.01
Pleasant Union, Lillington, N. C.	2.12
New Lebanon, Elberon, Va.	4.00
Shiloh, Bennett, N. C.	2.00
Piney Plain, Raleigh, N. C.	7.35
Big Oak, Biscoe, N. C.	1.00
I. W. Johnson Bible Class, Oakland S. S., Carrollton, Va.	4.50
Leaksville, Luray, Va.	2.17
Hank's Chapel, Pittsboro, N. C.	2.17
First Christian S. S., Main Sreet, Norfolk, Va.	2.00
Bethel S. S., Burlington, N. C., Route No. 2	2.48
Union S. S., Franklin, Va.	.95
	74.02

Woman's Board, S. C. C.

Mrs. H. S. Hardecastle, Treas. ...	1,731.53
Specials.	
Franklinton, N. C.	27.65
Mt. Auburn Class No. 2	1.00
	28.65

Total for week ending Jan. 18, 1936\$ 1,834.20
Previously acknowledged 7,599.66

Total since Sept. 1, 1935\$ 9,433.86
Gratefully,
J. O. ATKINSON, Secretary.

QUARTERLY REPORT.

Receipts of funds of Woman's Board of Missions(Southern Christian Conference for quarter ending December 31, 1935.

Valley of Virginia Central Conference:	
Women's Societies	\$ 35.44
Young People's Societies	16.62
Willing Workers' Societies	1.15
	53.21
North Carolina Conference:	
Women's Societies	401.19
Young People's Societies	27.83
Willing Workers' Societies	16.75
Cradle Roll Societies	4.19
	449.96
Eastern Virginia Conference:	
Women's Societies	1,051.00
Young People's Societies	141.00
Willing Workers' Societies	78.00
	1,270.00
Total	\$ 1,773.17

Disbursements of Home and Foreign Mission Funds of Woman's Board of Missions, Southern Christian Convention for quarter ending December 31, 1935.

Home Missions:	
Thank Offering (General Fund) . \$	84.24
Ocean View Church	200.00
Mountain Work ...	200.00
South Norfolk Church	100.00
General Fund	300.00
Porto Rico: Kindergarten	4.19
Porto Rico: General Work	131.79
Pleasant Ridge Guilford Orp. ...	2.60
	1,022.82

Foreign Missions:	
General Foreign Work	708.71
Total	\$ 1,731.53

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

CONTRIBUTIONS

SUFFOLK LETTER.

Pastors and churches face many tasks in promoting the work of the Kingdom of God. The various Departments of the Conferences and Convention undertake to promote their respective work in the period assigned for special emphasis. At this time the churches should be interested in the opportunities offered for a study of the importance of Christian Education. In the Southern Convention Elon College is the center of interest as an exponent of this essential Department of our work.

In the past too much emphasis has been laid upon the personal element in the local church and in the institutions representing denominational activities. In the local church many people will give financial support if they like the preacher or pastor. If they do not agree with his methods or enjoy his friendship and fellowship they do not support the church. That condition arises, in

basic support of Christian Education. Officials come and go but the institution goes on. The workers die but the work continues.

There is a need and a place for Elon College and its work in the bounds of the Southern Convention. This institution must have money to carry on the work of Christian Education. One of the sources of support is the Conference Apportionment suggested for every local church in the Convention. The Apportionment Committees of the various Conferences attempted to suggest a fair and equitable Apportionment for the local churches. It is possible for a large number of churches to raise these Apportionments in full. There are possible exceptions, of course. But every pastor and every church should faithfully try to reach the Apportionment as a minimum contribution to Elon College. It is not an easy task. Somehow, many people cannot understand why a

of the Convention are to make contributions for the college. The Convention has also designated the amount to be given.

The college holds two notes given by the Convention, one for \$112,500 and the other for \$100,000, making a total of \$212,500. These notes are not intended to be paid but they are intended to bear legal rate of interest. These notes constitute a part of the college's endowment and have always been regarded as binding upon the Convention to the extent of interest.

The churches are asked to contribute a total of \$12,600 annually. While not stated in the Convention's action it has always been understood that this amount is to take care of accumulated interest on the Convention's notes. The Southern Association of Colleges and Secondary Schools inquires specifically as to the amounts contributed by the churches on account of these notes. Aside from being a moral and religious obligation, this responsibility becomes a legal one. The amount asked for is a modest sum in comparison with the strength of the church, the needs of the college, and the service the college renders to the church constantly.



THE PRESIDENT'S OFFICE—DR. SMITH SEATED AT THE DESK.

part, because the church has emphasized raising money to pay the parson. Perhaps the church has arrived at a point where it is time to abandon that erroneous idea and approach that part of its responsibility by emphasizing the financial privilege of supporting the work of preaching the Gospel of Jesus Christ. That approach gives a different viewpoint to the whole matter of church support. No church should cultivate the idea that church members should support the minister on the basis of personal likes or dislikes. Think of the unchristian standard of the people who say: "I don't like our pastor and I am not going to pay anything on his salary." Church support should rest upon a higher standard than that.

The financial support of all the Departments of the church, as represented by the various boards and institutions, should be raised to a standard which eliminates the personality of the individuals as the basis of appeal. For example, during the Educational Period churches and individuals will be requested and urged to give money for the support of Elon College. Dr. L. E. Smith is President of this Institution. The Faculty is composed of a number of men and women. The personal needs of these officials and their popularity or unpopularity should not enter into the

College cannot meet its own expenses when it has a capacity of students in attendance.

Elon College has been the center of much personal bitterness in the past. It has had its share of antagonism and criticism. This has been due in large part to the conflict of individual personalities. That situation has been much improved. Personality should be dedicated to the work of the kingdom of God and personal ambition and importance should be submerged in that act of dedication. An institution such as a Church College, should not be a lengthening shadow of any man, but it should bring every personality connected with it under its own shadow. For this reason and many others the church is invited and urged to give its most liberal support to this great enterprise of the kingdom. See that your church raises its apportionment in full for every Department and Institution of the Convention, especially for Elon College.

I. W. JOHNSON.

OFFERING FOR THE COLLEGE.

The Southern Convention of the Congregational and Christian Churches has designated January and February as the period in which the churches

In designating the total amount to be given the Convention allocated specific amounts to the different Conferences:

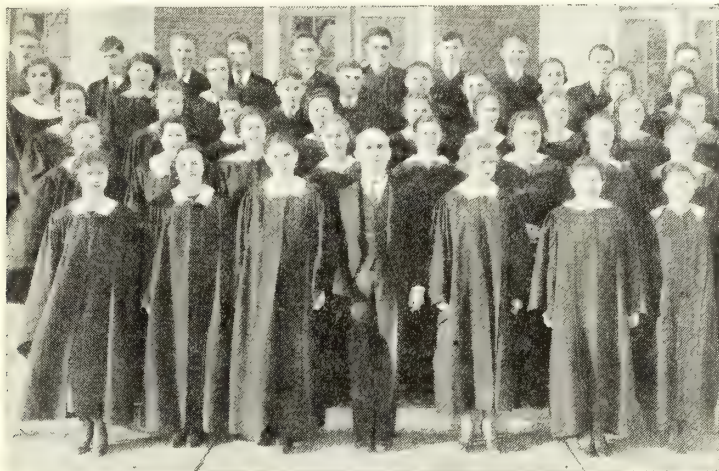
The Valley Virginia Central	\$ 800.00
Western North Carolina	1,800.00
Eastern Virginia	5,000.00
Eastern North Carolina	1,800.00
North Carolina and Virginia	3,200.00

The Valley of Virginia and Western North Carolina Conferences declined to accept the Convention's action but preferred to continue to operate under the old budget. Under the old budget each church is asked for a specific amount to be sent to the conference. The conference in turn is requested after deducting expenses to send the same to the Convention and the Convention pays a proportionate part direct to the college. The other three conferences adopted the Convention's budget and each church is assigned a definite amount to raise for the college. These amounts have already been sent direct to the churches. They are also published in the Annual.

The college period is slipping away. This is an earnest appeal to every local church to secure the amount for the college during this period. The college is greatly in need and will appreciate the cooperation of every pastor and every church.

The question will arise as to the relation of this offering and the campaign which is to be made to clear the college of its debts. The two are entirely separate of course. The amount asked for by the Convention is a part of the conference budget and is to take care of a specific Convention obligation. At present all the endowment that the college has is in the hands of its creditor, not endangering hypothecating the principal of the endowment in any way, but the income has been as-

In the extra-curricular activities of the music department, increased activity should be noted. The college choir, known as the Elon Singers, has a present active membership of fifty voices, the largest enrollment of its history. Under the direction of Dwight Steere, assisted by Miss Helen Chamblee, teacher of voice, with Fletcher Moore at the organ, it enriches the services of the Elon College Community Church Sunday after Sunday. The choir is now preparing for its annual tour.



The Elon College Singers Number More Than Fifty

signed to the creditor to help discharge the college's debts. The money contributed by churches is the college's only source of income in addition to tuition and fees. I wish that I could appeal to the churches with such earnestness that I could secure full and complete cooperation that the college may go through this Spring without financial embarrassment. We have been able to balance our budget so far but of course this will be impossible during the spring months unless the churches come to our assistance in a most generous way. If the entire amount of the Convention's asking (\$12,600) could be received by the college we would then be able to meet all requirements up to Commencement. This would leave the summer months to be cared for. I hope that the pastors, churches and friends of the college will see clearly the distinction between the amounts asked for from the churches and the amount required for the cancellation of the debt and that everyone will cooperate to the fullest extent of his ability that the fine record that the college has made so far this year may not be marred in the least but may be more intensified. We did pretty well last year but we can do much better and will by the generosity and cooperation on the part of everyone.

L. E. SMITH.

DEPARTMENT OF MUSIC.

The department of music is realizing its year of greatest activity for some time. Due to the rapid expansion of the department, it was found necessary to add another teacher in piano and organ. Mr. Fletcher Moore of Burlington, N. C., was chosen for this position. Mr. Moore was a member of Elon College's class of 1934; since graduation he has earned his Master of Arts degree from Columbia Teachers College, and has done further work in Juillard Graduate School of Music in New York City. The enlarged student body has given the music department a record enrollment both in the college and at the branch studio in Burlington.

Another new member of the music faculty takes her position at the beginning of the second semester. Miss Susan A. Webb, for a number of years teacher at Salem College, begins her duties here as teacher of violin. She succeeds Mrs. Kay Rickert Dofenbacher, recently resigned.

In the instrumental field there is also evidence of growth. Under the direction of Landon Walker, the band has grown from a minimum group of a dozen players which served the school last season, to an active and effective group of twenty-five players. Mr. Walker has also organized the college orchestra, which will make itself increasingly useful at college functions in the future.

There is a good reason to believe that music is playing an increasingly important part in the student life of Elon College. Larger groups are attending the monthly Vesper Recitals and more interest is being constantly shown in the musical aspect of the cultured life.



THE COLLEGE BAND.

DEPARTMENT OF SPEECH.

The department of speech at Elon College offers a four-year course leading to a diploma. The student receives training in voice production, diction, bodily expression, literary and dramatic interpretation, and the selection and preparation of material suitable for public reading. In the senior year the student presents a three-act play in recital. A certificate is granted upon the completion of three years' work and the presentation of a recital of miscellaneous readings.

Many students who do not plan to work toward

a diploma or certificate in speech find expression lessons extremely helpful in developing poise and self confidence and overcoming incorrect habits of speech.

A course in public speaking is offered and is open to all members of the student body. Elon trains many young men for the ministry and these students find this course invaluable.

The Elon College Players offer speech students and others interested in dramatics, opportunity for experience in acting and various phases of play production. During the school year this club presents three programs—a three-act play in the fall, a group of one-act plays in the early spring, and a three-act play as a part of the commencement program.

The Players are proud of the production this fall of Henrik Isben's famous play, "A Doll's House." The difficult roles were capably handled by the young actors and actresses. Much of the success of the production was due to the effective costumes designed and made by members of the home economics department. A setting, correct as to period and in keeping with the spirit of the play, was designed and constructed by the students. The Players are now planning for a group of one-act plays to be presented in March.

FLOYD CHILDS,

Head of Department of Speech.

HOME ECONOMICS DEPARTMENT.

The department of home economics is planned to meet the needs of two distinct groups, those who wish to take the work as a major and those who wish to take courses as electives. Students who major in home economics may take education as a minor and receive a "Grade A" high school certificate. By adding a course in geography and a course in methods of teaching general science, a student may receive also an "A" certificate in general science.

If one does not wish to teach home economics, but to go into some other field such as dietetics or designing, she may take related subjects instead of education.

Those who wish to take courses in home economics as electives may take a foundation course in food, which is planned to teach the composition selection, care, methods of cooking and serving "every-day" foods. Or she may take a foundation course in clothing which aims to teach economics of textiles, pattern selection and alteration, and the construction of simple garments.

If she elects she may take a course in house planning and furnishing.

LAURA HOWARD,

Head of Home Economics Dept.

ELON COLLEGE AND THE CONVENTION BUDGET.

We are now in the midst of the period designated by the Southern Convention as the "College Period." There is a two-fold purpose in allotting a definite period in the church calendar to church institutions of higher learning. The first is to emphasize the importance of education as it relates to church work, which in our case means the relation of Elon College to the churches of the Southern Convention. The second is to allot a definite time in which to raise that portion of the Convention budget which goes to Elon College.

By this time every church within the Convention ought to be familiar with the financial plan adopted at the last session of the Convention. Under that plan each constituent Conference was apportioned a definite amount for Elon College, with the request that each Conference in turn determine and apportion to each church such an amount as the Conference should feel that that church should be able to raise for Elon College. From the Conferences and churches that have really tried to follow this plan, have come reports that were enthusiastic in its praise. It offers the possibility of every institution of the Convention receiving its proportionate part of financial support. And at the same time it offers to the local church the opportunity to provide adequate support for the various institutions of the Convention in the easiest possible way.

burdens that must be borne. There are indications that many churches regard all calls that come to them to support enterprises outside their immediate environs as burdens that must be borne. But in the Conference of which this writer is a member there were some churches that gave the impression when they reported that they had raised in full the askings for Elon College, that the raising of those funds had really been a joyous experience.

There is always a sense of satisfaction in the doing well of a worthy task. That satisfaction is always greater when the task has been done freely and promptly. One never derives the full measure of spiritual benefit from any task that is done from a spirit of necessity. As we face the opportunities and challenge of the College Period, let's all of us resolve to try to meet the apportionment for Elon College within the period allotted to the end that the College may receive that which it needs and so richly deserves, and do it in such a way that we may all be happier in the doing.

STANLEY C. HARRELL.

President Southern Convention

EASTERN NORTH CAROLINA CONFERENCE.

A call for help from our conference comes to our churches, our leaders, and our entire constituency for our college. If you will read the front page of our church paper of January 16th, and the letter from the President of the college in the same

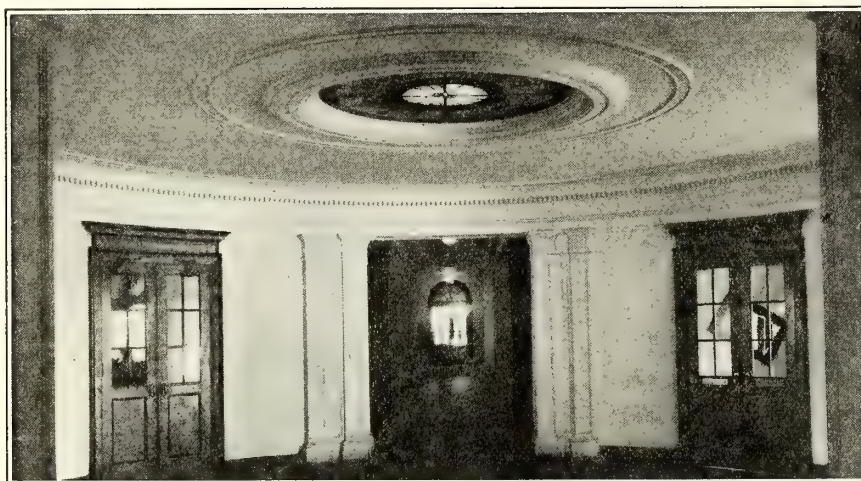
institutions and convention enterprises; secondly, to follow the calendar set up by the convention in raising contributions for the college during the college period; viz, January and February. During this period all money raised for the college will be credited to the apportionments requested from the several churches. The management of the college thinks that such a course will not only help the college financially, but will be of great spiritual and educational value to the younger people in developing love and loyalty to the local church when credit is given the church through the conference.

Ministers are the key men of the situation. When they promote, support, advocate and defend the work of the college, they not only help the institution, but they are more appreciated by the progressive people of their congregations. When they fail to support the institutions and enterprises set up and supported by the Convention, they fail to show that loyalty which they solemnly promised when they were ordained leaders of the church. We appeal in the name of Christ and the Church to all those who love His cause to come to the support of the college now and assist in financing the college and liquidating the balance of the outstanding debt so that the college may appeal successfully to Educational Foundations for further endowment to meet our current needs and carry forward our educational service to the young people of the entire church.

We have been delighted to see a changed attitude of the ministers and leaders of our conference. At our last session of conference, there was evidence of enthusiastic and loyal appreciation for the college. This grew out of the information and understanding of what great service and sacrifice that our president made and is making with an unselfish spirit to save the college when all others seemed to despair of its restoration, salvation, and rejuvenation from the heavy burden of debt in the face of the depression through which we were going.

We call as president of the conference upon the entire conference to rally as never before to the needs of the college in this special undertaking to liquidate the college debt. There are many in our conference that by Christian sacrifice can through united effort do a large part in helping to realize the dream of our college *free from debt*.

W. C. WICKER.



THE ROTUNDA OF THE ADMINISTRATION BUILDING

The most serious difficulty in the way of Elon College receiving the support that it so richly deserves from our churches has been the fact that we have not recognized a definite time to make our offerings for the college. When the most of our churches think of Thanksgiving they think of the Orphanage offering. When a great many of our churches think of Easter they think of the special offering to be taken at that time for missions. That is exactly as it should be. This has not only meant more adequate support for the Orphanage and missions; but it has made for the spiritual enrichment of the churches that have entered into the plan.

What we have done for the Orphanage and missions we should likewise do for Elon College. Even though there is no great event of religious importance which we celebrate within the College Period, that does not mean that we may not make it a period of rich spiritual significance in our churches. When we think of the contribution which Elon College has made in the individual lives of so many of us, and the contribution which it has made to all of our churches, we have every occasion to make the College Period one of rich significance.

If we honestly face the facts we would have to admit that most of us have regarded the support that we have given to Elon College as one of the

issue of THE CHRISTIAN SUN, you will see the nature of the call and the urgent reason for a united response at this time as never before. When Dr. L. E. Smith became president of the college in 1932, we had only 231 students enrolled, now we have 461. At that time there was a debt on the college of \$704,170.84, now the debt is \$162,000. Through the untiring efforts of our president and the sacrificial spirit of those who had faith in him and the future of the institution, \$542,170.84 of the debt has been liquidated. The lost confidence in the future of the college has been restored with our constituency and the business world. The loyalty and support of our ministers who received their education at the college at great sacrifice of loyal teachers when they were barely able to eke out an existence on their meager salaries, has not only been restored but in view of what they received, out of their gratitude, they are ready to rally to the college with all their influence and leadership among their people.

In this call for help we appeal to all the people of our conference, all ministers and pastors, all alumni of the college, all church leaders and officials, all organizations—Sunday Schools, Endeavor Societies—all men, women and children, to cooperate; first, in promoting the spirit of our churches to greater loyalty, greater service to all the worthy calls of the conference from our public

AN ALUMNUS BY PROXY.

I attended Elon just as Mark Twain said he climbed the Matterhorn—by proxy. Perhaps it was so intended, for the college was thereby enabled to make a profit on my attendance. I paid five dollars as a reservation fee for a room. This, of course, was not to be refunded. Now, had I attended I would have been a burden to the college, for no student's tuition actually pays for his instruction. Moreover, no institution has ever boarded me and succeeded in realizing a profit.

Having some first-hand knowledge of the strategic place of the college in the program of other denominations, I realize all the more keenly the importance of Elon to our denomination. I am, therefore, anxious to offer my word of testimony.

Elon is good advertisement for every Christian church. And yet the amount contributed by the average church to this character-building and soul-saving institution is doubtless less than that invested by business houses of similar strength in advertising. The church may well beware of too much commercial advertising. Nevertheless, if the church is to grow, it must have publicity. We have been slow to realize this. Why not capitalize the location, the architecture, the program of the local church to give it wider publicity? Now Elon, through its wide influence and far-reaching contacts, offers a type of legitimate advertisement

which is an asset to every church of our denomination. It is building up dividends of interest, sympathy and leadership which will surely accrue to your church and mine during the coming years. So our offering to Elon is not a gift, it is an investment!

to Elon. By so doing we maintain our intellectual self-respect and cast a financial ballot for an educated ministry, and intelligent laity, and an emancipated church.

ROBERT LEE HOUSE, *President,*
Eastern Virginia Conference.

are desirous of cooperating with those of the other conferences in promoting the kingdom interests.

Just at this time Elon College holds first place in our thinking, in our prayers and in our giving, as January and February are set apart in our Convention calendar as college months.



ONE OF THE ATTRACTIVE WALKS ON THE ELON CAMPUS.

We like to flatter ourselves that we have been pioneers in education. There is an element of truth here. But if such has been our reputation, we must admit that we have not always deserved it. Too often we have been willing to make our bid for followers by entering through the back door of mere emotional appeal rather than by walking boldly up to the front door of intellectual inquiry. There is yet a great need of better trained leaders in the pulpit and the pew. We used to repent of our sins and make a substantial offering

AN ARDENT APPEAL FOR THE COLLEGE.

This note is addressed to the members of the various churches of the Virginia Valley Central Congregational Christian Conference. As you remember, at the last session of Conference, it was thought best at that time not to concur in the larger budget of the Convention. This action, I am sure, was not taken because of lack of loyalty to the Convention or lack of interest in the enterprises sponsored by the Convention. I am persuaded that the members of our Valley churches

The appeal that comes to us for Elon College is a two-fold one. First, the need. This goes without saying that the need is tremendous. So we emphasize this point just to say that if we all pull together and do what we can the success of the college and its continuance are assured.

Second, the college *merits* our best endeavors. Its glorious purpose, its past achievement, its present attainments and its future promise to emphasize the fact that our college is worthy of our

(Continued on page 11.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

HELPING OTHERS TO BE CHRISTIAN.

This group at the Winter Park Christmas Conference was led by Earl G. Ward of Winter Park, Fla., and reported by Mary Armfield of Greensboro, N. C.

Christianity is not merely a part of life, but is life itself. Therefore, those who have found the true "life" want others to know about it. The following are suggestions for sharing with others.

I. Put the ideals of Christianity into practice in everyday life, for actions speak louder than words to other young people. Welcome challenge to show Christianity in deeds, for this will result in Christian character. Thus Christianity will overshadow ideals of material success or militarism in minds of other young people.

II. Make Christianity attractive to the young people. Make it affirmative rather than negative. Prove by actions that this is the happiest way of life.

III. Definite Methods include (a) personal talks, (b) young people's groups, (c) summer training schools, (d) definite share in work of young people's organizations.

Summary:

"I'd rather see a sermon
Than hear one any day.
I'd rather one would walk with me
Than merely point the way.
The eye is a better pupil
And more willing than the ear,
Fine counsel is confusing,
But example's always clear.
The best of all the preachers
Are the men who live their creeds,
For to see good put in action
Is what everybody needs."

—Edgar A. Guest.

WORKING TO HELP SOLVE THE LIQUOR PROBLEM.

Discussion led by A. Lanson Granger, Jr., of Norfolk, Va., and reported by Alice Goodhue of Wadley, Ala., and Carl Ekblad of Demorest, Ga.

I. Education is an important method of solving the liquor problem. The church, school, home, press, and radio should be used to spread abroad facts concerning the effects of liquor upon a person and the menace the drinker becomes to society. Make known objection to press and radio being used and subsidized for liquor advertisements. Send personal letters to any paper or radio using such advertisement. Concentrate group objections on national broadcasting companies.

II. Plan church programs of such nature as to interest young people far more than do the objectionable forms of amusement.

III. Conduct liquor plebiscite among young people of Congregational and Christian Churches in the Southeast. Material for study and a questionnaire asking the individual's viewpoint about the use of liquor and ways in which the problem can be handled, to be prepared and furnished by a committee composed of Rev. L. A. Gedcke of St. Petersburg, Fla., A. Lanson Granger, Jr., now of Elon College, N. C., Miss Edna Fulcher of Norfolk, Va., Prof. Malcolm White of Wadley, Ala., and Carl Ekblad of Demorest, Ga.

IV. Bibliography.

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A Syllabus in Alcohol Education—Palmer.
Narcotics and Youth Today—Carradeni.
John Barleycorn—Daniel Poling.

HELPING BUILD A CHRISTIAN ECONOMIC ORDER.

The leader of this group was Professor Malcolm White of Southern Union College, Wadley, Ala., and the report was made by William Davenport of Daisy, Tenn.

It was decided to assume that the purpose of the discussion was for us as Christians to pass judgment on our present economic order. The following is submitted as findings of the group:

I. Friendship diplomacy should be used instead of dollar diplomacy in dealing with other nations. Respect rights of each nation. American business men should be fair in their dealings in foreign nations.

II. Army and navy be only large enough for protection of the United States and its possessions. The more nations prepare for war, the more danger there is of war. Protection of American business in foreign countries is sometimes dangerous.

III. Tenant conditions, especially, in agricultural areas of the south, should be improved by Christians. Aid in securing ownership of land, introduce better methods of farming and new food products to be grown.

IV. Christians should take a pacific attitude in industrial disputes, entering into strikes only after every possible means of arbitration has failed, and then be sure to be on the side of justice but have the courage to fight for right.

V. Government control of munitions and some forms of utilities seems to be wise.

VI. Present economic order cannot be corrected by moral pressure only, but young people should be encouraged to enter politics as such and to assume responsibilities as citizens.

BEING CHRISTIAN WITH OTHER RACIAL AND CULTURAL GROUPS.

This discussion was led by Miss Priscilla Chase of Elon College, N. C., and the report presented by Miss Edna Fulcher of Norfolk, Va., and Charles Gant of Sanford, Florida.

I. Recognize that every race has made an indispensable contribution to civilization.

II. Local groups should discuss race difficulties, using facts as a basis and under capable leadership.

III. Hold inter-racial group meetings.

IV. Think of all people as being essentially alike.

V. Build appreciation and understanding of other races through (a) special programs, (b) study classes, and (c) by presenting their racial and national contributions along the lines of art, music, literature, science, and religion.

VI. Eliminate from speech terms of derogation such as "Jap," "Nigger," "Dago," and "Wop."

PREPARING FOR MARRIAGE AND HOME LIFE.

Miss Annie Campbell of Roberta, Ga., led this group and the report was made by Misses Joy Grigsby of Elon College, N. C., Lillie Horne of Burlington, N. C., and Louise Avery of St. Petersburg, Fla.

I. Discussion Groups in local churches. Topic interesting to young people. Leader should be informed but not dictatorial. History of family makes good beginning for study. Conduct in sci-

entific manner, use facts. Divide group as to sexes or ages for discussion of certain problems.

II. Consider in discussion:

A. Period of courtship.

B. Choice of life-mate.

1. Should complement or supplement each other.

2. Church affiliations agreed upon.

3. Mental capacities.

a. Insanity tendency to be avoided.

b. Education should be similar.

4. Physical condition.

a. Examination before marriage important.

C. Period of engagement—not too long.

D. Economic conditions today

1. Position of women?

2. Man capable of supporting family?

3. Marriage is being postponed on account of lack of money.

III. Bibliography.

Thinking About Marriage—Roy Burkhart.

Youth and Homes of Tomorrow—E. T. Dahlberg.

Love in the Making—N. W. Edson.

Marriage—E. R. Groves.

The Home and Christian Living—P. R. and M. H. Hayward.

PURPOSES OF OUR SOCIETY.

CHRISTIAN ENDEAVOR TOPIC FOR FEB. 2, 1936.

Christian Endeavor Day.

Scripture: I Cor. 12:1-2.

Daily Bible Readings.

Mon.—Emphasize church attendance. Heb. 10:24, 25.

Tues.—Emphasize imitation of Christ. Phil. 2:1-5.

Wed.—A consecrated life. Rom. 12:1, 2.

Thurs.—Emphasize responsibility. Luke 19:12, 13, 15-26.

Fri.—Emphasize growth. II Peter 1:1-9.

Sat.—Emphasizing Bible study. Ps. 1:1-6.

Instrumental Prelude: "Follow the Glean."

Call to Worship—

"We thank Thee, Father, for the man
Who gave our movement birth,
Who caught the genius of the plan
And led it through the earth.

"We lift our faces in the sun,
We claim the world for truth.
We pledge our lives to things undone
With Christ, the King of Youth."

Hymn: "Lead On, O King Eternal."

Prayer.

Hymn: "Loyalty to Christ."

Scripture.

Brief Outline of Christian Endeavor.

The Christian endeavor Society is a world-wide movement engaged in recruiting, developing and training young people in service "For Christ and the Church." Through fifty-five years Christian Endeavor has served the youth of the church. When Francis E. Clark organized the first Christian Endeavor Society in the Williston Congregational Church, Portland Maine, February 2, 1881, he never dreamed that he was giving to youth a world-wide movement. Today Christian Endeavor is international, interdenominational, and inter-racial. It is found in nearly 100 denominations; having a total of 80,000 societies with more than four million active members. They speak hundreds of languages and dialects, but the single aim in which they are united is to live better lives and do better service for Christ and the Church.

Christian Endeavor has four basic principles, namely: Confession of Christ; Service for Christ; (Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS DECLARES HIS PURPOSE.

LESSON VI—JANUARY 26, 1936

GOLDEN TEXT: "The Spirit of the Lord is upon me, Because he annointed me to preach good tidings to the poor; He hath sent me to proclaim release to the captives, And recovering of sight to the blind, To proclaim the acceptance year of the Lord."—Luke 4:18, 19.

LESSON TEXT: Luke 4:16-44.

In the lesson for last Sunday Jesus declared the principles that were to guide him in his ministry. In today's lesson He declares the purpose or spirit of that ministry. He makes this declaration in Nazareth, his home town. And thereby hangs a tale, an interesting tale.

Jesus in His Home Town.

Jesus had already done some teaching in other parts of Galilee. (Luke 4:15.) And He had had remarkable success, for Luke says He had been glorified of all. News of His success had reached Nazareth, where He had been brought up, and when he returned to Nazareth, everybody was on tip-toe. A great crowd had gathered in the synagogue, and there must have been an atmosphere of expectancy when the young man stood up for to read. It is always a great moment when the "home-town" boy returns home after he has gained recognition out in the world.

The attendants gave the roll to him, that is, a copy of a book of the Bible, in this case the book of the prophet Isaiah. Jesus was perfectly at home in this book. He did not have to fumble around to find what He wanted, and He did not have to pick at random the first thing He hit upon. He "found the place where it was written"—He knew His Bible. And He selected a few verses from the book of Isaiah which had been a prophecy of His ministry, and which He made the platform and purpose of His ministry.

The Spirit and Purpose of Jesus' Ministry.

"The Spirit of the Lord is upon me, because He hath annointed me . . ." God sent Christ into the world for a specific purpose. He annointed Him to fulfil a specific ministry. And anyone who reads the words and works of Jesus knows that the Spirit of God worked through Jesus. The things that Jesus did and the things He said are what we would expect God to do and say.

"To preach the gospel to the poor"—the poor in this world's goods, and the poor in spirit,—to the one as to the other the words of Jesus have come as the "good news" which is what the word "gospel" really means. Of course Jesus' ministry was to all people. But in its insistence on the sanctity of every personality, in its emphasis upon the worth of the common and the commonest man, in its assurance of salvation to the lowliest, the gospel of Jesus has always been good news to the poor.

"To heal the broken hearted"—thanks be unto God for the comfort wherewith He comforts and heals the broken in heart. Men and women thru the centuries have found that there is healing in His touch, healing to the broken heart and the wounded spirit. Christ is the Great Heart Specialist. His specialty is the human spirit.

"To preach deliverance to the captives," literally and figuratively. Christ sets men free from bondage. The old hymn touches the heart of His ministry when it says: "He breaks the power of reigning sin, he sets the prisoner free." Christ is the Great Emancipator.

"And recovering of sight to the blind." Here again there was a literal fulfilment, for there are several references or records of Christ giving phy-

sical sight to the physical blind. But in a far larger way Christ gives sight to those who are spiritually blind. He had the clearest view of life, and he helps men to see things clearly. At His touch men see things in their true perspective. Spiritual things are spiritually discerned.

"To set at liberty them that are bruised." This seems to be a free translation of Isaiah 58:6: "to loose the bands of wickedness, to undo heavy burdens, and to let the oppressed go free, and that ye break every yoke." the word "bruised" means to shatter, to break in pieces, to break in pieces by calamity. Against the dark background of the impoverishing, blinding, binding, bruising power of sin is seen the life-giving, redemptive, healing ministry of Jesus. Christ is the Great Physician.

"To proclaim the acceptable year of the Lord." Behold now is the accepted time, now is the day of salvation. Salvation belongs not only to the future; it pertains also to the present.

Here in brief, and in pictorial, and yet practical language is the self-accepted purpose of Jesus' ministry. It has both a personal and a social application. I am under the impression that it is what E. Stanley Jones would define as Christ's Alternative to Communism.

Unwelcome Truth.

This young teacher, this "home-town boy" started off well. There were ohs! and ahs! from the congregation as they wondered at the "gracious words" that proceeded out of His mouth. They were surprised that Joseph's son could speak so well, but they were delighted with his gracious message. That is, until He began to bring the truth out of the realm of the general and the vague down into the realm of the practical and the personal. This young fellow had the audacity to say that God cared as much for foreigners, for the Sidonites and the Syrians, as He cared for the Jews. That was too much. "They were filled with wrath." They were so angry that if they could have done it, they would have thrown Jesus over the high hill at the edge of the city. But there was a look and a bearing about the young fellow that made them afraid to do what they desired to do.

Well, folks have not changed much. They still like to hear the truth so long as it is vague and general, so long as it hits others. But let a preacher bring that truth home, let a preacher today in many places preach that God loves the Negro as much as he loves the white man, that the Jew is as precious in His sight as a Nazi German, that money is intimately related to a man's spiritual life, that a man's loyalty is to God and not to a political party, that the liquor traffic is a denial of everything for which the kingdom of God stands, that religion touches every phase of a man's life—let him preach these and other truths, even though he preach them in love, and folks will become angry, one is almost tempted to say "get mad." And yet after all that is what folks need, and what they really want. Deep in their hearts folks do not want to be lulled; they want to be challenged.

AN ARDENT APPEAL.

(Continued from page 9.)

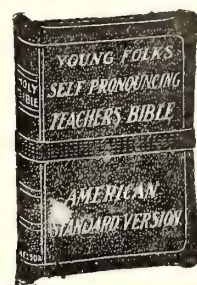
most earnest prayers and our most sacrificial giving.

So, brethren and sisters of the Valley churches, let's unite our efforts to make glad the heart of President Smith, who has laid his life on the altar for the college and help make the dreams come true of those who have sacrificed for the college in the past. Above all that our Lord may be glorified and His cause strengthened and extended.

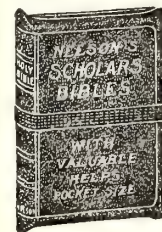
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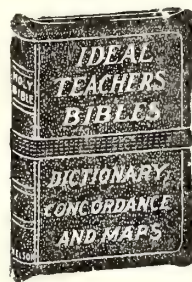
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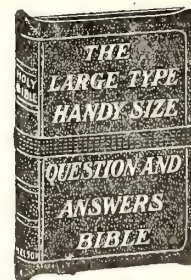


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MONDAY.

"PRAYER A CHARM."

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive it."

Chaplain Sidney K. Evans, U. S. N., now retired, in a recent sermon said:

"Prayer is not a charm to be used as a substitute by the physically, mentally or spiritually indolent. God will bless us in our prayers only when we use our common sense, our God-given power of judgment, initiative, and industry in the desired sphere of action."

How true that is! However, there is a charm in prayer. When one prays in faith "nothing wavering," when one can pray as knowing God, when one prays with plastic resignation, the peace of soul that comes, the contentment of mind, the opening of doors, the gifts that are bestowed, the understanding of spiritual life that lights the way, the open manifestations of God to the soul, the light of love that seeks to be and to do all that God expects his beseeching child to do, all are luring charms as one walks in that field. It is the Kingdom of God not yet revealed to those who never entered it.

Prayer—O Lord, teach us to pray, and teach us to say the prayer once taught the disciples, to say, "Our Father—(say the Lord's Prayer and ponder its every word).—*Amen*."

TUESDAY.

"WORK—BUSY GATHERING."

"He that is not with me is against me; and he that gathereth not with me scattereth."—Matt. 12:30.

"Arise, my soul! nor dream the hours
Of life away;
Arise! and do thy being's work
While yet 'tis day.

"The doer, not the dreamer, breaks
The baleful spell,
Which binds with iron bands the earth
On which we dwell.

"Up, soul! or war, with fiery feet,
Will tread down men;
Up! or his bloody hands will reap
The earth again.

"O dreamer, wake! your brother man
Is still a slave;
And thousands go heart-crushed this morn
Unto the grave.

"The brow of wrong is laurel-crowned,
Not girt with shame;
And love and truth and right as yet
Are but a name.

"From out time's urn your golden hours
Flow fast away;
Then dreamer, up! and do life's work
While yet 'tis day."

—G. T. B.

Prayer—Our Father, give us the will, the spirit and the power to be, and the power to believe with all our hearts, to work with all our mights, to be useful in the interest of the world, to possess the mind of Christ and to express that mind in our every day duties.—*Amen*.

WEDNESDAY.

"WORK."

"I must work the works of him that sent me while it is day."—John 4:9.

From *The Prophet*, by Kahlil Gibran.

"You work that you may keep pace with the earth and the soul of the earth.

"For to be idle is to become a stranger unto the seasons, and to step out of life's procession, that marches in majesty and proud submission towards the infinite.

"When you work you are a flute through whose heart the whispering of the hours turns to music.

"Which of you would be a reed, dumb and silent, when all else sings together in unison?"

"Always you have been told that work is a curse and labour a misfortune.

"But I say to you that when you work you fulfill a part of earth's furthest dream, assigned to you when that dream was born.

"And in keeping yourself with labour you are in truth loving life.

"And to love life through labour is to be intimate with life's inmost secret.

"But if you in your pain call birth an affliction and the support of the flesh a curse written upon your brow, then I answer that naught but the sweat of your brow shall wash away that which is written."

Prayer—Our Father, if true work is after Thy plan, may ours tend to that end, that in us and in the world there may be the completion of Thy temple where Thou dost reveal Thyself in fulness forever.—*Amen*.

THURSDAY.

"MAN'S BEST FRIEND."

"For the Lord is good; His mercy endureth forever."—Ps. 100:5.

God is good notwithstanding misfortune, poverty and suffering. From Alexander Wythe, by Newman the following is quoted: "I cannot hear, God bless you," was Newman's message to his old friend Mr. Gladstone in November, 1888. Newman's delight in men, in books and in affairs had all his life been intense, and he had a strong desire that his life might be prolonged to its utmost possible span, if it was the will of God. "For myself, now, at the end of a long life," he wrote, "I say from a full heart that God has never failed me, has never disappointed me, has ever turned evil into good for me; when I was young I used to say (and it was not presumptuous to say it) that our Lord ever answers my prayers."

Prayer—O Lord, give us thy help, guidance and support in all life's way. As Thou dost provide for the world which Thou hast made provide Thou for us, and may it be so that we shall be continually in touch with Thy spirit and always confide and trust in Thee as our closest friend.—*Amen*.

FRIDAY.

"UNWAVERING FAITH."

"But let him ask in faith, nothing wavering, for he that wavereth is like the waves of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord."—Jas. 1:6, 7.)

"When the anchors faith has cast are dragging in the gale,

I am quietly holding fast to the things that cannot fail.

I know that right is right, that it is not good to lie;

That love is better than spite, and a neighbor than a spy;

In the darkest night of the year, when the stars have all gone out,

That courage is better than fear, and faith is better than doubt;

And fierce though the fiends may fight, and long though the angels hide,

I know that truth and right have the universe on their side,

And that somewhere beyond the stars is a love that is better than fate;

When the night unlocks her doors I shall see Him, and I can wait."—*Anonymous*.

Prayer—Dear Father, grant unto us the great truths which should guide our judgment. Give us power to judge between good and evil and write Thou them upon our consciences in characters which nothing can efface. Grasping the elements of good we shall be able to look accurately at things and faith will be the power. In Christ's name.—*Amen*.

SATURDAY.

"RESTORATION."

"Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them; thou shalt surely bring them again unto thy brother." Read Deut. 22:1-4.

It is easy to appropriate lost articles. "Findings keepings," says the old proverb. But Moses did not think that finding was keepings; he thought that what was found should be brought back, if its owner could be found.

Our Lord came to seek and to save what was lost. "Lost" plays a large part in His teachings. The lost coin, the lost sheep, the lost son—these are among the sweetest of His parables. With Him it was not merely a matter of restoring what was lost if it was accidentally encountered, but of going after it until it was found.

Blessed is the work of the restorers—restorers of lost reputations, of lost children, of happiness, of lost health, of lost fortunes, of anything that is lost! Blessed above all others are the restorers of lost souls!

Prayer—Give us, dear Saviour, Thy searching spirit. Help us to help the seekers. And grant that we may realize that those who seek in Thy name are sure to find.—*Amen*.

SUNDAY.

"HOPE UPHELD."

"I hope in the Lord Jesus to send Timothy shortly unto you." Read Phil. 2:10-30.

That is a remarkable sentence of Paul's, "I hope in the Lord Jesus." Why did he not simply say, "I hope"? Because he felt that none of his hopes were substantial unless they had the Lord's will beneath them. Because he did not want to cherish any hope, however dear to his human soul, that was not also the hope of his heavenly Friend.

We make far too many plans on our own account. The good old phrase, "*Deo Volente*" (D. V.), "God willing," has gone out of fashion. It sounds hypocritical, rather superstitious, to our silly modern ears. Rather, it is the soundest of common sense.

For what is our will, apart from God's? What right have we to cherish a hope or form a purpose that has not the divine signature upon it?

Prayer—Place Thy approval, O Christ, on all our living. So hoping in the Lord Jesus, we shall not hope in vain.—*Amen*.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE BOW IN THE CLOUDS.

By JOHN G. TRUITT.

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9:13.

"Behold, a throne was set in heaven, and one sat on the throne . . . and there was a rainbow about the throne."—Rev. 4:2, 3.

My friend used to catch either end of the hickory rod he was sand-papering down for a fishing-rod, and say, "Do you see how supple it is," as he began to pull down with each hand bending it more and more until it formed a complete circle by finally touching each end together. I suspected it would break. But it didn't. It went from a straight rod to a bow, and from a bow to a circle.

The Bible is a wonderful revelation of God. In so many ways we see its uniqueness. For instance here in the first Book, Genesis, we read of the rainbow, then turning to the last Book, Revelation, again we read of the rainbow,—making, as it were, a bow in itself. Then God seems to take each end of the bow in his hands, and pulling them together we see the complete circle around the throne! It is heaven's reminder of earth's need. It is the heavenly shining which gives a softness to earth's clouds! It is a guarantee that God who sits upon the throne will never forget the needs, the problems, the sorrows, of the earth, his footstool.

What a beautiful sign!

"My heart leaps up when I behold

A rainbow in the sky:

So was it when life began

So is it now I am a man

So be it when I shall grow old,

Or let me die!

The Child is father of the Man;

And I could wish my days to be

Bound each to each by natural piety."

So says William Wordsworth, who was one of England's good men: uncle of a minister, brother of a minister, and father of a minister of the anglican church. Do our hearts leap up when we behold a rainbow in the sky? Or have we become so sophisticated that we cannot see the signature of God to more of his most glorious and beautiful covenants with all creatures upon the earth? There are five observations I wish to make about the bow in the clouds:

I.

God's bow is a bow of beauty! Beauty is one of the trinity of goodness, beauty, and truth. As God loves goodness, and as God loves truth, so also God loves beauty. I wish I were able to express what I feel about God's love for the beautiful. Our love of the beautiful is but a reflex of God's love for the beautiful. On every hand we see beauty. There are those, it is true, who cannot seem to appreciate the beautiful. They hold to honesty and let beauty go, nor can they see any connection between goodness and beauty, but honesty is beautiful, and truth is beautiful, and the handiwork of God is beautiful. No we dare not leave out of our scheme of things. God has not.

II.

God's bow is a portion of God's circle! There it is in the clouds. How beautiful! But we can never see all of it. It is only a bow, an arc, a portion of the whole circle. We can never know all the meaning of God's providences. He is beyond our finding out. We may understand. But nevertheless the bow is there, and God is there! God looks on our life as a whole. He does not de-

sire us to see the ending from the beginning. It is not best. And the same thing about the progress of the race. We may fret and worry today about everything having "gone all to the dogs" as is too often the cry, but let us remember that the whole pattern is not yet finished, and let us take courage and join with God in bringing things out as they ought to be.

III.

But that is not all, *God's bow is a bow of mercy!* How majestic are the words of that covenant! "And I, behold, I establish my covenant with you, and with your seed after you; and with every living creature that is with you." This is not only a covenant with man, but with every living creature on earth. "Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father," says Jesus; and he adds the very comforting words, "Fear ye not therefore, ye are of more value than many sparrows."

God's mercy is one of the most beautiful themes in the whole Bible. And we shall never fully appreciate the meaning of it until we have learned the meaning of the Cross. It is as though God should say that one of the ways of getting rid of a sinful world is to wipe it away, and was on one's hands of the whole affair, but no more shall that plan be contemplated. Man and the creatures of earth are God's, and he will save them, and redeem them, at least man who is created in God's image. And he sets about doing that *merciful* act through the Cross. On the Cross is the love and mercy of God fully expressed.

No wonder Wordsworth should say:

"My heart leaps up when I behold

A rainbow in the sky."

It means something to see that bow in the clouds. It is the signature of God signed in all the gorgeous colors refracted by his light, and a guarantee of his mercy and love.

IV.

It would seem that this is enough, but for the students of God's Word we find still more: *God's bow reminds us of God's eternal throne.* "Behold a throne was set in heaven, and one sat on the throne . . . and there was a rainbow about the throne." Sometimes it would seem men think the throne of God is vacated. That the throne is no longer there. That there is no more a respect for authority, discipline, government, order, and the laws of a moral universe. How mistaken they are! There is still a throne of God in the heavens. The rainbow reminds us of it. When Jesus gave his special Revelation to John on the Isle of Patmos, he showed him the throne, and "One sat upon it." That, too, is something it would seem at times some people have forgotten, namely, that One sits upon that throne. That God is still there. So fierce is the struggle, so dark sometimes is the outlook, individually, nationally, and internationally that there is in the minds of some doubt as to the final outcome. But there is a rainbow around the throne of God! Earth's clouds have a glory in heaven! God has not forgot. You and I should work, serve, watch, pray, for "inasmuch as we do it unto the least of these my brethren ye do it unto me." We can work with God. A cup of cold water given in the name of a disciple! Suppose, my friends, that for one day the world of people would work with God! That everyone would say only kind things, think on noble things, do the little gracious acts of kindness,—that for one day of twenty-four hours there should be declared by absolutely every individual on earth a moratorium

on evil acting, thinking, speaking. Some fellow says it would be the crack of doom. No, my brother, it would be the dawn of the day for which Jesus humbly taught his disciples to pray: "Thy Kingdom come."

V.

And further: "I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head." God's mighty messengers shall carry the rainbow as a sign of God's merciful promises to every living creature. They may be clothed with the failings of earth. Even upon Jesus the sins of the world may be laid. They may press down upon his head a crown of thorns, but for those who know him and love him they will see the circlet of gorgeous beauty about his head, and know that it signifies God's redemption on earth perfected by the eternal throne of God in the heavens. Yes, heaven is concerned with earth, and there may be the cloud, but remember God says, "I do set my bow in the cloud."

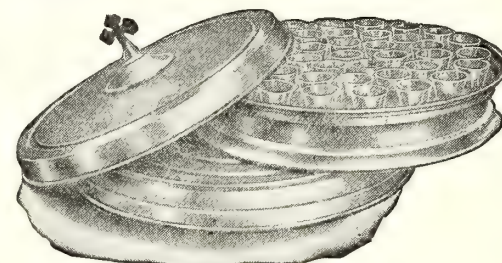
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

The year 1935 has had its day and has passed on. It brought many happy days to those who live in The Christian Orphanage and many blessings, too.

The health of the children was excellent. We had no sickness from the first of February until December. A number of children were accepted as members of our family and a number reached the age limit and went forth to fight the battles of life on their own resources alone. We are happy to say they are making good in the work they undertook to do.

The year also brought its misfortunes too. (The bitter with the sweet.) We had the misfortune to have two fires during the year. A residence known as the Boone house, in which our assistant lived was burned the last of January. Then the last of June our modern barn was destroyed by fire. We carried partial insurance on both. The barn has been built back a duplicate of the one that was destroyed. We purchased the nice little cottage known as the Peele house with four acres of land which was located on the other side of the street from us and which is a good asset to our plant.

But the most heart-breaking thing that happened was the death of little Ellena Morgan, one of our little girls in the Johnston Hall, just a few days before Christmas. She was such a lovely child and won her way into every heart. Her death was the third death in nineteen years in this institution.

But the year 1935 is in the past. The year 1936 is here. Every day will bring new duties to perform and new opportunities to grasp. The Christian Orphanage wants to do a larger work this year. It wants to assist more little helpless children than it was able to do in 1935. The Congregational-Christian denomination, united, should do a larger work in this line of service.

We have the equipment. We are willing to bear the heavier burdens if the Congregational-Christian Churches will be more liberal in the support of the work here.

Twenty thousand dollars for our goal for 1936. A ladder with 20 one-thousand-dollar rungs in it. Let every church and Sunday School and friends stand by us and see how fast we can climb toward the top rung.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JANUARY 23, 1936.

Sunday School Monthly Offerings.

North Carolina & Virginia Offerings:	
Winston-Salem	1.35
Western North Carolina Conference:	
Graces Chapel	1.40
Flint Hill	.18
Ether	1.31
Burlington	29.83
High Point	1.04
	33.76
Eastern North Carolina Conference:	
Raleigh	7.92
Christian Light	2.90
Shallow Well	3.00
Sanford	1.00
Mt. Auburn	2.30
	17.12
Eastern Virginia Conference:	
First Norfolk, Dec.	2.00
Wakefield	1.88
Suffolk, Dec.	25.00
Cypress Chapel	5.67
Berea	5.00

Franklin	4.50
Waverly	2.50
New Lebanon	4.00
Holland	5.98
Union, Southampton	.95
	57.48
Valley Virginia Central Conference:	
Leaksville	2.00
Alabama Conference:	
Bethany, December and January	2.00
Special Offerings.	
Mrs. Lasher, support of child ...	20.00
Mrs. Mesley, support of R. A. Hines, Jr.	18.00
W. P. Perry for Billy	10.00
Mrs. Fannie Farmer	1.00
I. W. Johnson Bible Class	4.50
M. B. Smith, Jr., gdn. Whitten children	50.00
	103.50
Endowments.	
Lawrence S. Holt	150.00
Thanksgiving Offering.	
North Carolina & Virginia Conference:	
Durham	113.14
Total for week	\$ 480.35
Amount brought forward	550.54
Grand total	\$ 1,030.89

UNION AND LONG'S CHAPEL.

The pageant, "The Holy Child," was given by the Ella Fleming and the Young Men's Bible classes of Union Christian Church Sunday School on December 28th. The setting was beautiful, the rendition was excellent and the music was inspiring.

The pastor preached at the morning hour from Isaiah 9:6, using as his subject, "The Christ Child." A Christmas offering was taken for the aged ministers and their widows.

At the close of the morning services, the above named classes known as the Hustler's Class, when they unite in study, in work and recreation, presented to the pastor a beautiful and useful gift for his study.

A Christmas tree and treat with appropriate services were given by the Sunday school of Long's Chapel Christian church on the evening of December 22nd. It was a joyous occasion for both old and young because of the happiness and joy of the children.

The pastor expresses sincere thanks for kindness shown and remembrances of him by friends and those he serves.

P. H. FLEMING,
Pastor.

DAMASCUS, EURE, OAK GROVE.

We are now located at Sunbury, N. C. and it is beginning to feel like home. I am connected with Damascus, Eure's and Oak Grove and find it a field of interest and inspiration.

The people of these churches extended a hearty welcome and have shown us every kindness.

When we arrived we found a goodly number to aid in the unloading and not only this but there was wood in the wood house ready for our use.

We attended the Missionary Society at Damascus the other day, and received a pleasant surprise. After the services we found a nice pounding that was greatly appreciated.

May God bless these churches, the communities and our work in their midst.

H. C. HILLIARD,
Pastor.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-līm:

A. D. 31.

934 CHAPTER 5.

9 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

And seeing the multitudes; A he went up into a moun-

14 That it might be fulfilled

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Improved Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-līm, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9. 1, 2.

Is. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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ADULT EDUCATION.

By FREDERICK L. FAGLEY, D. D.

Adult education is not a new method of *teaching*, but a process by which adults continue to *learn*. There are many things that people must be taught by someone who knows—technics, skills, facts. This sort of teaching is generally done by those institutions of society that are particularly fitted for this work: the family, schools, colleges, and other agencies, of which there are many.

While some of the learning which adults must acquire to meet their own needs may supplement a too meager schooling, much education must be in fields not reached by the schools. Life moves faster than the schools. Too frequently, the educational course lags behind the progress of life.

It has been said that this lag approximates thirty years, but to whatever extent this is true, it is widely evident that if adults are to live up to the possibilities of life, learning must be a continuous process, lasting as long as life endures.

Perhaps the largest task of the educational process lies outside the schools and colleges. The understanding of truth gained in school is only the beginning of wisdom. If the issues of life, individual and social, are to be comprehended, if individuals are to be fitted to live a richer life and to work more effectively to make the social order a suitable environment for this better life for all men, adults must continue the process of education. The problems—social, economic, cultural, and religious—that need solving are of individuals but groups must grapple with them.

It should be understood, however, that adult learning is genuinely adult. The need is not so much for the kind of schooling missed in earlier years as for a method of procedure and a choice of topics that appeal to the adult mind and interest.

Usually adult study is planned for groups which should help individuals to learn cooperatively what is necessary to an understanding of

and a worthy participation in life; that is to pool the results of their study of carefully selected books, their experience, their interests, their individual or social needs, and thus help each other to meet more successfully the situations and problems of everyday life. These small groups of aspiring adults who have a desire to keep their minds fresh and vigorous; who begin to learn by confronting pertinent situations; who dig down into the reservoirs of their experience before resorting to texts and secondary facts; who are led in the discussion by teachers who are also searchers after wisdom and not oracles; constitute the setting for adult education, the modern quest for life's meaning.

Those interested in organizing classes or discussion groups are invited to write the Adult Department of the Congregational Education Society, 14 Beacon Street, Boston, for a copy of the *Little Handbook on Adult Education*, which outlines the purpose, plan, method, and materials for life-long learning; and also for a booklet listing the educational and religious materials available for group use and for individuals who wish guidance along the various lines of adult interest.

YOUTH FELLOWSHIP.

(Continued from page 10.)

Loyalty to Christ's Church; and Fellowship with all of Christ's people.

Today we join the young people around the world in celebrating a birthday. It is not the birthday of a person but of an idea, a program for youth, that has been put into effective action in all the world through many groups of young people; and the center of this celebration is Jesus Christ, whom we honor and whom we seek to serve.

Sentence Prayers.
Special Music.

Purposes of our Society.

Worthy objectives should be an incentive to every society. There is no better way to insure

progress than by charting some definite objectives. The training of a more efficient leadership is a worthy objective. There is always the danger of giving one person or one committee too much to do. But a reasonable amount of work should be done promptly and intelligently. Endeavorers have many opportunities for training. The society itself is a laboratory for experiments in Christian service. Through Christian Endeavor the young people of today may be trained to serve as the mature leaders of tomorrow.

Certainly the purposes of our society should include those who do not yet belong to any society. Many a society has never made an honest concerted effort to increase its membership. There are those in every community who need the redemptive influence of Christian Endeavor and the Church. They must be interested now, or, perhaps, never. Youth is easily reached by youth. It should be our sincere purpose to increase the membership of our society and thereby increase our usefulness. (These two objectives will start the discussion. Ask the Endeavorers to tell what they think is the purpose of their society, and have someone list them on the blackboard.)

Consecration Service.

Cut the C. E. monogram from red cardboard, and stand it upright on a table at the front of the room. In front of the C. E. Place a large candle. This is the candle of "service." Small candles should be given each member as they enter the room. Ask each member to come forward and light their candle; thus signifying their willingness to serve Christ. Form a semi-circle around the table and after all candles are lighted repeat the Christian Endeavor pledge. Close the service with the song "We Choose Christ" and the Mizpah Benediction.

MRS. W. B. W.

We preachers, in our efforts to be popular, try to catch the public ear, but too often we do not do much to change the public conscience.—Dr. Ralph W. Sockman.

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GEORGE C. BELLINGRATH, *Dean*,
Demorest, Georgia.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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MARRIAGE

LOFTIS—TUCK.

Mr. Graham Watkins Loftis and Miss Elizabeth Coe Tuck were married by me in my study at the Christian Church, Virgilina, Va., on the evening of December 27, 1935. The ring ceremony was used.

Mr. Loftis is the son of H. Wise Loftis, County Commissioner of Halifax and is engaged in farming. The bride is the daughter of Mr. Ira Tuck, an insurance man of Virgilina, Va. She is a graduate of High School and a former pupil of Campbell College. Mrs. Loftis has been Superintendent of the Junior Society of Christian Endeavor since its organization in 1934. She is a most competent leader in young people's work. Their host of

friends wish for this splendid young couple prosperity and happiness.

May they be blessed with years of usefulness.

C. E. NEWMAN.

HUMPHREYS—WHITLOW.

Mr. William Thomas Humphreys and Miss Lottie Lee Whitlow were married at my home on December 26, 1935. The groom is the son of E. L. Humphreys of Person County, N. C., and is engaged in farming. The bride is the daughter of Henry Thomas Whitlow of Virgilina, Va.

There were a number of friends to witness the ceremony and extend congratulations and good wishes to this popular young couple.

May they be blessed with a long life of happy usefulness.

C. E. NEWMAN.

BLAND—BUTLER.

In the afternoon of January 2, 1936, at the home of the officiating minister, W. D. Harward, Dendron, Va., Mr. J. B. Bland and Mrs. Mamie Pierce Butler, both of Isle of Wight County, Va., were

united in marriage. They are both loyal and faithful members of the Christian Church, Mr. Bland serving as deacon at Mt. Carmel and Mrs. Bland holding her membership at Antioch. Mr. Bland is a successful and prosperous farmer, living near Walters, Va., where they will make their future home. They have the good wishes of their many friends.

May the Lord in all His goodness, smile upon this happy couple and bless them with the material and spiritual necessities for happiness.

W. D. HARWARD.

Elon College

The following facts commend and invite you to Elon College

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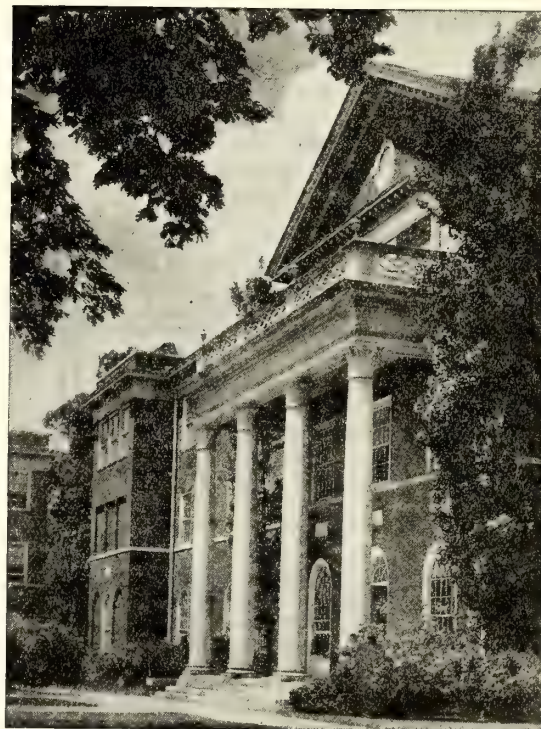
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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JANUARY 30, 1936.

NUMBER 5.

.. THE SUN'S OBSERVATORY ..

Use of Platinum Increases.—

The world consumption of platinum rose from 200,000 ounces in 1934, to 275,000 ounces last year. Much of the increase was for the jewelry trade, the demand for platinum jewelry growing much faster than that for white gold or the cheaper white metals. Canada and Russia get the benefit of this demand.

Congregational-Christian Moderator Dies.—

Many hearts are sadder for the passing away on last Monday of Dr. Jay Thomas Stocking at the age of 65 years. Dr. Stocking was elected Moderator of the United Church at the Council held in Oberlin, Ohio, and he has filled most ably that position. Since becoming moderator, he had greatly increased his already large host of friends. The church suffers a severe loss in his going. At this writing details received have been meagre, but we know that Dr. Stocking's death was the result of pneumonia, and though it occurred at the Newton, Massachusetts, hospital, came unexpectedly. Dr. Stocking was to have been at the mid-year executive meeting of the Council officials which was held this week in Chicago.

No Cocktails for Airplane Passengers.—

When passengers on the American Airlines' planes asked for cocktails, stewardesses replied courteously that no alcoholic drinks were served aloft. But the managers wondered: Do the majority of air passengers want liquor as they fly? Through an advertisement the officials asked. The results, recently tabulated, showed 2,000 votes for cocktails, 15,000 against. The officials, who promised to abide by the decision of passengers and potential passengers, are pleased. They have never allowed an intoxicated person to board one of their planes, and they do not want the responsibility for deciding how many cocktails he should be allowed once he got in. Now it is clear that people who fly do not want intoxicated persons as flying companions.—*New York Christian Advocate*.

Railroad Service Broadened.—

By authorizing Western and Southwestern railroads to establish a pick-up and delivery service, in twenty-three states, the Interstate Commerce Commission has broadened greatly the service which these roads may render to the public. There can hardly be raised a question as to the merits of the commission's order in this instance, although there is apt to be some opposition to it by carriers of other types. It is quite logical, though, that one agency should take over the entire job of delivering a given piece of merchandise. Already trucks often do this, and the railroads should enjoy the same opportunity. On the other hand, the stocks and bonds of the various railroads are held,

possibly indirectly, by thousands of citizens, and if their investments are not to be impaired, the railroads must be allowed to make the fullest use of their capacities.

Christmas Savings Clubs.—

On January 8, 1936, William T. Esender, a retired machinist of the Navy Yard, Washington, D. C., was the victim of a street car accident which proved fatal. Esender was known only in his immediate community and by his former working associates. In the city of Washington generally he was virtually unknown, though more than 50,000 people in that city and hundreds of thousands in other cities throughout the country were last Christmas, and many Christmases before, the beneficiaries of an idea conceived by this humble man. It was in 1906 that Esender asked the cashier of his community bank for the privilege of depositing two or three dollars each week out of his earnings with the privilege of withdrawing all the sum before Christmas of that year. The privilege was granted, and out of the incident came the Christmas Savings Club.—*Subscriber*.

Digest Poll Completed.—

As usual the recent poll in the *Literary Digest* has been followed by many with interest. The final results of the poll show that there was a total vote of 1,907,681, of which 1,195,313, or 62.66 per cent were recorded against "the acts and policies of the Roosevelt New Deal to date," and 712,368 votes, or 37.34 per cent were in favor of them. There were 36 states which voted against the New Deal, while 12 states, 11 of which were either border or Southern states, voted to sustain the President. If the present poll is as accurate in its forecast as other *Digest* polls have been, it means that there will be quite a formidable array against Mr. Roosevelt if he is re-nominated to succeed himself in 1937. On the other hand, the President's personal popularity will have to be considered, and there are many people who would vote for him, though they disapprove his policies.

Increase in Church Membership.—

Church membership in the United States increased during 1934 by nearly a million and a quarter souls. The reported gain was 1,223,064, making the total membership 62,035,688. During the fiscal year the population of the United States was estimated to have gained 732,000, giving the churches a percentage gain of .69. For the same year the number of churches was given as 268,482, their pulpits being supplied by 253,922 ministers. The Catholics still lead any other denomination by more than two to one, with over twenty million communicants. The eighteen Baptist bodies come next with ten millions, while nineteen

Methodist bodies and seventeen Lutheran groups take third and fourth places respectively. Six major groups show no gain for the year. On another page of this issue is given a detailed statement of the membership of various denominations.

—but They Passed It Over His Veto.—

After the House had over-ridden Mr. Roosevelt's veto of the Bonus Bill by the smashing vote of 324 to 61 last week, the Senate, with its large Democratic majority, passed the bill again by a vote of 76 to 19. Immediately after Congress had made payment of the bonus law, the President issued orders to the Treasury Department and the Veterans' Administration to provide for payment "as expeditiously as accuracy will permit." The law as passed authorizes an appropriation of \$2,237,000,000, but only makes available for payment \$254,000,000. The balance will have to be appropriated later in some regular supply bill. As is to be expected, the press is hopelessly divided as to the merits of the bill. Personal opinion is probably also divided, but on one thing all can agree: none can help but admire the courageousness of the President in vetoing the bill, and also that of the 80 members of Congress who withstood the pressure brought upon them and voted to sustain his veto.

Mr. Gandhi Objects.—

Mr. Gandhi objects to the conversion of Hindus to Christianity, and attempts to dictate to Christian missionaries as to the limits of their activities in his country and among his people. Following the conversion of a whole village of depressed class Hindus, he made this statement: "It is a conviction daily growing upon me that the great and rich Christian missions will render true service to India if they can persuade themselves to confine their activities to humanitarian service without the ulterior motives of *converting India*, or at least her unsophisticated villagers, to Christianity and destroying their social superstructure, which, notwithstanding its many defects, has stood now from time immemorial the onslaughts upon it from within and without." He says further: "What is true in the Hindu faith will abide; and what is untrue will fall to pieces." But the Christian missionaries have done much to help destroy that which is untrue. Says an exchange: "Christianity has already awakened the conscience of the people of India to the evils of untouchability, caste, polygamy and child marriage. . . Only Mr. Gandhi does not see Christian missions as an ally in the great movement of reform and reconstruction which is on foot in this land." If he did, he would not accuse them of having an "ulterior motive" in bringing the message of salvation in Christ.—*Methodist Protestant-Recorder*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. H. L. Snuggs, of the Chair of English in Elon College brings out at an early date an article dealing with Elizabethan drama entitled "Fynes Moryson and Jonson's Puntarvols," in an early number of *Modern Language Notes*, a journal published at Johns Hopkins University. Congratulations to Dr. Snuggs and the English Department of the College.

In the recent Plebiscite vote among the churches on the question of war, 200,000 Christians cast their vote. The percentages as recorded are: 48% would not support war unless the United States had been invaded; 57% are opposed to further increases in our army, navy or air force; 60% are in favor of the enactment of strict neutrality legislation; 64% are opposed to compulsory military training in the schools; 90% favor government control of the munitions industry.

Rev. C. E. Newman, Virgilina, Va., writes personally: "Sorry you could not be in Henderson yesterday (Jan. 23rd). It was a great meeting and one that means much for the future of our church." The universal verdict of those who attended the Henderson meeting seems to be to the same effect. Evidently the friends of the college and the faithful of the church are fully pledged to the desire and determination that Elon's indebtedness shall be wiped out and that our good institution shall be put upon secure foundation.

THE SUN's editor must commend our good friends, The Central Publishing Company, Jno. T. Kernodle, Mgr., Richmond, for the excellent showing the cuts of Elon College made in THE SUN last week, and the superb mechanical make up, with the printer's art and skill, of our "Elon College Number." If the College and its campaign period has not gotten off to a good start it is not for lack of energy, taste and effort on the part of our Richmond Office. And if any reader missed THE SUN last week, send for a copy.

Rev. R. T. Grissom, Fancy Gap, Virginia, writes January 21st and says: "With the exception of one Sunday, our attendance has been small since Christmas. This was due to the severe weather we have had. We had more than a hundred at services Sunday, January 12th. Our people are showing a decided interest in the work at Rocky Ford, and are doing very well at Elk Spur. I have not had a chance to be in service at Ivy Hill since Christmas. I was in the community during the week, and there was an interest and desire for the work to continue."

Her many friends who know her as a faithful worker and assistant in THE SUN's Editorial office, and in the office of the Mission Secretary, will learn with sorrow and sympathy for Mrs. Anna Shepherd, that her mother, Mrs. Anna Elizabeth Murray, died at their home early Thursday morning, Glen Raven, N. C. The funeral was held Friday P. M. from West End Methodist Church, Burlington, N. C., of which Mrs. Murray was a member. She was a devout Christian and was nearing her 82nd birthday. To Mrs. Shepherd and the other members of her bereaved family, we extend sympathy.

Miss Pattie Lee Coghill will attend the Mid-winter meeting at Evanston and will be a speaker for the Home Missionary Society at the platform meeting at the First Church, Evanston. She will

speak on the subject, "Dixie on the March." After the Mid-winter meeting, Miss Coghill is to spend two weeks speaking in the churches of Illinois on missionary work in the southeast. She is doing this under an assignment of the Cooperative Council and under the management of the Speakers' Bureau of the Illinois Conference. All her friends in this area are pleased to have her thus honored and pleased to have her speak for our southern fellowship.

Our Methodist brethren (and sisters) of the South are grooming for mighty measures, heroic warfare and desperate conflicts during this year of grace, 1936. Their three days' Missionary Council in Washington, D. C., beginning January 7th, attracted the attention of our nation, with its program of national and international figures to inform and inspire and with its missionary zeal and enthusiasm for giving the Gospel to a needy world. And now throughout North Carolina and we presume all other states south of Washington, great regional Missionary Conferences of one or two days each are being held, to reach all sections and areas of their church with the missionary message—the message of Christ's redeeming and saving life and love.

The editor records with sorrow and sympathy for the bereaved the sudden death of our friend and brother, C. W. York, which sad event occurred at his home, 519 Arlington Street, Greensboro, N. C., Friday night, January 24th. Brother York was the very efficient and for a long time Treasurer of our First Church, Greensboro, Sunday school and leaves a wife and daughter to lament his going. The funeral services were conducted at the First Church by the pastor, Rev. W. E. Wiseman, Sunday, the 25th, and the interment was at Parks Cross Roads, Randolph County. Brother York was not only a faithful and devoted member of church and Sunday school but a friend and citizen held in high esteem and admiration by all who knew him.

Dr. Charles H. Beale has resigned as pastor of the church at St. Petersburg, Florida, his resignation to take effect after Easter. Dr. Beale will complete his fourth season as pastor of the church. He has been serving during the six months' winter season each year, Rev. Lawrence A. Gedke assisting him and serving as the responsible pastor during the other six months. Dr. Beale is one of our most venerable and beloved ministers. He resigned some years ago after a long pastorate at the Grand Avenue Church, Milwaukee, and since has served a number of churches as interim minister. He went to St. Petersburg in that capacity but was called to the pastorate on the above arrangement. Dr. Beale is eighty-one years of age, vigorous, alert, with a keen mind and a kindly heart. During his ministry at St. Petersburg his services have been attended by large congregations usually filling the great auditorium which seats over two thousand. His resignation is regretted by the church and its visitors, as well as by his many friends in the Florida fellowship.

It is significant and reassuring to learn that every Wednesday morning at 8:45 o'clock our missionary staff and group of friends gather in a room at missionary headquarters, 14 Beacon St., Boston, for united prayer. As Dr. Fred Field Goodsell, Executive Secretary says, "this is the heart of the American Board Fellowship of Those Who Care and Share." Adding to this our Executive Secretary, whose heart carries the burden of our world-wide work in large degree adds, "We invite all who can to join with us in prayer at that hour and place regularly, but we are aware of a widening circle of Fellowship friends who neither

at that place nor at that hour find it possible to give themselves to prayer. Spirit, purpose, a sense of need of God, a passion to bring God as a reality into the lives of others, world horizons, the mind of Christ—these things are essential. Time and place are not essential. Other groups of similar minds may meet elsewhere at other times. Individuals unable to meet with groups for prayer may share in the united prayer of our Fellowship."

ELON COLLEGE ALUMNI CLUB BANQUET OF EASTERN VIRGINIA.

The Elon College Alumni Club Banquet of Eastern Virginia will be held in the Fellowship Hall of the Suffolk Christian Church on Friday night, February 28th, at 7 P. M. The Executive Committee met on Monday and a program is being planned.

A VOTE OF THANKS.

In the enthusiasm in the meeting at Henderson and the rush to get started home before late in the afternoon, we failed to express to our pastor and the good people of the Henderson church, our appreciation for the wide open doors, the warm reception, and the generous hospitality on the part of pastor and people. As president of the college and convener of the meeting, I wish hereby to express to Reverend Madren, to the ones who saw that the building was comfortable, and to the hospitable ladies of the church who provided for us such a delicious meal, our grateful appreciation of these and all other courtesies shown and further to seek pardon on the part of the group for our apparent neglect in failing to express our appreciation in person.

L. E. SMITH.

THE LIGHT THAT SPEAKS.

Men are discovering new and amazing powers in light. The Philadelphia Electric Company recently sent its patrons an account of a startling achievement: "A great throng stands attentively in an open space at a dedication ceremony, listening. In the distance—seven miles away—atop a mountain 5,000 feet high—is the speaker. Nothing connects him with his audience but a bright beam of light. *Yet they hear the words of the speaker perfectly.* A new moment has come in the history of the electric industry. The seemingly impossible feat of sending sound over a light ray has been achieved (in the Adirondacks of New York, when the Whiteface Memorial Highway was opened) . . . Just over the horizon awaits television. And beyond that, who can say?" Who indeed! For light in the natural world is but a God-given intimation of the spiritual and eternal light which is God himself. Of the Word, the Son of God, who is God and by whom all things were made, we read: "In him was life; and the life was the light of men." (John 1:4.) This same Son of God, the only Saviour of men, said: "I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life." (John 8:12.) Perhaps God has permitted men to discover how to use a beam of light to carry the words of a speaker from a mountain top to a great audience miles away, as a parable of the fact that by his Son who is the light, and by him alone, can God's words of life be carried to a world who without him would be in eternal darkness.—*Sunday School Times.*

If a man's curve of efficiency is ascending at 45, and keeps on ascending just after that period, it may well move upward for his whole life; but if there is a turn downward at 45 he will never recover.—*Dr. Nicholas Murray Butler.*

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

DEATH OF THE MODERATOR.

The news of the sudden death of the Rev. Dr. Jay T. Stocking from pneumonia on Monday, January 27th, was received at the Mid-Winter Meetings in Evanston, Ill., just when his arrival was expected. Last year he delivered the key-note address. The two previous years he was chairman of the Commission on Missions. Before that as a member of the Board of Ministerial Relief and on other national boards he had for years been a guiding spirit whose exceptional sagacity and charity was recognized by all at the national January executive gatherings.

At the time of the funeral Wednesday morning in Newton Centre, Mass., a memorial service was held at Evanston.

The death of Dr. Stocking places the duties of the moderatorship of the General Council of the Congregational and Christian Churches of the United States upon Judge John V. Sees of Huntington, Ind., the first assistant moderator. Judge Sees is president of the continuing organization of the General Convention of the Christian Churches and last year was elected to fill the ad interim vacancy in the executive committee of the General Council left by the death of Mr. Hermon Eldredge of the Christian Publishing Assn., Dayton, Ohio.

Dr. Stocking was also the moderator of the continuing organization of the National Congregational Council and this place will be filled by the first vice-moderator, the Rev. Dr. Rockwell Harmon Potter of Hartford, Conn., the dean of Hartford Theological Seminary and president of the American Board of Commissioners for Foreign Missions.

When word of Dr. Stocking's death reached Evanston, the Council of State Superintendents was in session. It adopted a resolution which was also adopted later at the general fellowship dinner of the Mid-Winter Meetings Monday night. The resolution concluded:

"He brought into our national work the same fine courtesy, consideration and deep friendliness which were such a power in his pastoral relationships. Having filled with distinction the highest position in our denomination, he has now been promoted to the activities of the Church Triumphant."

* * *

THE KEY-NOTE ADDRESS.

The key-note address at the Mid-Winter Meetings was delivered by the Rev. Dr. Raymond B. Walker of the First Congregational Church, Portland, Ore., at the Fellowship Dinner on Monday night. He said:

"We should be working for the greatest religious renaissance in history. The mad scramble for advantage at the expense of others, is the contrary spirit to that which the country needs. Most pathetic is the philosophy that national prosperity will be brought by the strong winning out over the weak or that world recovery will come with each nation for itself."

The payment of the bonus, Dr. Walker held was a set-back for social progress and he linked it in policy with "junking the gold standard and repudiating debts."

"What we ought to want," he said, "is not California's utopia, nor Washington's commonwealth builders, nor Dr. Townsend's pension crusaders, nor Huey Long's share-the-wealth movement, nor Father Coughlin's league, but a spiritual re-birth of the average man with new powers evoked not from the outside but from within."

MINISTERS AND MARRIAGES.

It would be hard to find a minister who does not champion the sacredness of wedlock, holding in abhorrence any light-minded conception which regards marriage as an arrangement from which the persons can withdraw if they find its responsibilities irksome. In view of this fact it would not at first seem fair to say that ministers have contributed indirectly to a widespread sense of casualness of marriage, yet this is a possibility which should be examined.

In the first place, most ministers fail to do anything specific about the preparation of brides and grooms for the great new responsibilities of home-making. How many ministers does one know who gives time and attention to this task in proportion to its importance?

Whether he himself prepares young people for the sacred unity of marriage or arranges to have pre-marital instruction give by someone else, it is at any rate the responsibility of the minister to see that young people united by binding ties understand the nature of those ties, and given the benefit of the experience of those who have traveled the way before them. While the church is not the only agency responsible for the success of marriages, its leaders have a special responsibility and a function which cannot so well be performed by anyone else.

Secondly, in addition to serious neglect of preparation, ministers have tolerated the casual fashion in which so many marriages are carried out. A couple can go to a clergyman who has never seen them before and can be married and gone in a few minutes, never to be seen by him again.

If the minister is to continue to say with good grace that he believes in the sacredness of marriage, he must give it the attention which it deserves. To all observers, and eventually to the minister himself, and to those whom he unites, the sacredness of marriage will be emphasized or minimized by the way he acts about the solemnization of it.

Repetition of marriage vows does not make a marriage holy in the complete sense, apart from well-grounded purpose in the hearts of those who enter into this relationship. To assume that every marriage is sacred because sacred vows have been used by the officiating clergyman is unfortunate. The pastor should take pains to find out whether the persons joined by him have really come to the ceremony reverently, discreetly and in the fear of God. To do less than this is to take a most serious step with adequate consideration. While the chief responsibility for the ultimate success of marriages must rest mainly with those who enter into them, the pastor is bound by the nature of his position as a man of God to treat each marriage as a matter of the utmost importance. He can hardly claim to have done this unless he interviews his couples carefully and wisely.

As a civil official, temporarily, acting with the power of the state, the minister brings the couple into a union which is legally binding, but it is much more in accord with the genius of his function as a religious leader that he should help them enter into a marriage that is spiritually vital. To the extent that ministers neglect this, the civil function in marriage has come to overshadow the spiritual. It can hardly be denied that those who unite couples in marriage without knowing anything about the probable adequacy of the persons for its responsibilities, are not making a good use of the sacred office.

(The above is from a statement by "the Committee on Marriage and the Home" of the Federal Council of Churches of Christ in America. It is a part of a "Report" spoken of editorially in this week's SUN.—J. O. A.)

REV. CARL HERMANN VOSS.

Mr. Voss, a native of Pittsburgh, Penn., is substituting in Raleigh, N. C., for the United Church pastor, Dr. J. Edward Kirby, who is on a year's leave of absence for work with the resettlement administration in Washington.

After graduation from the University of Pittsburgh in 1931, Mr. Voss studied at the International People's College in Elsinore, Denmark, and at the University of Geneva, Switzerland. He returned to this country and attended the Chicago Theological Seminary at the University of Chicago in 1931-32 and the Union Seminary in New York City in 1933-35. Last summer he conducted a party of tourists on a visit to seven European countries.

In 1933-34 he was Assistant Pastor and Director of Religious Education of the First Congregational Church of Hackensack, New Jersey. In 1934-35 he had a student charge when he was minister of the Church of Good Tidings (Universalist) in Brooklyn, New York.

Mr. Voss' father, the Rev. Dr. Carl August Voss, is pastor of the oldest church in Pittsburgh, the German Evangelical Protestant Church founded in 1782, where he has just completed his 30th year as pastor.

DR. STAFFORD TO BE IN PORTSMOUTH.

Dr. Russell Henry Stafford, pastor of "Old South Church in Boston," Boston, Mass., has accepted an invitation, and will conduct the Inspirational Meetings held annually in Portsmouth, Va., sponsored by the Portsmouth Ministerial Union and the Protestant churches of the city.

The first meeting will be held at 3 P. M., Sunday, February 16th, and services each day at 10:30 A. M. and 7:45 P. M. through February 21st.

On February 17th, Dr. Stafford will speak at a joint meeting of the Portsmouth Ministerial Union, Tidewater Ministerial Union, Suffolk and Nansemond Ministerial Association and the Peninsular Ministerial Association. This meeting of the ministers is to be a luncheon engagement occasioned by Dr. Stafford's visit and will be held in Monumental Methodist Church.

On February 20th, Thursday, Dr. Stafford will address the Eastern Virginia Ministerial Association at a lunch to be served in First Congregational Church, Portsmouth.

The inspirational meetings which have been held annually for 12 years, is this year sponsored by our Congregational-Christian denomination. Rev. R. A. Whitten is the chairman of the 1936 series.

TWELFTH WORLD'S SUNDAY SCHOOL CONVENTION.

The outstanding event in 1936 for religious education workers around the world will be the Twelfth World's Sunday School Convention to be held in Oslo, Norway, July 6 to 12, 1936. This Convention promises to be of great significance as it is held in Europe in the present crisis. Never before has it been so apparent that the movement in behalf of Christian education in all lands has a vital contribution to make to the peace and good will of the world.

Official credentials for all delegates irrespective of the source of their nomination are issued only in the office of the World's Sunday School Association. Folders announcing the official routes of travel and the rates together with arrangements for Convention tours will be sent promptly upon request.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NORTH CAROLINA COUNCIL OF CHURCHES.

Dr. Stanley C. Harrell, Durham, N. C., president of the Southern Christian Convention and Dr. H. Shelton Smith, Duke University, Durham, N. C., with some others of our North Carolina ministers, have been and are very much interested in the movement to bring together representatives of the various communions in North Carolina into a Council of Churches so that there might be concert of action and cooperation on the part of the various denominations in the State for the moral and spiritual betterment of the people and the churches. Those who have been so interested in this movement must have felt very much gratified on January 20th, when such a large number of churches through their representatives came together to perfect the organization of The Council in the State. Dr. H. Shelton Smith acted as chairman of previous meetings, two or three of which have been held prior to the Greensboro meeting. Now let the *Daily News* of Greensboro tell the remainder of the story which seems to mean the making of real history:

"Dr. Walter L. Lingle, president of Davidson College, was elected president of the North Carolina Council of Churches for the ensuing year at a meeting of the council Monday at the First Presbyterian church, an assemblage at which a permanent organization was effected. Other officers were elected as follows: :

"Dr. W. W. Peele, pastor of First Methodist church, Charlotte, first vice president; Rev. Walter H. Allen, pastor of the Moravian church at Kernersville, second vice president; Rev. J. A. Vache, rector of Saint Andrew's episcopal church, Greensboro, secretary-treasurer.

"The executive committee is composed of the officers of the council and Bishop J. Kenneth Pfohl, of Winston-Salem, of the Southern province of the Moravian church; Bishop Thomas C. Darst, of Wilmington, of the East Carolina diocese of the Protestant Episcopal church; Bishop Paul B. Kern of Greensboro, of the 10th Episcopal area (the two Carolinas) of the Methodist Episcopal church, south; Dr. H. Shelton Smith, of Durham, of the faculty of Duke University; Dr. David E. Faust of Salisbury, of the faculty of Catawba college, who is identified with the Evangelical and Reformed church; Dr. W. C. Jackson, of Greensboro, dean of administration at Woman's college, who is connected with the Baptist church.

"Retiring officers of the council are Dr. H. Shelton Smith, of Durham, president; Dr. W. A. Stanbury, pastor of West Market Street Methodist church, Greensboro, first vice president; Dr. P. H. Gwynn, Jr., of the faculty of Davidson college, second vice president and Dr. Trela D. Collins, pastor of Temple Baptist church, Durham, secretary. They were chosen when a temporary organization was effected at a meeting of the council, a state-wide body, at Guilford College Friends church, October 14th, last. The movement had its inception at a meeting of members of a number of denominations from all sections of the state at the First Presbyterian church here January 22, 1935.

Purpose of Council.

"The purpose of the North Carolina Council of Churches as defined in its constitution is as follows:

"(1) To promote fellowship and mutual understanding among the followers of Christ constituting the several communions of North Carolina; (2) to serve as a medium of interchurch advice and counsel on matters affecting the progress of Christianity in the state; (3) to associate the communions in such joint service as may achieve more effectively the objectives of the Christian religion."

"Two sessions of the council, morning and afternoon, were held here Monday, with Dr. H. Shelton Smith, the retiring president, presiding. The devotional service was conducted by Bishop Edwin A. Penick, of Raleigh, of the North Carolina diocese of the Protestant Episcopal church, and Dr. M. T. Plyler of Greensboro and Durham, editor of the North Carolina *Christian Advocate*, official organ of the Methodist Episcopal church, south, in this state. Dr. Smith reviewed the progress of the movement during the past year, steadily increasing interest, culminating in the establishment of a permanent organization Monday, having been observed. The council officially recorded its appreciation of the effective leadership of Dr. Smith.

"Reports of committees on World Peace and the observance of the 400th anniversary of the printing of the Bible in English, were submitted. Dr. W. A. Stanbury showed that there was considerable organized activity on the part of the council in behalf of world peace. Dr. P. H. Gwynn, Jr., reported that the anniversary of the printing of the English Bible was properly observed throughout the state.

Suggestions by Dr. Newbold.

"Dr. N. C. Newbold, of Raleigh, head of the division of negro schools of the state department of public instruction, discussed interracial relationships and suggested the appointment of a co-operating committee to represent the council in that connection. The committee as named is composed of Dr. E. McNeill Poteat, pastor of Pullen Memorial Baptist Church, Raleigh; Mrs. H. A. White of High Point of the Friends church; Rev. Leland Cook, pastor of the Church of the Disciples of Christ, Kinston; Bishop J. Kenneth Pfohl and Dr. W. A. Stanbury.

"The council adopted a resolution embracing the suggestion that in so far as possible Easter services be conducted during the days immediately preceding Easter in the various communities in the state."

In attendance at the meeting were ministers of the Methodist Episcopal church, Presbyterian, Baptist, Methodist Protestant, Protestant Episcopal, Disciples of Christ, Congregational-Christian, Evangelical and Reformed, Moravian, and the Friends."

This seems to the SUN's editor to be a council long needed in this, as in other states, and it can but happen in the course of time that the churches of every creed in the Commonwealth will feel the beneficial effects of this "brotherhood of believers." All strength, long life and ever-expanding usefulness to the now permanently organized and already stalwart "North Carolina Council of Churches.

J. O. A.

WE ARE ABLE.

In every crisis of peoples, and institutions, there have been those who were timorous and rebellious from fear. Also, thank God, there have been those, frequently in a minority, whose courage put aside fear, and whose faith brought victory. No more striking example of this course of history is to be found than that of Israel and the followers of Moses, even after sacrifices had been made and a large part of the journey covered from Egypt into the "Promised Land" (Canaan). Before facing the foes and difficulties awaiting them, Moses sent twelve men to spy out the land. These spies returned and then there was consternation, also great lamentation and weeping for a whole night. Ten out of the number declared that there was no hope, no prospect, no possibility of taking the land, therefore, said they, "Let us make a captain and let us return into Egypt." Then two out of the twelve gave their report in these immortal words: "The land, which we passed through to spy it out, is an exceeding good land. If Jehovah delight in us, then he will bring us into this land, and give it unto us; a land which floweth with milk and honey. Only rebel not against Jehovah, neither fear ye the people of the land; for they are bread for us: their defense is removed from over them, and Jehovah is with us: fear them not." Thus the courage of two, and more, the fearless faith of two, saved the day and struck iron into the blood of the trembling Israelites, who arose and went conquering and to conquer.

THE SUN's editor knows full well that Elon College faces a crisis, and even now halts on the threshold to spy out the land and seek to discover what is ahead. Full well he also knows that in the face of difficulties there will be those who declare that there are giants who will swallow us up and that we are as grasshoppers in their sight. However, on the other hand, there are some with courage and faith who can and will say: "We are well able. If Jehovah delight in us then he will bring us into this land." We face the problem of clearing Elon of its indebtedness. It is a task. There must be courage and there must be more than courage, namely, a fearless faith. In the light of this faith we must go forward to conquer. We need not expect men of great means to pay off our debt for us. We, who have little, are well able. If all will do their part in faith and courage, doubting nothing, we shall conquer in this conflict. Let no man say we are too few and too poor. If each and all, those of least as well as those of most means, will do their part, the victory is assured.

The meeting at Henderson last Thursday was an earnest of what we may expect. Those who at-

tended that meeting, because of the faith of some, went away inspired with hope, desire and determination. Let us take counsel of our courage and strength from our faith, and God will give us the victory.
J. O. A.

KING GEORGE V.

Americans have vied with Britishers, Jews with Gentiles, Protestants with Catholics, the poor with the rich in lauding the life and lamenting the death of King George V. For grace and graciousness, can the following editorial in *Catholic Review* be surpassed?

"The boast of heraldry, the pomp of power
And all that beauty, all that wealth e'er gave
Await alike the inevitable hour—
The paths of glory lead but to the grave.

"Kings and Queens have been crowned, have lived and have died since Thomas Gray wrote his 'Elegy in a Country Churchyard.'

"Some have been good kings and some have been bad. There have been monarchs whose private lives were a defiance of God and of public decency. Two of the present monarchs of Europe have been divorced from their wives. One of the two is an example of what no decent man should be.

"But no reproach has ever been made against the private life of King George V. He was a good man, a religious man, a devoted husband and a loving father. When death came for him a few minutes before midnight Monday at Sandringham, Queen Mary lost one who was greater than any earthly king—a husband who had loved her and made every day of her life a happy one.

"His sons and daughter lost in George V a father whom they will remember with affection and pride.

"George V was a kingly man, not because of the crown he wore but because he wore the white 'flower' of a noble life. Not all men can be kings but all men can be kingly if they will do what God wishes them to do. George V, with the human frailties which all men have, tried to serve his God humbly and always. He died with prayers echoing in his ears as life departed.

"King Edward VIII valued the love of his father far more than the crown that one day will be placed upon his head. He would give up that crown willingly if he could call his father back.

"The paths of glory inevitably led George V to his tomb. Let us offer a prayer that the paths which he followed in life have brought him to Everlasting Happiness."

J. O. A.

SAFEGUARDING MARRIAGES.

We are presenting elsewhere in THE SUN this week an item on "Ministers and Marriages," which we think some of us ministers may well ponder over. The Federal Council of the Churches of Christ in America has for sometime had a Department of Social Service on "Marriage and the Home." It is from this committee's report that we have the article in THE SUN this week, the report itself being "Safeguarding Marriages." This is a booklet of 40 pages in addition to the cover, and is evidently the result of some very painstaking and conscientious work of the committee. The array of names on this committee, in the light of the distinguished service they have rendered in the religious field, guarantees a pronouncement worth considering. The pronouncement is in no sense radical or revolutionary, but with its array of facts it is exceedingly interesting and thought provoking. The object of this committee is to show how ministers, generally, and many of the rest of us,

may be of real service in safeguarding the rites of marriage. For instance in Los Angeles County, California, there is a legal provision of a delay of three days between applying for the marriage license, and the granting of same. In this county in the course of one year 20,000 couples put in their applications for marriage license but 1,200 of the number did not come on the third day to obtain them. Obviously, says the committee "their minds had not been firmly made up and probably their plans had been unwise, since their plan to marry did not last the three days required by law." The committee's conclusion is that while many ministers are quite ready to decry divorce or deplore the increasing numbers of divorces they do very little beforehand, even the little they might otherwise do, to give instruction that would help to prevent many marriages, from the beginning headed for the divorce court. It is certainly worth while to read the committee's report which we presume may be had by addressing the request to the Federal Council, Department of the Church and Social Service, 105 E. 22nd St., New York.

J. O. A.

THE MIND OF CHRIST.

Internationalism is a big, long word. Well it means so much that it just has to be a long and large word. Dr. Fred Field Goodsell of our American Board insists that the chief distinction between the mind of Christ and the mind of most of us is just that—He had the international mind and we don't. Kagawa thinks the same, for he preaches the evangel of the Christ and his power, he says that "the first need of the people of Japan is the international mind. That is what evangelism means to me." One wonders if this is what Christ means, and what the international mind means to many of us. If we get that into our thinking we shall regard a man in the light of his worth and need whatever his nationality or creed. Dr. Goodsell thinks that Kagawa does well in identifying evangelism and internationalism for says he: "Christ looks at a man as he really is in his heart. He does not attach any importance to the color of his skin, or to the sound of his language, or to the style of his clothes. He sees the man as he really is and as he may become when fully responsive to the Spirit of God. Christ also sees a man in relation to his fellowman. It is striking to ponder how much of Jesus' teaching had to do with the simple art of living in happy relationship with other people." Thus if we would have the mind of Christ we must of necessity consider the worth, value, relationship and possibility of every man, be he Jew or Gentile, Chinese or European, black or white.

"Let this mind be in you which was in Christ Jesus."

J. O. A.

A CHALLENGE TO THE BEST.

There are things that interest us, others that concern us, and still others that challenge us. Elon College is a ringing challenge to every loyal soul of the Christian Church and to every alumni of the institution. The college has always been a concern to us. We have felt our responsibility for her welfare. We have done our best to bear the full measure of that responsibility. It would seem that somewhere along the line we have failed, miserably failed, failed to such an extent that the college came near a disastrous collapse. Debts, debts mounted up until we were stunned. The amount was enormous. How could it ever be paid? The task was so forbidding that we were tempted to stand before it and publicly acknowledge our defeat.

Today, however, things have changed a bit. The burden is lighter. The future is brighter. Already the light is beginning to shine through the darkness and hope is on the crest. Through the adjustment program which has been completed, the settling of the debts of Elon College by her natural constituency is entirely possible. We owe at present \$160,700. This hardly seems possible since only six months ago it was more than four times that much. This reduction has been brought about through the generous cooperation of our creditors. If those whom we owed were willing to contribute more than one-half million dollars toward the bringing about of a better financial condition for the college, it certainly seems that the ones of us who had no part in making this adjustment a reality would be glad for the opportunity of contributing for the complete cancellation of the present indebtedness. All creditors have been paid. Our present obligation is to the Virginia Trust Company of Richmond, Virginia. This banking concern has been most considerate and most generous in its efforts to assist us in our dilemma. Due appreciations are herewith expressed and recorded.

Conditions at present are uncertain, material values are in the balance, no one knows what the financial condition even of the country will be six months hence. However, the college is here, it is our institution. It is in need. It calls for our loyalty, our sacrifice and our support. The present condition of the college constitutes an inescapable challenge, a challenge to our faith our cooperation, and our material ability. God has given to us our college, our church institution, and it is now calling for support. We are not called upon to answer this call beyond the measure of our ability, but we are called upon to answer that call to the full extent of our ability. A universal and generous response to the call will insure success.

L. E. SMITH.

CHURCH MEMBERSHIP IN THE UNITED STATES.

The following is a statement of the Church membership in the United States with the increase for 1934:

Roman Catholics	20,398,509	198,915
Baptists	10,027,929	161,720
Methodists	8,976,492	210,475
Lutherans	4,482,212	101,118
Jewish Congregations	4,081,242	.....
Presbyterians	2,696,639	21,764
Protestant Episcopal Church	1,898,549	22,159
Disciples of Christ	1,596,054	29,282
Congregational and Christian	1,020,894	3,993
Orthodox (Eastern)	988,440	28,325
Evangelical and Reformed	914,377	2,001
Latter-Day Saints	747,320	14,508
Churches of Christ	433,714	.....
United Brethren	424,839	3,242
Reformed	284,482	3,097
Evangelical	256,533	12,029
Salvation Army	252,100	147,764
Intl. Ch. of Four Square Gospel .	250,000	175,000
Church of Christ, Scientist	202,098	.....
Church of God in Christ	200,470	.....
Brethren	190,617	3,480
Adventists	183,992	7,133
Assemblies of God	158,908	22,203
Polish Natl. Catholic Church	150,000	50,450
Church of the Nazarene	119,907	9,923
Mennonites	109,919	250
Friends	107,476	3
Church of Armenia in America ..	100,000	16,187
Church of God	82,208	499
Unitarians	66,352	1,836
Federated Churches	59,977	.....
Scandinavian Evangelical	53,199	.....
Universalists	51,873	192

Total Religious Bodies and Groups	61,567,320	1,207,188
(Membership over 50,000)		
Total Religious Bodies and Groups	468,368	15,876
(Membership under 50,000)		
Grand Total	62,035,688	1,233,064
U. S. Population (July 1, 1934) ..	126,425,000	732,000
Per cent of population churched ..	49.07	.69

CONTRIBUTIONS

SUFFOLK LETTER.

It was a privilege to attend the National Conference of Rural Churches, held in Washington, D. C., January 14-17, 1936. Rev. R. E. Brittle, Mrs. I. W. Johnson, Mrs. B. D. Crocker, and the writer, represented the Eastern Virginia group. Others of the Congregational-Christian Churches of North Carolina were also present.

The conference sessions were held in the Calvary Baptist Church. General meetings were held for inspirational and informative addresses, and smaller groups were called to meet for informal discussion of the problems and tasks of the country churches of the United States. The conference was well attended by representatives from many denominations, and every section of our country was represented.

One cannot give a comprehensive survey of such a conference in one column of this paper. Dr. Malcolm Dana was one of the leading spirits in the conference. He has studied the problems and possibilities of the Rural Church from many angles and in every section of the United States. He is well informed, practical in his plans and progressive in his attitude. Other speakers and conference leaders inspired the audiences in a like manner. Such topics as: "The Rural Church of Today," "The Rural Church of Tomorrow" and "Planning and Strategy in Rural Church Advance on a National Basis" were considered during the sessions of the conference.

For many years Home Missionary Boards of the various denominations have laid a major emphasis upon the importance of establishing churches in the larger towns and cities. Prominent Church leaders during the past twenty years have discouraged the idea of spending money to establish new churches in rural sections or to improve old buildings in the more promising sections of the country. Rural churches have been asked to give money for Home Mission work and send their young people to the towns and cities to find work and become members of the larger and influential churches. In a way the rural churches have been expected to take care of themselves. If they need a new or up to date building they should build it out of their own resources. If some minister had a vision of modern church equipment for Religious education and worship it meant a struggle and sacrifice to create an interest in realizing his dream.

But a new era has dawned. Consolidated High Schools have brought an educational opportunity to the rural young people and they are preparing themselves for a more intelligent service and a larger social, intellectual and religious outlook. Raising the educational standard of the rural people compels the rural church to raise its educational qualifications for the rural minister. A generation ago an uneducated minister could render acceptable service in many of the best rural churches. But, today, the minister should be a college graduate and able to take a leading place in the community if he expects to hold his place and render efficient service. Today the uneducated country preacher can measure his days of leadership. And the country church is doomed if it does not demand a trained man to serve as pastor. The country preacher, today, must be equal to the city pastor in every way to give a promise of successful work. Of course there is a difference in the work, but the work of the country church and the task and importance of the country preacher is equal, relatively, to the work of the city pastorate. Where did we get the idea that people make

a great advance in their mental ability or spiritual importance by living in a city? Or, why should any person have to apologize for living in the country?

The rural church should have better buildings and equipment in the future. Every church does not need the same type of building. Church Extension Boards will give free advice on the matter of building needs. But the church must face the opportunity of providing an inspirational and progressive program for rural people. A part of that program will include the type of building. Our Congregational-Christian Churches must face this program in the future.

I. W. JOHNSON.

THE HENDERSON MEETING.

Some of us approached the proposed Henderson meeting with misgivings, wondering what the response would be and what the results of the meeting would be. The severe weather intensi-



SNOW COVERS ELON COLLEGE CAMPUS.

fied these misgivings. However, trustees, ministers, and laymen, responded surprisingly well in the face of such unfavorable weather. The church building was comfortable. The group gathered and was called to order by the writer. Dr. Stanley C. Harrell, President of the Convention, was asked to preside. Rev. Wm. T. Scott, the pastor of the First Congregational-Christian Church of Winston-Salem, served as secretary. The agenda which appeared in THE CHRISTIAN SUN the previous week was used as the order of the day. It was made plain that this was in no sense an official meeting, but simply a gathering of ministers, laymen and officials of the college and the church in the interest of Elon College. Everyone was urged to take part or to offer any suggestions that might occur to be wise or helpful.

The writer reported that the plan for the adjustment of the debts of Elon College, authorized by the Board of Trustees, had been practically completed, that the total outstanding bond issue against the college had been acquired by the committee, that all balances owing teachers and unsecured creditors had been settled by the committee with the exception of unsecured accounts that were out of date and that whenever these creditors replied their accounts would be settled on the basis of the plan authorized. It is a source of great

satisfaction that all these adjustments have been accomplished without any kind of legal procedure, or even unpleasantness of any kind. The total debt of the college now stands at \$160,700, of which \$15,200 is owing the current funds advanced to obtain the last block of the bonds.

After thorough discussion by the group, it was voted to launch the campaign for \$250,000, this amount to be required to reimburse the current funds for the amount advanced to secure the last bonds, to pay the cost of the campaign, to pay the indebtedness of the college, and to provide the amounts needed to supplement the natural income of the college from the students and conference apportionments in order to balance the budget during the campaign and the time required for the collection of pledges. We want to obviate the necessity of incurring additional debts in current accounts until the current funds of the college can be sufficiently augmented by income from an increased endowment. It seemed to be the opinion of the majority that this amount would be required. The group was also reminded that the Convention had previously authorized a campaign for one million dollars for Elon College, and that perhaps it would be the part of wisdom to simply act upon this authorization of the Convention and to begin in earnest to raise the million dollars

previously authorized and to designate this \$250,000 as a part of the million dollar campaign.

Next, the question as to how the campaign should be conducted was discussed; that is to say, whether the campaign should be made on a purely voluntary basis on the part of the church and the alumni, or by trained leadership. This part of the program occasioned considerable discussion. Dr. J. E. Rawles, trustee of the college, whose loyalty no one questions, said that this was purely a business proposition and that if we wished to succeed we would have to put business into it, that we had been trying voluntary methods and had been failing, that in his judgment it was time for us to put on a campaign from a business standpoint with systematic organization and definite ends in view. He seemed to express the prevailing sentiment. When the vote was taken, the group decided that in its judgment it was the part of wisdom to employ expert leadership, not to put on the campaign, but in cooperation and counsel to teach us how to do the job successfully both by instruction and example. The Board of Trustees was requested to officially employ such leadership. Immediately following the adjournment of the mass meeting, the trustees were called to order, and by vote authorized the president of the college to sign the contract offered by the

George W. Williams Company of Labanon, Pennsylvania, thus inviting this company to conduct the campaign for us.

We know now exactly what it will cost to put Elon College in the clear, financially. There is no question about the amount. The writer has always felt that if this could be done and the amount was within the realm of possibility, that the entire church and alumni would rally and come to its support. If we will count our blessings and not our failures, if we will be guided by the future and not prejudiced by the past, if we will give larger amounts than we are able to give, nothing short of success will crown our efforts. I am hopeful and optimistic. I believe in the loyalty of our church and I bespeak for Elon College the hearty enthusiasm and sacrifice of the church, the alumni, and her friends.

L. E. SMITH, *President.*

DANVILLE.

Quite a few of our friends have written us about our fire at Third Avenue. We have been so busy trying to get started back, arranging for a place of worship and getting an adjustment on insurance that we have not had time to give a line to the readers of THE SUN.

On December 29th, about one-thirty, the fire was discovered in the Young Peoples Department, originating most likely, from some of the wiring. The pastor being out for dinner did not learn of the fire until the fire department had been laboring for some time and the building was falling in when we arrived. It truly was a sad time to look over the labors of the past nine years and see them go up in smoke. Not only was the Young Peoples Department destroyed but the fire spread into the boys' department, and going into the main auditorium of the church, burned the roof so badly that it has to be replaced, floors badly damaged besides the damage done to other parts of the building, the total loss being given by the insurance company as around three thousand dollars. This as you will understand does not cover the loss, since depreciation had to come upon this, which does not help us in the replacement of the building. We all were excited and worried, but now we had a good place for Romans 8:28. What are we going to do tonight? I said to our associate pastor, "Tell the folks to meet us here in the auditorium of the beginner's department, which was not damaged by the fire." No lights came the reply. "Get up some candles and kerosene lights." They did, and the building was packed with broken hearts and truly the Lord was in our midst. By the following Sunday we had secured a nearby school building, where on the next Sunday, 335 persons met for Sunday school and two packed houses awaited the pastor at the worship services. We will continue here until we get back in the church.

Board meetings are called frequently for the next few days and plans are ready for our new building program, which will cost us between thirty-five hundred and four thousand dollars. You are wondering no doubt by this time what our plans are. We are enlarging the main auditorium so it will take care of about 200 more people, since we have not been able to accommodate the people coming to the church on Sunday nights for the past six months. We are building five additional classrooms that will take care of about one hundred and fifty pupils. The auditorium is to be reworked and several changes made that will make it much more attractive.

How are we going to finance and build it? The pastor has been released from visitation for the next six weeks, Miss Bessie Bitchell taking this part of the work and we are going to be on the

grounds until the work is finished. Mr. A. W. Haraway, one of our members, is taking over the responsibility of buying, etc. Just how we are to pay for the building is a matter with God. We will get about twenty-eight hundred dollars from the insurance companies. The other thousand we believe the friends of Christ, along with our membership, will have ready when we need it.

We are not going to solicit anyone. If you think God is leading in our work and He lays it upon your heart to send us a donation it will be greatly appreciated. It has been wonderful how God's people have responded already. Mr. and Mrs. R. B. Wood of Norfolk Christian Temple, learning of our loss, sent us \$25.00. Rev. and Mrs. Garsh, La Mase, Cal., (McPherson Church) learning of our loss sent us five dollars. Dr. L. E. Smith, five dollars and many donations have come in from friends here in Danville. One of the most remarkable incidents we have had, has been in the Lutheran Church which has just built a nice building on W. Main St., soliciting all their members, coming to our rescue. We could not believe that the little church beside the road had so many friends. We just thank God and praise His Holy Name for the many friends we have found in this time of need.

Friends in THE SUN land are invited to write us or drop by if you are in Danville. Your presence or words of encouragement will be appreciated. We may be cast down for a season but not discouraged. We are going to build back, for we have learned: "A winner never quits and a quitter never wins." Then with Paul, Phil. 4:13.

M. T. SORRELL, *Pastor.*

CHARLOTTESVILLE LETTER.

It was the writer's privilege and pleasure to hold a service for Rev. A. W. Andes at Mt. Olivet (R) on the first Sunday evening. I served this church during the early part of my ministry in the Valley. The congregation then worshipped in the old building. Some years ago it was decided to build a new house of worship. The present building is situated on The Spottswood Trail, an important and much-traveled highway. The church has a commodious auditorium, with well-heated Sunday school rooms in the rear. The members of the church and community may well have a pardonable pride in this community center of spiritual life and service. A large and attentive congregation greeted me, though there were very few familiar faces.

During Brother Andes' enforced rest, I understand that his people whom he has served so faithfully, are taking good care of his physical needs. At least some of his churches, I am told, perhaps

all, continue his salary. Some have also brought "loads" of provisions.

This calls forth the thought that, generally speaking, churches treat their pastors well. Of course churches do not pay as large salaries as do business institutions, but I am sure that most of the pastors will agree that church people are the best folks in the world to work with and for. In all my experience as pastor of city and country churches, I do not recall a single instance of a decrease in the payment of salary on account of the few services missed because of weather or sickness.

We are sure that our brotherhood unites in praying for the continued improvement in Bro. Andes' health, and that he may soon be returned to the work in which he is so much interested, and to the people who miss him so much.

R. L. WILLIAMSON.

VIRGINIA LETTER.

It was a delight to announce to the congregation of Union Church on the second Sunday in December that the last note against the church had been paid. A few years ago the members purchased a new site and erected a more modern building. Cost of land, building and furnishings was thirteen thousand dollars. An indebtedness of thirty-five hundred was on the church when the depression set in. This was reduced to about thirty-two hundred and fifty dollars. A little over a year ago Bro. W. W. Tuck was made chairman of the finance committee and began to raise the money to liquidate the debt with the results as stated in the above lines.

Much is truthfully said about the pastor as the key man. My experience as a pastor for thirty-three years convinces me that the key man must have one or more lay men to lead in every worth while undertaking to put things over.

The Christmas holidays passed quietly and pleasantly for me and my family. The two boys were here from Elon. One married daughter and two children were with us also. It was to Mrs. Newman and me like living over the past to have stockings hanging on the mantel and a Christmas tree in the company room for our grandsons.

We were made happy on Christmas Eve by a nice pounding from the people here gotten up by Mrs. A. Hayes and Mrs. Arthur Tuck. We greatly appreciate the same. We were remembered by individuals from other churches of the charge. To all we are thankful. Not only to these people, but to the entire brotherhood we offer our best wishes and prayers that 1936 may be a year of blessings material and spiritual and a year of real achievement for the Church.

C. E. NEWMAN.

BIBLE FOR OLD FOLKS and the HOME

Bold Black Type
Pronouncing
Holman Home Bible

Light Weight
6x9 ins.—Very Thin
Flexible Binding
References

Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

PRINTED from large, clear, Pica Type, with **Marginal References.** Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durable Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles **\$5.00**

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles **\$5.75**

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges **\$3.00**



MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.



ALL THIS FOR A PENNY.

By HARRY R. MILES.

A little girl dropped a penny into the Cent-a-Meal box on the dinner table and was disappointed not to have another to put in.

"No, there isn't any more," said her father.

"Daddy, do we get all this for a penny?" asked the child, glancing around the table loaded with good things, then looking her father straight in the eye. A penny seemed to her a very small thing to share with those whose tables were bare.

Many will feel that only dollars are any fitting measure of their share in the work of the church for others. They live in a different world from that of the deacon of a country church who announced weekly in the Sunday school:

"Now we will take up the penny collection."

We have larger plans for meeting the budget of the local church and the apportionment. Thank God for the thousands who give dollars, in tens and in hundreds.

Yet, with the large givers and the weekly gifts in dollars from those in moderate circumstances there is still a place for gifts in pennies, and when one sees what pennies multiplied grow into and the things they make possible, he shares the child's wonder, "all this for a penny?"

What does a penny grow into? Given each meal, it becomes in a year five times what the average Congregational-Christian church member gave in 1934 for all our state and missionary work. Systematic giving is *that* much more effective than impulsive giving.

The man who puts five dollars in the annual missionary collection feels he has done a handsome thing. But he fools himself. He thinks that a plan of penny giving demeans the work of the church, and yet his five-dollar bill is less than half what the penny-a-meal giver contributes annually.

The joint meeting of the Mid-West Regional Conference and the American Board, held in Grand Rapids, reviewed the present situation of our state work and our missionary boards, and reported that their undertakings have been cut, the upkeep of their properties deferred, to a point where further reduction would eat into the vitals of necessary activities. To maintain present work and go forward, it is imperative that the boards should receive in 1936 a 20 per cent increase in apportionment giving.

New money is needed, and one way to find it is through the Cent-a-Meal boxes. They have brought new money this year. Churches that have not for years done anything for missions have given many thousands. Money has come from new givers. Men and women who feared to pledge themselves a year ahead have given as they could, day by day. Children have carried boxes home from Sunday school and their families have become interested.

"This plan has put giving within the reach of every one of us. It has taught the value of systematic giving," writes one minister.

In churches where there is no every member canvass for benevolences the boxes have worked a revolution. One church that had given thirty dollars gave one hundred and thirty through the boxes this year. Others that gave nothing formerly have given fifty or more.

Where the every member canvass is followed, use of the boxes through Lent or through the Fall, if not during the whole year, has made a significant addition to yearly pledges. One added \$165 through the boxes, another \$330, another \$352.

Will you be one of a multitude to help add 20 per cent to receipts of state conference and missionary boards by small gifts through the boxes? The pennies will do all this.—*Missionary Herald*.

HOME MISSIONS.

In spirit we are as a people missionary. It is to the credit of the American people that we are benevolent, willing to help others to a better standard of social and moral conduct. This spirit is best exemplified through activities of our numerous organizations, especially through our churches. Churches place great emphasis on missionary activities, the greater emphasis seeming to be on the foreign missionary phase.

It is commendable that churches, regardless of their creeds, have wrought mighty and wondrous things in lands where the population knows not God—among peoples who know not the higher standards of living.

While it is true that if we confined our missionary efforts to home lands until all parts of our own nation were brought within the light of better things, and all communities given an introduction to Christ, millions in darkened parts of the world would never know the light, the love and the liberty of the gospel as taught by the Master and His disciples.

Yet, when we know, read of and see large communities almost within the shadow of our temples of worship and education living in the most primitive ways, it is sufficient to cause us to ponder and make diligent inquiry if we have given sufficient thought to home fields that are "ripe unto harvest."

When we behold communities shut off from other localities because of geographic conditions and transportation facilities—communities that are virtually isolated from the civilized world—there must come home to all of us that sense of responsibility that we have gone afar off to light a candle of hope when tens of thousands in our own midst grope in literal darkness. There are sections in many of our States, especially the mountainous sections of Virginia, North Carolina, Tennessee and Kentucky, where families eke out an existence and live by social and moral standards comparable to localities in foreign lands where we send missionaries and large sums of money.

Developing a civilized and socialized people has been, and will continue to be for many decades, one of our major problems. Leavening the lump has not been completed within our own borders; and while we should not deprecate the missionary spirit to leaven the lump beyond the briny waters of the deep, we should double our efforts to extend mankind's standards of conduct and living into the remote localities that are within our borders.

MISSIONARY OFFERING.

WEEK ENDING JANUARY 25, 1936.

Sunday Schools.

Mayland, Broadway, Va.	\$ 1.00
New Elam, New Hill, N. C.	5.38
Shallow Ford, Elon College, N. C. .	2.00
Liberty Vance, Henderson, N. C. .	4.79
Berea (Nan.), Driver, Va.	1.60
Hines Chapel, McLeansville, N. C. .	3.00
Mt. Bethel, Stokesdale, N. C.	.90
	18.67

Previously acknowledged\$ 9,433.86

Total since Sept. 1, 1935\$ 9,452.53

J. O. ATKINSON, Secy.

QUARTERLY REPORT.

Following is a report of the Eastern Virginia Woman's Missionary Conference for quarter ending December 30, 1935:

Women's Societies.

Antioch	6.25
Berea, Nansemond	5.00
Berea, Norfolk	29.42
Bethlehem	82.00
Christian Temple	100.00
Cypress Chapel	
Damascus	9.00
Dendron	17.00
Elm Avenue	10.00
First Norfolk	
First Portsmouth	11.00
First Richmond	9.00
Franklin	50.00
Holland	33.00
Holy Neck	33.00
Hopewell	.50
Isle of Wight	
Liberty Springs	35.75
Mt. Carmel	15.00
Newport News	38.00
Oakland	15.00
Ocean View	
Rosemont	34.31
Suffolk	160.00
South Norfolk	
Wakefield	14.00
Waverly	12.50
Windsor	6.35

723.58

Young People's Societies.

Barrett's	
Bethlehem	25.00
Burton's Grove	
Christian Temple	
Cypress Chapel	
Dendron	9.06
First Norfolk	
First Portsmouth	10.00
Franklin	18.75
Holland	5.00
Holy Neck	20.00
Ivor	
Liberty Spring	15.00
Mt. Carmel	7.60
New Lebanon	6.74
Newport News	3.00
Oakland	
Ocean View	
Rosemont	5.20
Suffolk	6.70
South Norfolk	
Spring Hill	
Waverly	
Windsor	9.00

141.05

Juniors.

Berea Nansemond	
Bethlehem	4.50
Burton's Grove	
Christian Temple	11.00
Cypress Chapel	
First Norfolk	
First Portsmouth	5.00
Franklin	7.50
Holland	
Holy Neck	15.00
Liberty Spring	6.25
Mt. Carmel	3.58
Newport News	2.00
Oakland	1.00
Rosemont	4.00
Suffolk	14.00
Spring Hill	
Waverly	
Windsor	4.34

78.17

Cradle Roll.

Oakland	37
Summary.	
Women	723.58
Young People	141.05
Juniors	78.17
Cradle Roll	37
Conference Offering	29.08
\$ 972.25	

Respectfully submitted,
MRS. J. M. RABY, *Treas.*

DOSHISHA CELEBRATES.

By MISS D. P. CUSHING, *News Editor.*

On October 29th, Doshisha University, Kyoto, Japan, founded in 1875 by Joseph Hardy Neesima, in cooperation with the missionaries of the American Board of Commissioners for Foreign Missions, celebrated its 60th anniversary and received many other congratulatory messages a letter from Dr. Rockwell H. Potter of Hartford, Conn., President of the American Board and Dean of Hartford Theological Seminary.

Addressing his communication to President Hachiro Yuasa, Dr. Potter said:

"The Prudential Committee of the American Board has learned with profound thanksgiving of the forthcoming anniversary of the Doshisha. The fulfilment of this cycle of sixty years of service of an institution set for the enlightenment, enrichment and guidance of the leadership of a nation is a matter for congratulation and gratitude and a source of inspiration in any land, among any people. In this observance of your anniversary, the American Board joins with especial joy and confidence.

"In the beginnings and throughout its development the work of the Doshisha has been closely knit to the central purpose of the Board. Devoted and gifted missionaries of the Board have shared with far-sighted men and women of your own people in the problems and tasks of these sixty years from the days when Dr. Jerome D. Davis joined Joseph Hardy Neesima in making appeal to the constituency of the Board at the annual meeting in Rutland in 1874 to the present time. I venture to think that the actual accomplishments of the years have been beyond even the dreams of those men of sixty years ago in the number that have been served directly and indirectly by the institution and in the notable quality of intellectual and moral leadership that has been contributed to the nation's life and the life of the world through the Doshisha.

"The Prudential Committee of the American Board by its action at the last meeting gives me the privilege and the honor of expressing to you the joy of the Board, its staff (its field force and its constituency in the churches of our order, in the great record of spiritual and intellectual accomplishment which you are now recounting and celebrating. We rejoice in what the fathers did. We have confidence in what their sons are doing and are going to do. May the Spirit of Him who said: 'I am the truth,' give success in your work of teaching and research, of Him who said, 'I am the way' guide you in the solution of your problems, of Him who said, 'I am the life' inspire you with faith and hope and love as you enter upon another cycle of still larger and more far-reaching achievement."

The Doshisha is considered one of the outstanding Christian Universities in the Orient and has a total enrollment of nearly 5,000 students in its various departments. It was the first Christian university accredited by the Japanese government. Its position in the educational life of Japan is recognized not only in Christian circles but by secular educators and governmental officials. The Doshisha will remain a great monument of Chris-

tian friendship between America and Japan," said the late Dr. Gintare Gaikubara, former president of the Doshisha.

DR. HERRING COMING TO ELON.

Mrs. Stanley C. Harrell, President of the North Carolina Women's Conference, is much interested in the coming to Elon College on February 17th, of Dr. Hubert C. Herring, Director of the Council for Social Action as well as a life worker in our mission enterprises. Mrs. L. E. Smith of Elon has been instrumental, with Mrs. Harrell, in securing the services of this distinguished churchman. Mrs. Harrell has invited the wives of all the ministers of Durham, N. C., to come to Elon to hear Dr. Herring, and has also written to all the Missionary Societies in our Carolina Conference inviting them and making in connection therewith, an announcement in these lines:

"Dear Friends:

On Monday, February 17, 1936, at 10:30 Dr. Hubert C. Herring will be at Elon College to meet our people of the North Carolina Missionary Conference for a day's study of Mexico. Mrs. L. E. Smith, who has been untiring in her efforts to secure just the right person for this day, says: 'Dr. Albert Palmer, (who was with us last year), especially commends him, adding, "He knows more about Latin America than any other man in the United States." Dr. Herring is Director of the Council for Social Action and a life worker in our mission enterprises.

It is earnestly hoped that every church in our field will be represented. Every person takes just enough lunch for him or her self. The Elon ladies very kindly provide hot drinks. This arrangement permits us to invite any of our interested friends to accompany us. We hope that every Society president brings a delegation from her church and invites some friend from a neighbor church.

May I also announce the dates and places for the Spring Rallies?

March 31st—Guilford—Hines' Chapel.

April 1st—Alamance—Burlington.

April 2nd—Randolph—Pleasant Ridge,

Ramseur

April 3rd—Chatham—Lee—Moore—(Open)

April 7th—Wake—Durham—Pleasant Union

April 8th—Halifax—Hebron.

April 9th—Vance—Warren—Henderson.

Our National and State Mission Offices have very graciously provided as a speaker for these meetings, Miss Olive Green, one of the finest missionaries of the American Board and whose work has been in our Girls' School in Smyrna, Turkey. Let us begin now to make our Rallies the best we have ever had.

Hoping to see you at Elon, February 17th, and praying God's blessings upon our work, I am,

Very Sincerely yours,

MRS. STANLEY C. HARRELL,
President.

Durham, N. C.

STEWARDSHIP.

Resolutions passed by the United Stewardship Council, Washington, D. C., December 6, 1935.

RESOLVED: In view of the prevalence of methods of raising money for Christian church purposes, methods which are doubtful and even pagan and substitutes for giving as worship, we urge a study and a facing of the whole range of Christian and individual giving, that which has no expectation of return in kind, the Christian and scriptural method of financing the work of the churches at

home and abroad. We urge all churches of the Lord Jesus Christ, in all their financing plans and methods to use only worship-giving and not to depend upon fairs, card parties, sales or lotteries of any description as methods of raising church finances.

RESOLVED: It is a matter of Christian principle as well as common sense that no individual can receive something worth while for nothing without a crucial damage to character, both moral and spiritual. We, therefore, draw attention to the danger in any "get-something-for-nothing" schemes or proposals which lend themselves to political or economic manipulation. The churches need to become aware of their function to develop fellowship tasks, such as the care of the aged, the needy and those temporarily embarrassed who are victims of an unchristian order or condition. It is our duty to emphasize the fact that to receive or expect to receive money without a proper self-investment in labor is to endanger the nation, the church and the individual.

RESOLVED: We urge on the churches the teaching of the enduring values of thrift, in times of prosperity as well as in times of adversity in order that resources may always be available for times of stress. This involves, in our judgment, a proper recognition and acknowledgment of God's ownership and our trusteeship of possessions, calling for the budgeting of each individual's resources, the separation of a first portion for God's purposes and work, and the use of the remainder for the maintenance of a wisely ordered life and the protection of the future.

W. H. DENISON, *Secretary.*

Dayton, O.

CARROLL COUNTY.

The extremely cold weather was not cold enough to keep our mountain people from attending the Christmas programs. They came one and all.

To those SUN readers who were generous in spreading Christmas cheer through the mountains, we speak the sentiment here when we say our people sincerely appreciate each remembrance you sent at Christmas time.

Our Burlington and Raleigh churches were especially generous in their contributions.

Also our A. & P. Co. was generous in their contribution of 120 pounds of candy. Many others were kind to us.

Our people were made happy. May the Master make each of you happy this good year, 1936.

REV. AND MRS. R. T. GRISSOM.

FIRST PLEDGE.

The first pledge made to Elon College after it was definitely decided to launch the campaign to clear the college of its debts was made at Henderson, North Carolina, immediately on adjournment of the mass meeting held in the First Christian Church of Henderson last Thursday. Doctor W. H. Boone, President of the Board of Trustees, called the trustees together and stated that one friend present had said to him that the expense of the campaign should be underwritten immediately and that he would give \$1,000 in cash immediately. Doctor Boone further stated that this friend was a member of the Elon College faculty and was none other than Dr. W. C. Wicker, Head of the Mathematics Department. This added further to the enthusiasm and optimism of the meeting. Dr. Wicker is to be commended and congratulated. There are others who can give more than this, and others who are not able to give as much, but I am sure that we all together will be willing to do all we can for the safety and security of our college.

L. E. SMITH.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

THE CHURCH AND EDUCATION.

The ancient Jews believed in education. Jesus set his approval on this ideal and was known as the Great Teacher. When He commissioned His disciples He told them that part of their work would be to teach.

The Christian Church as we know it was born on the day of Pentecost when the disciples began to teach that which the Master had taught them. Down through the centuries the Church has kept alive the ideal of education.

It is true that sections of the Church have opposed certain types of information, but even through the Dark Ages the Church kept alive the desire for learning and ran its own schools.

Today the Church carries on a program of education in the local community. The school is part of that program. Young people's organizations, missionary societies, and the worship services are also included. Conversations among church folks concerning the Church and the things they believe is one of the finest ways of educating the community.

Churches have also found that it is important to aid in public education and to conduct their own colleges. At the present time there is a rapidly growing movement to put religious education in the public schools. Virginia has accomplished much within the last two years. And other states are doing similar work.

ELON COLLEGE.

When Elon College began turning out graduates the Christian denomination was a hundred years old. During the hundred years there had developed 159 churches with 79 pastors who received as salary \$14,796. The churches gave \$2,585 for benevolences and had church property worth \$162,180. There were 14,793 church members and 7,716 Sunday school members.

Thirty-five years later the Christian Church in the South had increased the number of churches 43%, the number of pastors 40%, and pastor's salaries had increased 607%. Gifts to benevolences had increased \$68,258 or a percentage of 2640%. Church property had increased \$2,115,220 or a gain of 1303%. Membership in the churches had made 117% gain, and Sunday school membership had increased 202% with a total enrollment of 32,117 church members and 23,308 Sunday school members.

So far as I know the reason for this increased growth was mainly Elon College. In my opinion this indicates that Elon is worth more to the Church than it has cost and will continue to be so. For this reason I believe it is important for the churches of the Southern Convention to contribute largely to the College in the time that the College needs it greatly—now!

KAGAWA.

It was my privilege to hear Kagawa speak in Richmond recently. About 9,000 other people heard him also. Many of us were disappointed concerning his oratory but no one seemed to be disappointed concerning the eloquence of the life of the man.

Any man who will give away his fortune and live among the outcasts, who can start and carry on forty-one institutions as a leader of people who live in the slums, and who can pay the salaries of

two hundred workers I say any man who can do that deserves a hearing and will get it.

Kagawa believes in the fundamental principles taught and lived by Jesus and is endeavoring to get them in operation in world affairs. The Kingdom of God movement in Japan is simply a part of the world-wide program to put Christ in business and all phases of life.

Young people like to hear him because he himself is comparatively young and is doing what every worthwhile person would like to do.

DEVELOPING A CHRISTIAN TYPE OF EDUCATION.

This discussion at the Florida Holiday Conference, was led by Carl Ekblad of Piedmont College, Demorest, Georgia, and reported by Alfred Dofflemeyer of Elkton, Va., and Dorothy Truitt of Greensboro, N. C.

I. Force severely condemned as method of settling disputes.

A. Recommend Christ's way of dealing with aggressors.

1. Always interposing to help in some way.
2. Occasionally by force, as in the temple.

B. "Tie enemy's hands" and not kill. This will bring to realization of wrong, as in case of sanctions against Italy.

II. Steps in developing this type of patriotism.

A. As a group (1) interchange students of different nations, (2) improve local conditions (a) in politics, (b) in racial distinctions, and cultivate higher moral standards.

B. As individuals (1) use Christian judgment in voting, (2) endorse and practice Christian activities, and (3) observe a strict policy of honesty.

III. Final Conclusions.

A. Retaliating wrong with force is not the Christian way of achieving our goal.

B. By improving local conditions, it eventually follows that national and international conditions will improve.

PROVIDING A CONSTRUCTIVE USE OF LEISURE TIME.

Discussion led by Miss Pattie Lee Coghill of Jacksonville, Florida, and reported by Eugenia Tuttle of St. Petersburg, Florida.

I. Every person should have leisure time. Lack of it may be due to trying to do too big a job, improper budgeting of time, work assuming too important a place.

II. Leisure time activities should contrast with regular work, have balance between indoor and outdoor activities, have balance between physical and mental activities.

III. Suggested leisure time activities include visiting, movies, handwork, social service, reading, correspondence, games, special study (art), travel, music, radio, meditation, resting, lectures, attending conferences, outdoor activities (hiking, fishing, swimming, tennis, horseback riding, auto-mobiling, etc.).

IV. Responsibility of church and leisure time—help young people develop proper attitude regarding it, provide constructive activities.

STONING THE PROPHETS.

CHRISTIAN ENDEAVOR TOPIC FOR FEB. 9, 1936.

Scripture: Matt. 23:29-30.

Daily Bible Readings.

Mon.—The first martyr. Gen. 4:1-8.

Tues.—True till death. II Chron. 24:17-21.

Wed.—Hunted and persecuted. I Kings 19:1-3.

Thurs.—First Christian martyr. Acts 6:9-15.

Fri.—What to expect. John 16:1-4.

Sat.—Victory of the victims. Rev. 7:9-17.

The word "stone" in today's topic is used as a symbol of opposition and persecution in their various forms. In the Old Testament we read where people were literally stoned to death for certain crimes which they committed. This method of punishment continued through the early part of the Christian centuries. Saul was one of those who consented to the stoning of Stephen.

The Old Testament method of showing disapproval or satisfying hatred by literally stoning to death has gone out of date with the passing of the years. But it is human nature for one to resist changes, or resent criticism, or to have their way of living pointed out as wrong; so while the rocks are not actually thrown, still the pages of history are stained with the blood of the prophets of today—blood that is shed by those whom the prophets attempted to save from their own self-destruction. We have prophets in the church of today. Our pastors are prophets. All good ministers of the Gospel have the welfare of their group at heart and they try to analyze their lives and base their sermons on subjects that meet the needs of their particular group, they try to make them realize that they should change certain ways which they have—should try to live in a more Christlike way. Then, too, we have our consecrated Sunday School teachers and other leaders who try to help us live more after the pattern of the Man of Galilee. And though these prophets are striving to help us, and praying for us; and even though we know they are right, still we go on in our same old way—thereby, through indifference, stoning those who want to help us.

Let us consider the missionaries on the foreign field. They serve as prophets. Still it is not unusual to read in the paper where one has been killed by bandits or savages. Very often our missionaries on the home and foreign field die from overwork—thus signifying the need on the field is great, and we have not been generous enough with our support to give them proper assistance. We are indifferent to their need, not realizing that these missionaries were stoned to death because of their faith in the teaching of Jesus Christ.

Jesus of Nazareth was the greatest prophet of all centuries. In what ways is He being "stoned" today?

MRS. W. B. W.

According to the records compiled in the Department of Records and Research of the Tuskegee Institute, there were twenty persons lynched in 1935. This is five more than the number fifteen for 1934; eight less than the number twenty-eight for 1933, and twelve more than the number eight for 1932. Thirteen of the persons lynched were in the hands of the law; five were taken from jails, six from officers of the law outside of jails, and two were shot to death in a jail.

There were fifty-three instances in which officers of the law prevented lynchings. Nine of these were in Northern and Western states and forty-four in Southern states. Of the twenty persons lynched, two were white and eighteen were Negro. —N. Y. Times, Jan. 1, 1936.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS ENLISTS HELPERS.

LESSON V.—FEBRUARY 2, 1936.

GOLDEN TEXT: "They left all, and followed Him."—Luke 5:11.

PRINTED TEXT: Luke 5:1-11, 27, 28.

The title of this lesson is suggestive—Jesus Enlists Helpers. In the great enterprise which He called the kingdom of God or the kingdom of heaven he put a premium upon human cooperation. Men, ordinary men, were to be workers together with God. God was to work through them and they were to work with God. It makes us workers together with God. I say it reverently, God depends upon men to help him bring in the Kingdom of God. There are some things that God cannot do unless He can find men through whom He can do them. Unless men think and pray and work and give, God cannot accomplish His purpose. This is at once one of the most inspiring and the most sobering truths in the Scriptures. What are you doing to help God to bring in His Kingdom? Can He depend upon you to do your part in this great cooperative enterprise? Do you think of yourself as a worker together, as a partner with God?

Eager to Hear the Word of God.

"The people pressed upon him to hear the word of God." These words come with somewhat strange sound to modern church goers. There is not much evidence in the average community of a great eagerness on the part of people to crowd into the churches to hear the word of God. Indeed the average minister is hard pressed to get people to come to the services of worship, especially the evening service. One wonders why. Is it because the people have itching ears, eager to hear only the unusual, lovers of pleasure more than lovers of God, surfeited with material things, with minds and hearts dulled by the things of this world? Or is it because ministers do not "preach the word," because the pulpit has lost that vitality and that sense of reality in its message? Or do both factors enter into the situation?

Teaching the People.

"And He sat down and taught the people out of the ship." Quite informal to say the least—a ship for his pulpit, and seated at that. But the common people heard Him gladly. He talked in terms that they could understand, there was a note of freshness and authority in His teaching, they knew that He had a genuine concern for them, He put religion in terms of practical things. We call Him Master or Teacher, and we do well, for so He was.

Launching Into the Deep.

"Launch out into the deep." It was a practical suggestion for the fishermen. They had been fishing too close to the shore. They had not caught anything because they had not been fishing in the right place. Jesus evidently knew something about fishing, and He suggested that the disciples go out into deep water where they might expect to catch some fish.

There is a practical suggestion for the church too. Too often and too long the church has been piddling around in shallow waters, devoting its time and energy to trivial things, while all the time it should have been launching out into the deep. It has been spending so much of its energy to discussing theological matters of little importance, to emphasizing a negative life, to spending so much money on equipment and so much energy on programs, and to putting so much emphasis

upon getting people ready for the next world, while all the time there were weightier matters—the great economic and social and industrial areas of life, vital programs of evangelism, cooperative effort, the outlawry of war, and so on. Alas that so many of us spend so much time and energy, even in religious things, on things that do not matter much.

Our Judgment, and the Word of Jesus.

"Master, we have toiled all night and have taken nothing; nevertheless at thy word we will let down the net." God's ways are not our ways. His thoughts are above our thoughts. When we stop doing what we want to do, and what we think is the best way, and sincerely and diligently try to do what God commands, we get somewhere. The trouble with so many of us is that we are trying to do something for God instead of allowing God to do something with us. And there is a vital difference here. If we obey Christ's commands we shall find that He knows best.

"I Am A Sinful Man, O Lord."

Like many another man, when he got into a tight place, Peter turned to Jesus. When the boat began to sink he said, "Depart from me, for I am a sinful man, O Lord." But his words have a deeper significance than that. Our vaunted self-righteousness fails us when we stand beside Jesus. Our sinful nature stands out against His matchless purity. The modern man needs a sense of sin. Indeed the sense of sin seems to have been lost from modern life to a great and to a serious degree. It is a difficult thing to get the average man to say in all sincerity and in deep contrition, "I am a sinful man." And thereby many a man misses the experience of the forgiveness of God and the ministry of the grace of the Holy Spirit.

Fishers—Fishers of Men.

"Fear not; from henceforth thou shalt catch men." Jesus exalts everything He touches. They were fishers. They were to become fishers of men. Indeed, Jesus goes further. He says that they shall catch men. They were to devote the skill and energy which they had been devoting to catching fish to catching men. Life was to be lived for higher ends. The material has its place, but it is a means to an end. The ultimate purpose and meaning of life is spiritual.

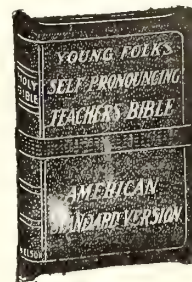
Levi the Publican—Matthew, the Apostle and Writer of One of the Gospels.

The people with Jesus that day saw only the tax collector, a man regarded as a renegade and traitor, one no better than a dog, a man generally mated. But Jesus saw more than that. He saw the man that was to be. He saw that this man, engaged in a wicked and nefarious business had fine possibilities in Him. He was one of the men He needed as His helper in His great mission. "Follow me," He said. And Matthew, for Levi and Matthew were one and the same man, rose up and followed Him. And Matthew became immortal. And he gave to the world one of its immortal books. This man Jesus, how He believes in us!

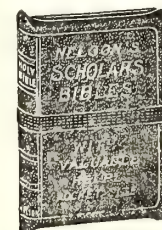
Dr. Alfred Grant Walton said, "A world of conflict is now going on between Christianity and paganism, between a living faith and a philosophy of despair. A clear-cut issue is before the nations of the world: it is God or godlessness! There are some that would let dictators replace deity, force replace faith, and radicalism replace religion. Men cannot live without God. If America yields to this modern apostasy her fate is doomed as surely as that of Ninevah and Tyre. Every Christian minister, every churchman, every loyal citizen must unite to reassert that faith in God on which this country was founded, and which has made our nation great."

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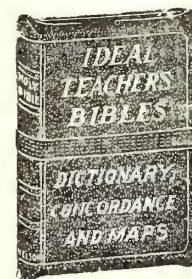
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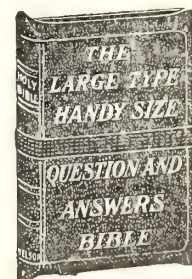
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MONDAY.

"A GLANCE AT GOD'S GOODNESS."

"Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows."—Matt. 10: 29-31.

"Doubt will rise if God hath kept His promise to men," said a great soul. He meant this, that midst the angry and striving world whose visions are limited by selfish motives Jesus Christ was calm and free from care and out of that calm He saw the Providences of God in everything. He saw the Providence of God in a wayside flower, in the feeding of the birds, in the fall of a sparrow, and he knew that He who clothes the grass of the field will much more provide for the needs of the children of men. Because he saw God in these things it calmed Him.

Likewise is God the all-controlling power in the march of events and the progress of time, and if we dwell in Him and He in us we too shall see these things, we shall be calmed, we shall be content like Him, and at last say like Him when He came to die, "Father, into Thy hands I commend my spirit."

Prayer—Our Father, we covet the spirit of Christ to abide in us that we may see things as He did, that we may pattern our lives after Him, and arise at last in glory.—Amen.

TUESDAY.

"THE SUPREME TEST."

"Therefore if thine enemy hunger, feed him; if he thirst, give him drink."—Rom. 12:20.

Jesus, among his first utterances in the Sermon on the Mount, set forth the test of a Christian as being of far-reaching experience (Matt. 5:44) when he said, "Love your enemies."

This principle is given as a part of the "Magna Charter" of the Kingdom, and as such it is fundamental; we can no more set it aside as something we cannot do (and therefore impossible) than we can set aside some other requisite.

To love an enemy is life's hardest lesson, but it is believed that this lesson seems hard to so many people because of an amount of selfishness or egotism which they retain in themselves, because of a false conception of life and because of a misconception of the purpose of life, yea, there are many considerations that make "loving one's enemy" impossible.

Christ would say, "your enemy is your brother, treat him as a brother." This does not mean to have toward him the feeling of warmth and emotion that one has toward a brother, but it does mean to fulfil toward him the plain duties of life without trace of false speech, false dealing, or the cherishment of hate. To love is to comprehend the great good possible to anyone and to bestow upon that one all kindness and good will, at least a charitable disposition. In this, Jesus has not left us without example and it is manifested in the spirit of being same toward all the just and the unjust alike. His life also teaches us that He never addressed himself to man's emotions or feelings, but to man's will, his reason and his common sense.

Therefore when tempted by enemies or things grievous we must consider ourselves children of the Lord, use our common sense and call upon Him for the same spirit that we may be as nearly like Him as possible.

WEDNESDAY.

"GOD'S GREATEST CARE."

"These things write I unto you that ye sin not."—I John 2:1.

"Whosoever abideth in him sinneth not."—I John 3:6.

"Let not sin reign in your mortal body."—Rom. 6:12.

"As he which hath called you is holy, so be ye holy in all manner of conversation."—I Peter 1: 15.

To free him from sin and put God in man's life and keep him from sin was the chief concern of Jesus. But if one must remain free from sin he must not only receive Christ but he must use Him in all his actions. One can possess something and still it be useless to him. One can have property and not enjoy it. One may inherit wealth and never use it. We have long had the facts and certainties of Christ, but have we made use of them?

Let us forget the things that are behind, our resolves, experiences and achievements, and let us go forward in trusting God and his promises. In that trust lies all the liberty that belongs to the children of God.

"A suffering human life entangled lay

Among the tightening coils of its own past;

The gardener came, the fetters fell away,

It unfolded to the sun at last."

—W. B. Allen.

Prayer—Our Father in heaven, as the flower strives to uncoil itself from the binding petals, so struggle we to be lifted up into Thy presence. As a gardener may loosen the bud from the meshes of the stem, so free Thou our souls for Thy use.—Amen.

THURSDAY.

"THE ABUNDANT LIFE."

"Now unto him that is able to do exceedingly abundantly above all that we ask or think, according to the power that worketh in us, unto him be the glory."—Amen.—Eph. 3:20, 21.

God expects his children to love strongly. He would have them respond vigorously to the tremendous truths of faith. Everything about Christianity is large, intense and powerful. The effulgent wonder of life for which Christ died, the love which led Him to the cross, the shame from which He saves His children, the joys to which He lifts them, all are on a vast scale. Therefore, our response should be correspondingly, strong, vigorous and all comprehensive,—thrust forward into an action that induces the greatest harmony.

Our joys in God, our faith in Him, our grief at sin, our struggle for the mastery in achieving goodness, should be commensurate with the Gospel, at least in spirit and endeavor.

Prayer—Our Father, we all are weak and have come short of Thy glory. We thank Thee for the inspiration that comes to us this morning that in Jesus we can be strong. We pray for that strength today that we may be well pleasing in Thy sight.—Amen.

FRIDAY.

"A HIGHER DUTY."

"Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he

were drowned in the midst of the sea."—Matt. 18: 6. Read to the eleventh verse.

To be able to love one's enemy is a high Christian achievement, but here is higher duty yet. This duty is found in the spirit and teachings of Jesus when his heart was stirred to indignation by the social wrongs that men commit. It was when he was moved by such indignation that he uttered the words of our text today. This indignation of our Saviour's found expression also in His denunciation of the "Pharisees and hypocrites who devour widow's houses," and he called them "offspring of vipers."

In the organization of the church, the apostle Paul injected this same higher duty in charging believers that they must not do anything "whereby a brother stumbleth," and that "no man must put a stumbling block in his brother's way." St. John also pronounced blessing upon those in whom "there is no occasion of stumbling."

A true Christian heart is one who believes, prays for and dedicates his every day life in shaping that life after the divine pattern.

Prayer—Our Father, we pray that we may be delivered from all thought of selfish interest and undue personal esteem. We seek to know Thy will for us, and we would devote ourselves as ready children to serve others for Thy sake. In Christ's name we ask it.—Amen.

SATURDAY.

"MAGNIFICENT MURDER."

"Put to death therefore your members which are upon the earth."—Col. 3:1-11.

It is impossible to live for two worlds at once. We cannot serve God and mammon. If we try to ride at the same time the horse of self-seeking and the horse of divine love, we shall fall down between them, for they go different ways.

But we are bound to earth by a hundred thousand ties. How can we live in and for the upper life? Only by cutting with splendid courage the lower bonds. We must murder what Paul calls "the old man," if we would put on what Paul calls "the new man."

Put to death the demons within you! For selfishness and all his brood are demoniac. Make room determinedly for the angels! Worldliness is trying to slaughter you; do you slaughter worldliness.

Prayer—Give us the sword of the Spirit, our Father. Strengthen us for the combat, for it is no easy fray. And grant us the glorious victory for Thy Son's sake.—Amen.

AMOS R. WELLS.

SUNDAY.

"THE NEW COMMANDMENT."

"A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another."—John 13:31-38.

The Decalogue had no such commandment as this; it was indeed a new commandment. Our statute books contain no such law; it is indeed a heavenly and not an earthly law. All the more is it a law to be heeded and obeyed.

But can we love another because we are commanded? Must not love spring from feeling and not from obedience? Yes; and therefore this commandment orders feeling, and takes for granted that we ought to feel we can feel.

We have our Lord's example. Even while we were yet sinners Christ died for us. He loved the unlovely. He loved the hateful. He prayed on the cross for His murderers.

Prayer—What Thou couldst do, we, O Saviour, through Thy Holy Spirit, can do also. Help us to do it, in Thy name and by Thy strength.—Amen.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CHRISTIAN'S REVENGE.

By REV. EVERETT B. LESHER.

Pastor Union Congregational Church, Jacksonville, Florida.

Jesus was no ordinary person! The more one reads and re-reads the gospel narratives, surely the more impressed one must be that he was so genuinely extra-ordinary. His life was the story, not of the common, but of the uncommon, not of action in the comparative degree but of action in the superlative. Jesus was no ordinary person! His life was a miracle!

From the beginning to the end, he was involved in a continuous fight against the forces of evil which sought to destroy the power of good. Personal enemies dogged his footsteps that they might ensnare him. Early in the gospel pages they appear,—evil, sinister, plotting, intent on unjustly offending, perpetually surrounding him as the darkness closes about the ending day. And Jesus taught forgiveness! That is the miracle! He had a word to do, a message to deliver, and if anyone hindered that work or rejected that message or slighted or insulted the messenger, lo, he forgave them. Nobody ever took sin more seriously; nobody ever hated it so for what it did to people, and yet, he taught forgiveness.

Perhaps it was because Peter had become so over-awed by Jesus' magnanimous treatment of his foes that he was prompted to ask, "Lord, how often shall I forgive my brother when he sins against me? Seven times? Ah, that smacked of generosity! It might have been that Peter expected the hearty endorsement of Jesus, for seven times seemed generous indeed. Imagine his surprise, however, when the words came back to this effect: "Peter, to forgive seven times is not truly generous. Even seventy times seven sets narrow limits to the grace of forgiveness. For when one has the disposition to count times of forgiveness, he has no real notion of the forgiving spirit which does not reckon towards a time when repeated forgiveness has exhausted obligation. Why, Peter, the spirit of forgiveness knows no limit; it can never be exhausted."

That Jesus should speak such words, in effect, when surrounded by so many enemies! How extraordinary! But Jesus was no ordinary person. Morning after morning he awoke conscious that someone was lying in wait to trap him in his talk, to thwart his plans, to persuade the populace, if possible, to ridicule and persecute him. One day they succeeded in bringing about his ruin, and he was led away to die. But even then, from his cross, when his foes had done their worst, he cried, "Father forgive them, for they know not what they do." That was the miracle of his life,—that he had taught forgiveness, that he forgave, that he practiced it so marvelously that no poor human wreck was beyond the reach of its benedictions, not even the crucified felon by his side. To avenge repeated offenses with continual forgiveness was an extraordinary thing to do. So unusual, in fact, that it must have seemed incredible to his friends and utterly contradictory to plainest reason. A forgiveness that never exhausts itself, that knows no limit,—what folly, they must have thought.

But the passing of nineteen centuries has vindicated the Master's method of treating one's foes. Today the world reserves its highest praise for those who are magnanimous toward the persons who have wronged them, who treat their offenders

as Jesus treated his or as the heroine in Gertrude Atherton's, "The Mansion," treated her husband after he had betrayed her love and confidence. His soul is filled with bitter remorse as he returns home to confess his disloyalty to her. He realizes his own unworthiness and expects his wife to offer only a piercing rebuke and to order him from her presence. For a moment after he had laid bare his guilty soul, she is hushed in a tearful silence. Then, with a broken heart, she looks into his tragic eyes and says: "I do not see yet how it will be best to do it, but you and I must work this out together."

Under high heaven, there is nothing more beautiful than that,—to go right on loving and blessing and praying for the one who has wronged you, even when hatred and anger cry out for revenge. There is nothing on earth that manifests more of divinity than that spirit of heartfelt pardon which gives up the motive of revenge, however deserving the revenge may be, that foregoes resentment against a person, however rightful resentment may be according to the dictates of human nature, and that finally seeks to restore the delinquent to the old relationship of confidence and joy. When an individual treats his foes in that manner, you can be sure that in his soul he is speaking the language that God speaks.

Now, my friends, surely it is a pity that the language of God should be so foreign to most of us. Generally, I believe, we speak the language of the world which is the language of resentment and of vengeance which is its accompaniment. When we have been wronged, we are prone to unfurl the flag of battle, unleash our tongues and, with heart and soul, lay into that person who offends until we are satisfied that there is no mistaking how perfectly outraged we feel about it. It may be only a bit of gossip or it may be only a mean little dig which Mrs. A had no business to say to Mrs. B. At any rate, we fuss and we fume, give vent to our bad tempers, until we have put Mrs. A in her place, or think we have. Sometimes when we are confronted by trying situations we find ourselves forced into a kind of forgiveness. We say to the culprit, "Yes, I'll forgive you, but I don't want anything more to do with you." Or like the old Scotchman, "who, fearing that he was on his death-bed, sent for an acquaintance with whom he had fallen out years before and made overtures of peace. They shook hands in amity. But as the other left the room, the sick man roused himself to say, 'Remember, if I get over this, the old quarrel stands.'"

But that is no forgiveness! That is something which is forced from without, something of the lips, and that amounts to nothing. True forgiveness is of the heart. It is an inward attitude and change which makes possible a restoration of the wrong-doer to the old basis of trust and confidence. That is not to say that forgiveness takes away from sin its penalty. True forgiveness can never do that! A mother may forgive her child for playing with fire but the burn cannot be taken away. A father may forgive his son's wrong-doing, but the scar will always remain. Nor does forgiveness take away the fact of sin,—the condemned harlot had still committed adultery. Nor does forgiveness take away the memory of sin,—the Prodigal in Jesus' parable will never forget his life in the far country. But forgiveness does one thing. Being of the heart, it looks to the future and seeks to reconcile the wrong-doer to a better life. It gives the assurance that the future

can live down the past. It is "the readiness to start with the offender in a new beginning."

Consider the parable of the Prodigal Son. Forgiveness is there even though it is not mentioned. Day after day the father watched for the return of his young son and when, finally, he caught sight of the boy plodding up the road, a guilty soul, he ran out to meet him. The boy started to talk about the past, but the father's eyes were on the future.

(Continued on page 15.)

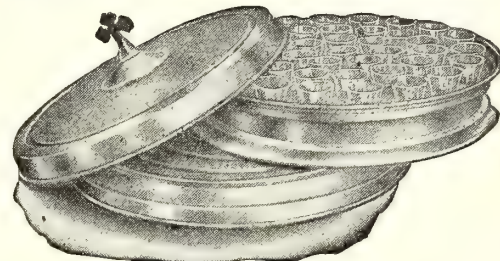
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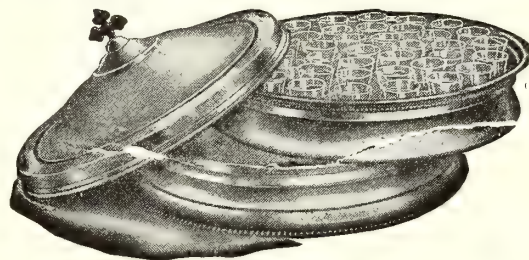
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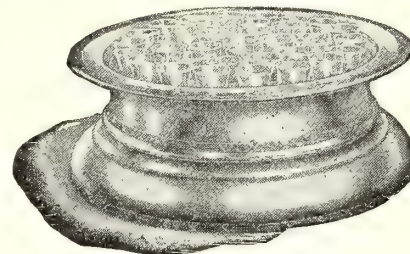
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Some years in the past when we had no bus or truck at the orphanage, our children would often get wet going to and coming from school and consequently would take cold and often have pneumonia or very deep colds. Since we have a bus for the singing class and a milk truck, we now take them to and from school, and keep them out of the rain. We only live a short distance from the school and we can start the bus and truck a little ahead of time and by making several trips it does not take long to convey all the children to the school. We find that since we have adopted this method of transportation we have very few colds and when we find one developing a cold, we run for Vick's Va-tro-nol and break it up before it gets very far. The Vick Chemical Co., made us a donation of Va-tro-nol and Vapo-rub for which we are very grateful.

We have reached and passed our first rung in our financial ladder for this year. Nineteen more to reach. How much help are you going to give to help push up to the top rung?

CHAS. D. JOHNSTON, *Supt.*

THE FOLLOWING ITEMS HAVE BEEN SENT IN SINCE OUR LAST REPORT.

Mrs. Bettie Wells, Williamson, W. Va.: 1 ladies' coat.
The ladies of Cary Christian Church, Cary, N. C.: 1 quilt.
Mrs. E. L. Gray, Waverly, Va.: 24 Octagon coupons, 2 pocketbooks, 2 pairs gloves, 2 pairs shoes, 3 dresses, 2 pairs shorts, 1 boys' suit, 3 pairs pants, 4 boy's shirts, 1 suit pajamas, 3 pairs socks, 1 boy's coat.
New Elam Church: 3 dress length prints, 1 quilt, 1 box pop corn, 1 sweater, 2 dresses, 2 pairs bloomers, 1 gallon preserves.
Mr. E. W. Cather, Winchester, Va.: 5 barrels apples.
Timber Ridge Christian Church: 14 barrels apples.
Mrs. Claude Simpson: 1 smock, 1 coat, 1 suit, 1 dress, 1 apron.
Mrs. Troxler: 2 pints jelly.
Woman's Missionary Society of Wakefield Church: 2 night gowns, 2 slips, 2 prs. underwear, 2 coats, 1 pair pajamas, 5 dresses, 3 collar and cuff sets, 2 hair ribbons, 2 hats, 1 pair gloves.
Miss Nancy Branch, Garner, N. C.: 1 brown crepe dress for Sunday.
Mrs. L. H. Huey, Wedowee, Alabama: 4 dresses, 1 toboggan, 2 pairs shoes, soap wrappers.
Mrs. E. W. Beale, Zuni, Va.: 1 boy's coat.
Ladies Missionary Society, Lanett, Alabama, for Katherine Whitten: 1 coat, 2 dresses, 1 pair shoes, 1 jacket, 4 pairs socks, 2 pairs bloomers, 2 pairs underwear.
Ladies Aid Society, Pleasant Hill Church, Cochran, Ga.: 1 quilt, 10 wash cloths.
Mrs. E. A. Hatch, Jr., Pres., The Carrie Beale Class, Franklin, Va., for Ellena Morgan: 4 dresses, 2 slips, 3 pairs underwear, 3 pairs bloomers, 1 pair gloves, 2 hats, 4 pairs socks, 1 pair shoes, 1 sweater.
Dr. Stanley C. Harrell, Durham Christian Church: 1 lot Christmas gifts for children.
Suffolk Christian Church: 198 towels, 118 washcloths, 52 handkerchiefs, 40 pillowcases, 16 sheets, 16 cakes soap, 12 scarfs, 19 miscellaneous articles.
Franklin Christian Church: Box Christmas gifts for children.
Chapel Hill Christian Church: 2 coats, 5 lbs sugar, 2 sweaters, 1 scarf, 1 hat, 1 waist, 1 dress, 1 pair pajamas, 1 pair pants, 2 little boys' suits, 1 slip, 1 pair socks, 1 pair gloves, 1 pair shoes, 2 bracelets.
Philathea Class Ramseur Christian Church: 16 tubes toothpaste.
Burlington Christian Church: 2 boxes Christmas gifts.
Gifts from Helping Hands Class, Durham Christian Church.

"The Little White Church" of Winchester Christian Church: Box gifts for small children.

First Christian Church, Norfolk: Presents and 50 pounds candy for children.

Waverly Christian Church: 6 cakes soap, 1 box powder, 1 can peas, 1 can pumpkin, 6 pairs hose, 6 handkerchiefs, 2 pairs bootees, 2 dolls, 1 baby cap, 1 baby gown, 1 wash cloth, 2 strings beads, 1 suit pajamas, 1 bed spread, 2 towels.

Palm Street Christian Church, Greensboro, N. C.: 1 cap, 3 handkerchiefs, pr. socks, towel, 2 pieces dress material, piece outing, gown, blouse, 2 pr. bloomers.

45 gallons syrup from Wadley, Ala., and 36 gallons syrup from T. J. Holland, Ambrose church, Ga.

Mrs. Amos Jones, Altamahaw, N. C.: 1 cake.

Mrs. E. W. Pritchette, Altamahaw, N. C.: 1 cake.

Mrs. W. A. Hand, Sr., Tifton, Ga.: 1 quilt.

Winston-Salem Church: 24 cans canned goods, 2 sweaters, 1 skirt, box of toys for children, 2 prs. anklets.

Circle No. 1, Burlington Christian Church: 2 blankets, 1 bedspread.

REPORT FOR JANUARY 30, 1936.

Sunday School Monthly Offerings.

Eastern North Carolina Conference:	
Liberty, Vance	3.00
New Elam	6.23
Western North Carolina Conference:	
Pleasant Ridge	2.94
North Carolina & Virginia Conference:	
Hines Chapel	6.00
Ingram	7.00
Reidsville	5.17
Mt. Bethel	.91
Eastern Virginia Conference:	
First Portsmouth	6.48
Liberty Spring, Dec.	7.00
	13.48

Georgia & Alabama Conference:

Vanceville 1.00

Special Offerings.

Mrs. Dalton, support of children ..	12.50
Elm Ave. Missionary Society	5.00
	17.50
Total for week	\$ 63.23
Amount brought forward	1,030.89
Grand total	\$ 1,094.12

A QUESTION ASKED AND ANSWERED.

(A SUN subscriber sent in the question which we passed on to Dr. Walton, who replies.—Ed.)
"My Dear Dr. Atkinson:

"I understand that one of the readers of THE CHRISTIAN SUN has written asking for an explanation of the passage in my recent book 'This I Can Believe' (Harper Bros.) which you quoted in the issue of January 2, 1936, and which relates to the question of the possibility of 'salvation after death.'

"It is my firm conviction that the love of God as manifested in Christ is eternal, and I cannot conceive of a loving God making heaven possible for us until the time of death, and then withdrawing the opportunity forever. I believe that just as we may turn to Him in this life and by penitence and contrition find deliverance from our sins, so will it be possible in the future life for one to make the great decision then, if it has not been done before. There are many people now living who have not had opportunity fully to understand the significance of the Gospel, but I believe that God will continue to love them here and hereafter until He claims them as his own. In this position I differ from the Universalists only in the belief that man will always have the power of free

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'ta-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Néph'ta-lim, by the way of the sea, beyond Jór-dan, Gál'i-lee of the Gén'tiles;

A. D. 31.
Isa. 9. 1, 2.
Isa. 43. 7.
Luke 2. 32.
Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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choice, and if he determines to follow in the ways of God in this life or in the future it will be because he has himself voluntarily chosen to do so.

"I hope this statement will shed further light upon the question raised by your subscriber.

"Sincerely yours,

"ALFRED GRANT WALTON."

THE SUN'S PULPIT.

(Continued from page 13.)

Immediately he restored his son to the old place of love and confidence in his heart. That was forgiveness, a heartfelt pardon that made restoration possible.

On the other hand, there was the elder brother. He said in effect: "Yes, I'll forgive you but from now on stay away from me and ask no more favors. I'll have you understand that we'll let bygones be bygones, but I want there to be no doubt left in your mind that I'm through with you, through!" That was not forgiveness. It was a declaration of the lips, something forced from without.

Or consider the man whom Douglas Horton refers to in one of his sermons. This man was made to suffer unjustly because of the wrong-doing of a friend. He goes to that friend and says: "Bill, I don't think you did right. You cut me to the quick. You'll never know how I felt it. But I want you to know one thing. I don't hold it against you. Doubtless you have been punished for it in nameless ways, for this is a just world, in its larger aspects. But so far as I am concerned, our friendship is just as green as it ever was. On the ground of it, anything good can grow up. Let's plant some new seeds." That is forgiveness, the readiness to go with the offender into the future where "anything good may grow up."

But, you say, easily said but not so easily done. My friend, if you say that there is hope in your soul, for you to have some conception of what true forgiveness involves. It is difficult,—about the most difficult requirement that has ever been im-

posed on a human being. It is difficult to forgive when you take sin seriously. It is easy to condone sin, to take it lightly and say that it doesn't matter much anyway. But it is hard to forgive when sin is taken seriously. It is said of F. W. Robertson, the English Divine, that he walked down the street in Brighton one day in a perfect fit of anger. It seemed that only a short while before word had come to him that a man was conspiring to violate a fine girl whom he knew. Robertson took sin seriously, he loathed it, and hated it, and it was not easy to forgive. It is hard to forgive when you love people. Jesus loved people, and seeing what the satanic methods of the rulers and pharisees did to those whom he loved,—how the widows were swindled and the little children damned,—it was hard to forgive.

Yes, it cost hours of pain and misery to keep love in the heart when you have been wronged and to incarnate the sacred words, "Father, forgive them, for they know not what they do." And if the culprit himself takes his sin indifferently and refuses to worry about it, then someone else at some time must do the worrying, for the worrying has got to be endured. If you hold love uppermost in your heart, then it is you who must worry over human folly, as Jesus did, as David Copperfield worried over the moral carelessness of Mr. Micawber. Then you will begin to understand the meaning of Calvary as being the price God paid to forgive the sins of an indifferent world,—what "it costs love to be injured and yet go on loving." It was and is not easy even for God to forgive. As Dr. Fosdick has written in his book, "The Secret of Victorious Living": "It cost just what it always costs when men forgive: love putting itself in our place, bearing on its innocence the burden of our guilt. For whether a mother forgives a son or God forgives us, a cross is always at the center of it, and it is not easy."

But, you say, surely you do not mean that it is possible to forgive all things! Why, there are some things that I simply can't and won't forgive!

My friend, listen! A long time ago, a young

man who loved life was murdered. Great nails were driven through his hands and feet, a crown of thorns was pressed mercilessly upon his brow. He was lifted between two thieves as men spat upon his face and ridiculed him. A spear was thrust into his side, and he was left to die. But it was not possible for death to hold him. After a few days he came again to his little band of followers to speak the final word. "Go yet into all the world," he said, "and preach the Gospel."

I can imagine Peter said, "But Lord, do you really mean that we are to go back to Jerusalem and preach the gospel to the very men who murdered you?" "Yes," said Jesus. "Go hunt up that man who spat in my face and tell him he may have a seat in my kingdom yet. Yes, Peter, go find that man who made the cruel crown of thorns and placed it on my brow and tell him I will have a crown ready for him when he comes into my kingdom there will be no thorns in it. Hunt up the man who drove the spear into my side and tell him there is a nearer way to my heart than that. Tell him I forgive him freely."

My friend, you who have been wronged and feel that the wrong is so great that you cannot possibly forgive the wrongdoer, remember that story. If you have been made to suffer unjustly remember that Matchless One who could say even when at the point of death, "Father, forgive them . . ." Ponder that scene, for in it we have a revelation of God. In God's sight no human being is beyond the reach of his forgiveness. He freely forgives. Ah, but at a terrible price! Still, in spite of the cost, he turns away from no one. And because he freely forgives, you, too, must forgive those who have wronged you.

To forgive,—that is the Christian's method of retaliation, that the Christian's revenge. And so long as you continue the practice of forgiving those who offend you, so long shall your own life be a miracle and so long shall the Kingdom of Heaven be built up in your soul, 'till all your life and all life about you will be filled with beauty and glory and joy.

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OBITUARIES

HOWELL.

Mrs. Nancy E. Howell, daughter of Jacob and Emiline Austin and widow of Seth E. Howell, died at her home, R. 3, Franklin, Va., January 18, 1936, aged sixty-eight years.

She leaves three daughters, Mrs. H. G. Gardner, Gates, N. C., Mrs. Frank Goodman, Franklin, and Mrs. Paul J. Fowler, Portsmouth; three sons, Clyde E. and Carroll R. Howell, Franklin and Dewy H. Howell, Suffolk; eleven grandchildren; and three sisters and three brothers, W. J., Hollis C., and Chas. Austin. She also leaves innumerable relatives and friends to mourn.

Mrs. Howell had been a member of Holy Neck Christian Church since early life.

The funeral was conducted by the writer, assisted by Rev. W. H. Corbitt and Dr. John G. Truitt.

She entered into rest after long affliction. May God comfort her loved ones.

N. G. NEWMAN.

WHITTEN.

On November 12th, 1935, our Father in Heaven called from among us our beloved sister, Mrs. Susie L. Whitten.

Her life was spent in the service of the Master and His will was always her desire. To know her was to know the kindness and

love for all humanity. In her presence was always the sunshine of good cheer.

Her memory reflects one dominant echo in our lives: she was "steadfast, immovable, always abounding in the work of the Lord."

Therefore, we, the Ladies Aid Society of the First Christian Church of Portsmouth, Va., have resolved as follows:

First—To remind the bereaved ones that the love of God passeth all understanding, and He alone can heal the wound inflicted by the Angel of Death.

Second—that remembrance of the life of the deceased should be a comfort to the be-

reaved in their assurance that she is safe in the arms of her Saviour, where there is neither sorrow nor suffering.

Third—That her life should be the impetus of better work by this society in striving to do the work she would have done.

Fourth—That a copy of these resolutions shall be sent to the family, one spread on the minutes of the Ladies Aid Society, and one sent to THE CHRISTIAN SUN.

MRS. O. C. HARTUNG,

MRS. M. K. SMITH,

MRS. M. L. PARKER,

Committee.

Elon College

*The following facts commend and invite
you to Elon College*

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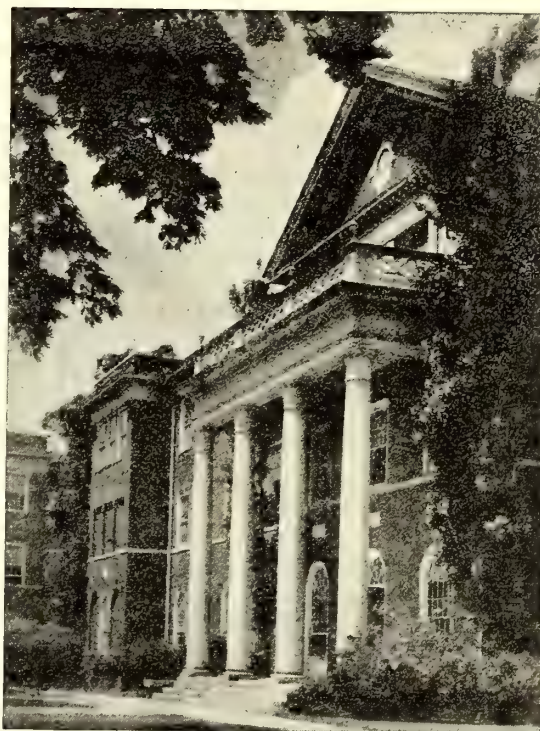
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Socially
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LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, FEBRUARY 6, 1936

NUMBER 6.

THE SUN'S OBSERVATORY

No New Blues Till Now.—

It is interesting to know for more than a century, there has not been found a new blue pigment, that is, until the past year. But only recently there was discovered in England such a pigment that is said to be both light and heat fast, to resist acids and alkalis, to be chemically inert, and to possess a very high brilliance.

The World's Richest Man.—

No, he isn't Henry Ford, nor is he even an American. The man who is reputed to own more than any other of the world's goods is the Nizam of Hyderabad, with a personal fortune estimated at two and one-quarter billions of dollars. The Nizam rules over 14,000,000 Indian subjects, and he recently celebrated his fiftieth birthday. On this occasion he ordered that a thousand oxen and ten thousand sheep be slaughtered, that the poor of his realm might be fed.

Worst Plane Crash.—

What is the worst plane crash on record in this country was that of the giant Douglas monoplane, the *Southerner*, which was wrecked on the route from Memphis, Tennessee, to Little Rock, Arkansas, the last week in January. The only other wreck at all comparable, was that occurring at Santa Monica, California, in 1930. Officials declared that this accident was the first in more than eighteen months, during which the American Airlines had carried more than 240,000 passengers for a total of 186,000,000 passenger miles.

Moslems in America.—

According to a Moslem publication, the *Moslem World*, there are approximately 25,000 Moslems in the United States. Ten thousand of this number are in Detroit, Michigan, while 5,000 of the remainder are to be found in greater New York. Cleveland, Ohio, accounts for 3,000 more and Pittsburgh, Penn., for 2,000. Of the remaining 5,000, 2,000 are said to be in the State of Massachusetts, while the other are more widely scattered. Notwithstanding their great number in several of these cities, Brooklyn is the only place which boasts a Moslem mosque.

Rudyard Kipling.—

The noted writer and poet, Rudyard Kipling, died in Middlesex Hospital, in England, after an emergency operation, on January 18th. He preceded in death King George by two days, and was the same age—70 years. Kipling was born in Bombay, India, December 30, 1865, being the son of John Lockwood Kipling, a professor of architectural sculpture in the British School of art in Bombay. He was sent to England for his education, but returned to India in 1882 and spent seven years in newspaper work. Eight years,

from 1889 and 1897, he spent in the United States, and what was perhaps his greatest work, his "Recessional," was produced during the last year of this period. All of his poems and stories were written in a most vigorous and graphic style that was entirely his own.

"Safety Tips."—

This is the name of a little paper that comes to our desk from time to time through the courtesy of C. J. Strickland—a North Carolina boy, whom many SUN readers know, of Columbus, O. Strickland is giving his time and efforts in trying to make the highways a safer place to ride, and in the present issue he is driving for compulsory automobile inspections such, possibly, as those required in Virginia. He tells us that the question of improper lighting has quite a bearing on accidents: "For instance, in the State of Mississippi, the second most dangerous state in the Union, a check on a main highway disclosed the fact that seventy-six per cent of the automobiles did not have 'all three' lights burning." According to figures given there was one person killed for each 342 passenger automobiles registered. But, "in Pennsylvania we found seven per cent of the cars without lights and one person killed for each 706 cars registered." Mr. Strickland does not guarantee the accuracy of these figures, but they should be near enough correct to make you examine your lights without delay, and see that they are burning brightly. Certainly poor lights are not the only cause of accidents, but with Mr. Strickland, we believe them a major factor.

Methodist Jurisdictional Conferences.—

The Cincinnati *Christian Advocate* recently printed a map showing the proposed jurisdictional conferences of the (proposed) Methodist Church. This map shows five regional conferences: The Northeastern Conference, including New England, south to Virginia and west to Ohio; the Southeastern, of which Virginia and Kentucky are the northernmost states and the Mississippi River the western boundary; the North Central, which takes in Ohio, Indiana, Michigan, Wisconsin, Illinois, Minnesota, Iowa and the Dakotas; the South Central, which includes Missouri, Arkansas, Louisiana, Nebraska, Kansas, Oklahoma, New Mexico and Texas; and the Western, which takes in territory west of the states already given. The largest conference, numerically, is the Southeastern, with 1,922,762 communicants, while the smallest numerically, though the largest in area, has 357,773 communicants. It includes also Alaska and the Hawaiian Islands. Cuba, with 6,292 members, is included in the Southeastern jurisdiction, but Porto Rico, with its 2,436 members, comes under the authority of the Northeast. The membership of the proposed United Church

in the United States and territories is 7,213,837, made up as follows: Methodist Protestant, 191,595; Methodist Episcopal, South, 2,725,954, and Methodist Episcopal, 4,296,288. Their world membership is something over 8,000,000 and they have a constituency of approximately 30,000,000. The Sunday School enrollment of the combined churches is given as 6,437,000.

Dr. John Dorr, Diplomat.—

Jahn Van Nostrand Dorr, Doctor of Science and one-time co-worker with Thomas A. Edison, has more than 1,200 American patents, to say nothing of foreign, bearing his name. These patents cover a variety of machines. There are those for recovering gold from low-grade ores—ores that could not before be profitably worked; sewage-disposal plants, almost wholly-automatic, and so clean and odorless that a banquet might be spread in the plant, yet so efficient that the gases captured can be used to generate light and power; and there are water-claryfying and -purifying plants that help to prevent communicable diseases. Indeed, the largest water-purifying plant in the country, that at Imperial Dam, near Yuma, Arizona, is a monument to his inventive ability. But this is primarily a story of John Dorr, diplomat. Dr. Dorr is a great traveler, too. Even now he is en route to South Africa. But before this he was in Japan, and here's the story as told by *Forbes*: "There this diplomat was invited to roam through the plants of one of Japan's greatest industries. Therein he observed a faithful imitation of one of his own machines, *even to the plug filling a slight imperfection in its cast-iron base*, a thing of utterly no consequence to the working of the machine. When further inspection revealed a whole battery of such machines, all imitated so faithfully as to carry such plugs, he was perturbed to say the least. He was, in fact, indignant. But, being a diplomat and being advised that resentment in a big six-foot body would avail quite as little as resort to law, he caused himself to be invited to a reception given by the head of this great Japanese industry. There quite casually and graciously he stated the case to him, adding that it gave him so much pleasure to see his inventions imitated that he desired to give this great company a license to use these machines, free! The next day, as perhaps he anticipated, he was besought to have tea with the head of this great industry, who bowed from the hips and said that it simply was not seemly for the great Doctor Dorr to provide a license, free, to this great Japanese industry. Therefore, would the great Doctor Dorr accept a check, herewith, of these \$10,000. Reluctantly, *of course*, the great Doctor Dorr also bowed from the hips and submitted that he would!"

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Many will remember that the World's Day of Prayer has been designated for February 28th, the first Friday of Lent. It is hoped that the day will be universally observed.

THE SUN's Editor left recently for Orlando, Florida, where he will spend some time basking in the balmy southern sunlight. We are sure that none envies the good doctor his stay there, but many of us might well wish that we could join him for a few days.

"Custodians of the Pilgrim Spirit" was the subject of what was probably Dr. J. T. Stocking's last article written for publication. It appeared in the February issue of *Advance*. If you have a copy of that paper and have not read the article, we suggest that you do so.

At the meeting held last week in Evanston, Ill., Rev. William T. Scott was selected to succeed Rev. Milo J. Sweet as superintendent of the Georgia Conference. We know that our Winston-Salem church will regret to lose his services but as such they will join with other SUN readers in wishing him Godspeed in this larger work which he undertakes.

The strategy of the liquor interests and their friends today is exceedingly clever. Moderation in its proper sense is intended to apply to virtues, and wholesome pleasures and exercise, not to be grafted onto vices. The use of the word in an effort to create the atmosphere of virtue or harmlessness about one vice or one anti-social act is no more reasonable, consistent, or justifiable, than the application of the term to other vices or other anti-social acts.—*Ernest H. Cherrington.*

Rev. Elisha Bradshaw, Walters, Va., has our regrets and sympathy in the loss by fire, which, in a recent letter, he says: "On December 23rd, I had a fire which burned my office with all the religious books and helps I had. Also all of my business stationery, also desk, typewriter and all office fixtures. If anyone has any books they have used that are good books and not of any service to them, this kindness would be very much appreciated."

We are presenting in THE SUN this week two poems of merit, "Book of Books" and "A Prayer." These poems are by Dr. Alfred Grant Walton, Pastor of Tompkins Ave. Congregational Church, Brooklyn, New York. The editor has just completed reading a book by this distinguished divine titled, "This I Can Believe," and whether one agrees with the belief that Dr. Walton holds to or not is compelled to be moved by his admiration for and veneration of the Bible. We are reviewing Dr. Walton's book in this issue of THE CHRISTIAN SUN.

Elsewhere in the columns of THE SUN we carry a very earnest appeal from J. O. Atkinson, Jr., President of the Elon College Alumni Association, urging all alumni to attend the mid-year meeting of the Alumni Association. This most important session will be held on February 15th at two o'clock at Elon College. Attending alumni will be invited to remain for dinner and afterwards to witness a basketball game between Elon and Atlantic Christian College. Further data can be had by referring to the "Elon Alumni Column" in this issue.

THE 1936 FELLOWSHIP OF PRAYER.

For eighteen years the Protestant churches of America have been using the Fellowship of Prayer during the Lenten period. Last year over 750,000 copies of this valuable devotional booklet were used throughout America.

The author this year is Raymond C. Brooks, of Pomona College, Claremont, California. The theme is, "Building a Christian World." The series of daily devotions begins on February 26th, the first day of Lent and continues until Easter Sunday, April 12th.

Orders may be sent to the Department of Evangelism, Federal Council of Churches of Christ in America, 105 East 22nd Street, New York, N. Y. Price 3c per copy; \$2.00 per 100.

A PASTORAL PRAYER.

Eternal Spirit, high over all, yet in all and through all, graciously look upon us as a family now seeking to realize Thy presence. Because all things are Thine, the blessing of this holy day must come from Thee. In the hush of our silent waiting, grant to us the bread of life that cometh down from Heaven.

May the piercing power of Thy unspeakable grace enter into this world to still the noisome tumults and the arrogance of those who know not God. May the light of its purity shine upon every false idol enshrined in the human heart, putting them to shame. May it cleanse the mind of every oppression, giving faith to the faithless, hope to the hopeless, strength to the weak and comfort to the sorrowful.

Father of all, in whom rests the destinies of men, increase the number of those who are pure in heart. Entrust Thy Word to the lips of faithful men and women that a knowledge of Thee may spread to the uttermost parts of the earth. Graciously watch over Thy messengers who face the unknown perils of strange lands that they might keep and increase the light of Thy Word. Prosper their endeavors with a demonstration of Thy loving Spirit as Thou didst in the upper room so long ago. So may Thy Kingdom come on earth as it is in heaven.

As we would pray for our absent friends, so would we pray for one another. Bless the old and the young. Draw near to those who are full of care, and may the benediction of Thy love be the portion of all those whose days are troubled and uncertain. Look with favor upon all our successes, and grant that every failure may teach us of our faults and weaknesses. Through this new week which we are privileged to enter, we pray that Thou wilt go with the children to their school, with the men to their business, and may those who work at home feel themselves in Thy ever-available Presence. Humbly we ask these things in the name of Jesus Christ. Amen.

EVERETT B. LESHER.

DR. JAY T. STOCKING DIES.

The whole church laments the sudden and untimely passing of the Moderator of our General Council of Congregational-Christian Churches. Of his death the New York Times of January 28, 1936, says:

"Dr. Jay Thomas Stocking, moderator of the National General Council of Congregational and Christian Churches, died today of pneumonia. He was 65 years old.

"Dr. Stocking had been president of the board of trustees of the Congregational Conference of

Missouri, trustee of the Congregational Annuity Fund and trustee of Drury and Oberlin Colleges and Iberia Academy. He also had been a member of the executive commission of the Federation of Churches, chairman of the Congregational Commission of Missions, member of the Board of Ministerial Relief, member of the Commission on International Justice and Good-Will of the Federal Council of Churches and director of the American Peace Society.

"Surviving are his widow and four daughters, Mrs. James P. Wilson of St. Louis, Mrs. Philip Bishop of London and Josephine and Alice Porter Stocking of this city.

Long a Leader in Church.

"Long an important figure in Congregational Church circles, Dr. Stocking was elected national moderator of the General Council of Congregational and Christians of the United States on June 26, 1934, at Oberlin, Ohio. Before that he had served as chairman of the commission on missions of the council, which has national headquarters at 287 Fourth Avenue.

"Dr. Stocking had been pastor of the First Congregational Church of Newton Centre, Mass., since May 5, 1935, having come there from St. Louis, where he had been pastor of the Pilgrim Congregational Church since 1927.

"Born in Lisbon, N. Y., he was graduated from Amherst College in 1895, in the same class with Calvin Coolidge. He received a Doctor of Divinity degree from the same college in 1913. He taught English at the Lawrenceville (N. J.) School from 1895 to 1898 and then entered Yale Divinity School, receiving his Bachelor of Divinity degree in 1901.

"Ordained the same year, Dr. Stocking served as assistant pastor of the Church of the Redeemer, New Haven, Conn., until 1903. He was married on Oct. 21, 1903, to Grace Cordelia Porter of New Haven.

"He twice prepared the meditations for "The Fellowship of Prayer," a series of daily interdenominational Lenten devotions sponsored by the Federal Council of the Churches of Christ in America and having an annual circulation of more than 5,000,000.

"He was the author of several books on religious subjects, among them, "The Dearest Spot On Earth," "The City that Never Was Reached," "The Golden Goblet," and "The Child in the Congregation."

"It was announced at the council's headquarters here that the funeral would be held tomorrow at Dr. Stocking's church in Newton Centre."

BOOK OF BOOKS.

Thou art a lamp whose flickering light is old,
Yet in the darkened hours of earth's new day
It shines anew, to mark the certain way
To joy and peace and glories still untold.

Thou art a flame, which purifies the gold
Of man's true self, and burns the dross away.
Misshapen by the forms of baser clay,
Tomorrow's life must find thy nobler mould.

Thou art a blazing sun, whose warming light
Still dries the dew of penitential tears,
Gives life to all the world, makes clear to sight
The power of Truth, the love that conquers fears.

O Book of Books, our Lamp, our Flame, our Sun,
Reveal! Refine! Inspire!—till Heaven is won.

—ALFRED GRANT WALTON.

Brooklyn, N. Y.

Goodness thinks no ill where no ill seems.

—Milton.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

NEW NATIONAL WOMEN'S PRESIDENT.

Mrs. Roy L. Rogers of Glen Ellyn, Ill., was elected the new national president and Mrs. Lansing of New Haven, Conn., national vice president of Congregational and Christian church women by the Council of state presidents on Monday.

Mrs. Rogers was newly elected state president for Illinois in October. Formerly she was state chairman for box work. Following her election as national president, she commented upon the enlarging field of the activities of church women.

"This is due," she said, "in part to the fact that religion is no longer looked upon as a narrowly circumscribed area but as a permeating spirit whose influence should prevail throughout all human life, and partly due to the fact that modern women have become accustomed to responsibilities in business, in politics and in all spheres of usefulness."



DR. W. FREDERICK BOHN
Chairman of the Commission on Missions.

The report of the Commission on Missions upon the giving for missionary benevolences during the year 1935 showed a decrease of \$38,829 from 1934, the total being \$1,345,016. While the fifth successive year in which a decrease has been reported, the shrinkage was less than in any of the preceding four years. The total drop in the five years has been from \$3,101,619 in 1930.

The only region making a gain in 1935 was the Mid-West which contributed \$374,552, an increase of \$1,873 over 1934.

The Southeast region contributed \$19,038, a decrease of \$737. The New England region contributed \$644,168, a decrease of \$28,025. The Middle Atlantic region contributed \$181,267, a decrease of \$12,688. The Pacific Slope region contributed \$105,652, a decrease of \$2,196.

REMITTANCES ON SUN SUBSCRIPTIONS.

Below is given a list of those remitting on their subscriptions since last reported. The remittances received during January are as follows:

Mrs. R. H. Adams, 232 Burwell Ave., Henderson, N. C.
Mrs. Mamie F. Alphin, Sunbury, N. C.
Rev. A. W. Andes, Harrisonburg, Va.
Mrs. Jas. G. Anthony, 317 N. Edgeworth, Greensboro, N. C.
Mrs. Alice Apple, 66 Park Blvd., Winston-Salem, N. C.
Rev. J. F. Apple, Elon College, N. C.
B. F. Ayscue, R. 6, Henderson, N. C.

Mrs. R. G. Ayscue, R. 6, Henderson, N. C.
E. B. Bailey, Wakefield, Va.
Mrs. Lula M. Benton, Suffolk, Va.
Miss Georgia Bradley, Mebane, N. C.
Mrs. E. J. Brickhouse, Greenwood Apts., Princess Anne Rd., Norfolk, Va.
Mrs. Harvey Byrd, 1235 21st St., Newport News, Va.
Mrs. Annie Staley Calhoun, 128 N. Saratoga Ave., Suffolk, Va.
Miss Annie Campbell, Roberta, Ga.
J. L. Cash, 420 Mangum St., Durham, N. C.
J. H. Chrisler, Roanoke, Ala.
E. L. Daughtry, R. 4, Franklin, Va.
Mr. J. R. Daughtry, 354 W. 13th St., Norfolk, Va.
Jeff Davis, Ingrams, Va.
T. L. Deavers, R. 4, Harrisonburg, Va.
Miss Vallie Dowdy, 605 Hyde Park Ave., Durham, N. C.
J. C. Ellis, R. 1, Box 248, Portsmouth, Va.
Mrs. J. W. Fonville, Burlington, N. C.
Mrs. D. W. Gilliam, R. 6, Box 258, Reidsville, N. C.
E. W. Graham, R. 3, Burlington, N. C.
W. S. Hand, Wadley, Ala.
Mrs. A. C. Harris, Seagrove, N. C.
Mrs. Nannie L. Hawkins, R. 1, Cedar Grove, N. C.
Mrs. W. J. Hill, Como, N. C.
Mrs. Ben T. Holden, 707 N. Main St., Louisburg, N. C.
A. T. Holland, 512 Washington St., Suffolk, Va.
Mrs. E. T. Holland, Holland, Va.
E. M. Hood, Roanoke, Ala.
A. M. House, Box 462, Franklinton, N. C.
K. B. Johnson, Fuquay Springs, N. C.
Mrs. W. E. Jones, 205 4th Avenue, Franklin, Va.
V. E. Kitchen, Roanoke, Ala.
W. H. Kratzer, Linville, Va.
Mrs. W. V. Leathers, 111 Linden Ave., Suffolk, Va.
E. M. Lilly, La Crosse, Va.
Miss Amy Louderback, Shenandoah, Va.
Mrs. J. D. Luke, 347 N. Main St., Suffolk, Va.
Mrs. A. F. Martin, Troy Rt., Martins Mill, N. C.
Dean J. D. Messick, Elon College, N. C.
Mrs. J. H. McNeil, Nederland, Texas.
Rev. Wilson P. Minton, 1019 18th St., Harrisburg, Pa.
W. F. Morris, Geer, Va.
Mrs. L. E. Morris, Dyke, Va.
C. C. Mulholland, 999 W. Trinity Ave., Durham, N. C.
Dr. N. G. Newman, Holland, Va.
W. P. Perry, 516 McMannen St., Durham, N. C.
Mrs. H. E. Pierce, Franklinton, N. C.
Mrs. Martin Piper, R. 6, Burlington, N. C.
Mrs. Lura Rabey, W. Washington St., Suffolk, Va.
Mrs. A. E. Ramsey, 152 S. Saratoga, Suffolk, Va.
Mrs. E. B. Rascoe, Hall Ave., Burlington, N. C.
J. P. Rowland, Burlington, N. C.
M. B. Sharpe, Waverly, Va.
Mrs. C. A. Shoop, 118 Bank St., Suffolk, Va.
H. V. Simpson, 2304 Spring Garden St., Greensboro, N. C.
Mrs. John S. Sledge, Roanoke, Ala.
Miss Eunice Stephens, Brookfield, Ga.
Mrs. G. L. Stephens, Lanett, Ala.
Mrs. C. H. Stephenson, 1220 Burlington Rd., Atlanta, Ga.
M. M. Strader, R. 3, Walnut Cove, N. C.
Dr. J. T. Stewart, R. 1, Summerfield, N. C.
Dr. A. J. Stratton, 35 W. 23rd St., Jacksonville, Fla.
Dr. Martyn Summerbell, Lakemont, N. Y.
Miss Letta Tate, R. 1, Enfield, N. C.
Mrs. Sarah Tate, R. 1, Harrisonburg, Va.
Mrs. B. M. Thomas, R. 5, Sanford, N. C.
Mrs. R. D. Thompson, South Boston, Va.
Rev. John G. Truitt, Suffolk, Va.
W. J. Tucker, 1438 G. St., S. E., Washington, D. C.
Jesse F. Turner, R. 1, Suffolk, Va.
Mrs. J. E. Turner, Box 205, Smithfield, Va.
Mrs. T. H. Twisdale, Tillery, N. C.
Mrs. R. I. Watkins, Middleburg, N. C.
Mrs. Bettie Wells, Williamson, W. Va.
Col. J. E. West, Suffolk, Va.
Mrs. Ada Williams, 1043 24th St., Newport News, Va.
Rev. R. L. Williamson, Eastham Rt., Charlottesville, Va.
Mrs. Lucy Winn, Henderson, N. C., R. 1.

Since the first of February and up to and including Wednesday, the 5th, the following have remitted:

Mrs. B. W. Ashburn, 1227 Hampton Ave., Newport News, Va.
J. B. Bland, Carrsville, Va.
Rev. Elisha Bradshaw, Walters, Va.
I. T. Byrd, R. 2, Holland, Va.
Rev. B. J. Earp, 1612 Buffalo St., Greensboro, N. C.
Channie E. Harrell, R. 1, Whaleyville, Va.
Miss Mabel I. Higgs, Shenandoah, Va.
P. W. Isley, R. 1, McLeansville, N. C.
Miss Eunice E. May, Box 267, Shenandoah, Va.
Mrs. Walter Powell, 110 Wellons St., Suffolk, Va.
E. F. Smith, R. 1, McLeansville, N. C.
Mrs. Jack Spratley, Dendron, Va.

W. J. Stephenson, 216 Roseneath Rd., Richmond, Va.
Mrs. Jessie Tuttenton, Mebane, N. C.
Mrs. M. A. VanBillard, 401 Idlewild Ave., Tampa, Fla.
J. E. Vincent, 204 Cedar St., Suffolk, Va.

Labels on this week's paper do not show these changes, but they will be shown on labels of next week's SUN, i. e., February 13th. Subscriptions sent in since February 5th, will be shown either the first or second week in March.

We wish to thank each and every one who has remitted, and would greatly appreciate it if others would examine their labels and, if in arrears, send at least something on account.

With best wishes,
J. T. KERNODLE, *Mg. Ed.*

FROM PRIZE RING TO CHRISTIAN SERVICE.

From an orphans' home to prize-fighting fame, then through a saving knowledge of Christ to enrollment as a student at the Moody Bible Institute, is a synopsis of a thrilling story. The lad had lived in back alleys, slept in box cars and vacant buildings, had known starvation and stealing to appease hunger, the clutch of policemen, and finally two years imprisonment.

Some persons might think him "finished" or "washed up" and merely seeking a new occupation when he entered upon the new life. Not so. He was at that time a box-office attraction, sought by many fight promoters. He never disappointed a crowd, but gave them the thrills they were after. Never in his fighting history was he knocked out, though he once continued four rounds with a broken jaw. His background had taught him that the world was cruel, and that his hardest battle was to keep the fickle audience thoroughly entertained.

He was one night at a club where a young man once associated with fight promotion approached him. He knew that the man had gone in for some kind of religion, a "new racket" perhaps. Naturally, he was not much interested in meeting him, but a conversation took place just the same. His soul's salvation was mentioned; he laughed it off and tried to forget it. The fighter remained under conviction for some time and after training at his mountain camp and engaging in another bout, he decided to look up his Christian friend which he did.

One night the two went to a church service. The pastor knew the meaning of salvation and presented a vital message. He seemed to sense the need of the burly fighter, and when he gave the invitation pointed directly at him and said, "Why don't you come?" With deep conviction and penitence he came and gave his heart to Christ.

Sometime later he received a telegram offering him the most outstanding fight of his career. He could meet the foremost man of his division. As a Christian he questioned the offer, so he returned to the pastor who led him to Christ and placed the question before him.

"I need money, and here is a chance to clean up in a big way; what shall I do?"

"Your body is the temple of the Holy Ghost," the minister replied, "and you would not have it knocked around, would you?"

Victoriously, the once proud fighter tore up the telegram and turned to go.

"Just a moment," continued the minister, "why don't you put in some of that fighting spirit serving the Lord and winning souls?"

"How, and where?" came the quick response.

"I know of no better place for training than the Moody Bible Institute."

Out of the glamor of worldly life, newspaper headlines, jostling crowds, gigantic floodlights and easy money, came this new servant of the Lord to enroll as a student at the school in Chicago that D. L. Moody founded.

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EDITORIAL CORRESPONDENCE.

Florida Sanitarium,

Orlando, Fla., Feb. 1, 1936.

This is not a *Sanatorium* to which I come, but a *Sanitarium*. There is a difference with a distinction. A sanatorium is a place, where, because of climate, or some salubrious condition, specific diseases are treated to restore health that is gone, or greatly impaired. A sanitarium is a retreat of a prophylactic type—that is to say, prophetic, prophesying what you will have if you don't stop and face about; change your diet, your habits of haste and worry and nervous waste, and learn to relax, rest, sleep—and let nature get hold on you and bring you back to what you were or should be. So the sunshine-cure, the broad open, long quiet nights of rest and sleep, and above all, a balanced ration is required. In brief, your dietitian is your chief physician with a real doctor to see to it that you take the broad open aplenty, observe hours designated, and eat what your dietitian prescribes. After all, nature is the great restorer, as well as the preserver of health. We defy nature and upset her orderly and wisely ordained procedure. And then nature proceeds to retaliate and require readjustment. And so we go to a sanitarium where folks who are in sympathy with nature, and make a specialty of studying nature's laws and secrets, will advise or persuade you to check up on your wayward, or wasting habits, and let Mother Nature have right-of-way with you until you regain and are restored.

In such a place one meets interesting and quite often unique people. I have been here two full days and have met two, to me, quite interesting

gentlemen. One is three-score and ten years, has lived in Florida all his life—except when in his youth—he went away to college. He is a merchant, lives in a Florida city and has amassed a competence, but has broken his health at last with keeping on at his business when his energy was waning—and tried to whip it back with coffee, politics and alcohol. So here he is, getting his shattered nerves restored and getting a new hold on himself. Now this Floridian tells me some history. He has been in the hardware business over half a century and back in his early days of trade, "powder and shot" were comparatively scarce and high priced. So the native "cracker" only used "ammunition" to kill game and had none to spare to kill snakes or alligators. Then the rattlers heard you coming and would hiss and give you warning at a distance of several yards. Then you let them alone, or killed them with a stick. But with cheap and plentiful ammunition, any and everybody shot rattlesnakes and alligators. Then these humble creatures of dust and water began to learn. Today you are almost on a rattler before he warns you. He did not want to be shot. So, if you are not careful he will find you—far more so than in the old days before man waged a war on him with shot and powder! And the large alligator that used to have his own fresh water—spring or well—at a distance from the stale and stagnated water, is no longer there. Now if you find a large alligator at all, you will find him in, or close by, the deep water of the lake—and Mr. Wise-man's cattle must take chances with the big lake, having by man's wisdom, lost the aid of the good alligator in always having springs or wells of fresh water ready for the thirsty kine. This man declares that nature retaliates and never forgets. So he has abandoned alcohol forever, he says, and will henceforth seek to abide by Dame Nature's kindly and intelligent laws. Nature has much wisdom which she constantly teaches us, if we would only learn—in time.

My other gentleman was born a Jew in Austria and came to this good United States some thirty or more years ago, and now lives in Jersey, with most of his business in N. Y. With the business acumen of his Hebrew background, he observed that we Americans like, want and must have milk and then more milk. Over twenty years ago he went into the dairy and milk business on a limited scale and with precious little capital. He bought some milk, bottled it nicely and sold it. He is doing the same today—buying milk from eight to ten thousand farmers who keep cows and produce milk for market. All this is collected, pasteurized, bottled, sealed and sold mostly to dealers; fifty thousand gallons of it a day, a staff of three hundred or more, employed in collecting and distributing and an office force that collects and books and banks a million and a half dollars a year—and then some. Think of a hundred milk wagons that cost a hundred dollars a week to maintain, a milk business that keeps a veterinarian employed all the time and on good salary to examine all herds from which milk is purchased, maintains a laboratory with its well-paid chemists, that by breakage and "lossage" and misplacement, requires \$15,000 a year to replace milk bottles, that requires for general management and oversight a Cornell graduate in the field of dairy products—and you must admire my Austrian-Jew friend for his skill, business intelligence, and insight into our American desires and needs. The United States is good enough for him, and with a plenty of pure milk the health of her children is safeguarded, and her adults can be nourished without having to resort to all sorts, kinds and conditions of bottled beverages and near beverages. My friend has talked milk to me till I can relish the three bottles of it, half cream, that I find on my diet here each day, with real zest.

It was indeed good to get here out of the snow, ice and shivering atmosphere, to see the roses blooming on the lawn, hear the mocking birds making merry, the cardinals caroling and even the blue-jays jabbering and jumping. A blessed and favored country indeed is this of our United States and if one can't find health and happiness in it one is absolutely hopeless. I am grateful beyond all words to be living in such a land and in such a blessed and good and glorious time.

J. O. A.

"THIS I CAN BELIEVE."

Many of us would like to have something that we can believe. Most of us, one presumes, do have some things that we believe—in a measure, or somehow. But as touching the larger issues of life and religion, just what is it that one of us can say positively, pointedly and definitely, "This I can believe." To be able to say that gets us somewhere, or it at least places us on solid footing that we may go somewhere. In a book of more than 250 pages, Dr. Alfred Grant Walton sets himself to the stupendous task of telling the whole wide world just what it is that he can believe. The SUN's Editor has a notion, after reading this volume, that a great many SUN readers would not be able to believe just as Dr. Walton does. This may be said, however, for the author; his readers will be able when reading this book either to join Dr. Walton in saying, "This I can believe" or in saying to him, "This I cannot believe." In other words our author lets his readers know what he is saying, and thinking, and leaves no doubt as to his own attitude and position. This volume is what it sets out to be, an outline of "essentials of the Christian faith," and there are so many essentials, and so many of us who hold our own beliefs as "essentials," that we could hardly be expected to agree. Think for a moment of an author putting this question to his readers, "What shall we believe about the Bible?" And then the author undertakes to tell what he believes, at any rate, and tells it in such straightforward manner, that one is compelled to admire if not to give assent, to the answer, "Is There a Personal God?" or another, "Is God Three Persons in One?" Or again, "What Is Sin and How Do We Get Rid of It?" These are tremendous and momentous questions, and Dr. Walton faces them squarely and concludes each chapter with answers that are conclusive to him, if not to his readers.

I found this volume, every page of it, readable, straight forward, frank and forceful. There is a vast storehouse of information, in the book, and such information as every one should have, and face, now and then, at least. The finest contribution from our point of view, that our author makes is in his chapter on, "What Shall We Believe About the Bible?" If the average man, college teacher, the professional man, and the minister, will read this chapter carefully there need be no doubt any longer about the inspiration, wisdom, power and the merit of the Book of books. Take this paragraph. "Many college trained men and women have turned from the Bible because it has been presented to them in a way that is completely at variance with their historical and scientific studies. But one can accept every contribution of science and every advanced conception of philosophy and still find in the Bible that wisdom and truth from God which the soul craves in its search for spiritual reality. We may believe in this Book. It is deserving of veneration above all others, and if anyone will take its sublime religious truths and make them a part of his life, he will find his soul moving along that straight and narrow highway that leads to the throne of God." Dr. Walton certainly exalts the Book. Possibly most readers would find less satisfaction

in his chapter on, "What we believe about miracles," than any other. When this chapter is read, one still wonders just what Dr. Walton does believe about miracles, if indeed he leaves a real place for them in his belief. His own faith in miracles seems somewhat overcast and so he concludes this chapter with these words: "Meanwhile, it is not reasonable to believe that God is indifferent toward any of His children simply because they find their faith in miracles overcast by a cloud of uncertainty."

If one wishes to think straight, clearly and concisely on the major topics of religion and life we advise one to secure a copy of Dr. Walton's book. It is published by Harper and Brothers, N. Y., and is very attractive in print and binding. It is a volume worth having and worth reading twice over again—and then some more. We, all of us, need to think more than we do on, "What I Can Believe."

J. O. A.

DOORS TO HEALTH.

The editor seriously doubts if even CHRISTIAN SUN readers, well-informed as they are, have any adequate idea of what our Congregational-Christian churches are doing, particularly here in the South, in the matter of hospitals and the ministry of healing. This is no fault of SUN readers, but is in large measure, the fault of THE SUN's Editor in not laying before his readers from time to time very salient facts which we have very largely fallen heir to in merging our Congregational-Christian churches. The amazing fact is that we of the former Christian churches have contented ourselves with promoting educational institutions, our Orphanage, and in a limited measure, our ministerial relief, missions and publications.

Now, for a moment, let's acquaint ourselves, just a little at any rate, with what we have fallen heir to and what we are unitedly doing.

All right, now as all know, we have built two churches and two schools, three preaching and Sunday school places in Carroll County, Va. But did we all know that, just across the line, in Tennessee, our Congregational fellowship had gone us a long way better in their work in the mountains and have in addition to their church and school at Pleasant Hill, Tennessee, built a Sanatorium, and "Now it is almost impossible to judge which is of more value at Pleasant Hill, the academy, the community church or the Sanatorium. Together they supply the essential elements of a well-rounded rural welfare program.

The Sanatorium is incorporated, owns its own property and is responsible directly to its Board of Trustees. There is no other hospital for miles in the mountainous area around Pleasant Hill.

"Over one hundred mountain boys and girls of high school age live at the Academy and receive medical instruction and medical care through Dr. Wharton and Miss Adshead, head nurse."

Now take another look. Through the years we Christians contented ourselves with sending some missionaries to Puerto Rico who had to confine their efforts to preaching the Gospel, planning churches and Sunday schools. Now get a glimpse of how our former Congregational fellows went us one better.

"Dr. M. A. Schurter, medical missionary, began a clinic on his own is Humacao over twenty years ago. The late Dr. Charles J. Ryder, a Secretary of the American Missionary Association, took keen interest in this and around Dr. Schurter grew the Ryder Memorial Hospital.

Like most missionary hospitals Ryder has had to 'evolute from one doctor and one nurse until today there are four doctors and two nurses from the States; a corps of Puerto Rican dietitian, a

Puerto Rican technician, and a Puerto Rican bookkeeper. The original residence clinic has grown to be a three-wing hospital with fifty beds, the usual equipment and two residences.

From a few thousand dollars the budget has grown to almost forty thousand, with practically half of the money coming from the miserably poor patients. The other half must be provided by The American Missionary Association."

And what shall we say of our own neglect in the matter of caring for the health, in any benevolent manner, of our Negro constituency and population. Let's take a look at what we Congregational-Christians are now doing under the initiative and leadership of those who went on ahead of us. "Flint Goodridge Hospital, founded by the Methodist Board, is the hospital unit of Dillard University in New Orleans. Dillard is successor to Straight College, founded and supported by The American Missionary Association for sixty-six years and the New Orleans University, also a college for Negro youth, founded and supported for almost as long by the Board of Education of the Methodist Episcopal Church.

Dillard University is incorporated and functions under its own charter. Of the seventeen trustees six must always be elected by The American Missionary Association and six by the Methodist Board. A special committee of the trustees is responsible for Flint Goodridge. The hospital staff, including the medical staff, are Negroes. Leading white physicians function in an advisory capacity. Instructional courses are given at the hospital for Negro physicians to the end that in the near future there will be thoroughly qualified specialists as chiefs of staff in each medical department.

The plant, occupying a city block, consists of a hundred-bed hospital, nurses' home and training school and laundry. The hospital has been rated by the American Hospital Association, has entertained national medical conventions, has a progressive social service follow-up program and is in every sense an efficient urban health center."

Or again let's look at another project in the ministry of healing among the Negroes. "Over sixty years ago The American Missionary Association founded Brewer School in Greenwood, S. C. Brewer furnishes the only hospital facilities in a radius of many miles where Negroes may receive proper and efficient service. Soon after the World War the Rev. H. A. Beadle, then principal of Brewer School, began to advocate hospitalization and adequate medical care of the Negroes of Greenwood County.

In response to Mr. Beadle's appeal The American Missionary Association promised \$15,000 toward a \$30,000 hospital, provided \$15,000 was raised by the white and colored citizens of Greenwood. This they did and early in the nineteen twenties Brewer was built. The Association also provided \$7,000 for equipment and for several years was practically the sole support of Brewer Hospital. Gradually fees were increased, town and county aid were secured and the hospital qualified for participation in the income of the Duke Endowment Fund."

And then another for the Negroes. "Talladega and Tougaloo Colleges have well-equipped separate infirmary buildings. Goodnow Hospital at Talladega, Ala., has a resident physician as well as a registered nurse; Sarah A. Dickey Memorial Hospital at Tougaloo, Miss., has only the latter. Home nursing courses taken by all girls help to carry this health program back into the students' homes and the isolated communities from which they come."

Now to the whites and Indians in New Mexico and Nebraska. "Grants, New Mexico, is now the hospital center of the Congregational-Christian medical work in the Mt. Taylor area. Here we

have a nine-room hospital with city water, telephone, railroad, main highway and an interested Anglo group, none of which we had at Cubero, our former location.

Parents come from San Mateo, Seboyeta, and other points sometimes fifty miles distant. Those unable to travel are visited by doctor or nurse, or both. A Tuberculosis Fund administered by the Church Extension Boards Administrative Committee aids worthy cases in Arizona, New Mexico and Texas.

Collbran, Colorado, a little town tucked away on the "Western Slope" of the Rocky Mountains, is many miles from a railroad. Here we have an excellent church plant, consisting of a house of worship, community hall, gymnasium and parsonage; also a small but efficient community hospital in which the church is vitally interested, and which may be regarded as, in practice, a part of the community equipment.

Then in addition to these. Santee Normal Training School for Indians, Santee, Neb., Lincoln Normal School, Marion, Ala., and Blanche Kellogg Institute in Puerto Rico employ registered nurses who are responsible for their health programs.

We are indebted for these facts to our Commission on Missions, who has recently issued an illustrated large eight-page folder entitled "Doors to Health, A Medical Missionary for America." This interesting contribution to our free literature (copy of which may be had by addressing the Missions Secretary, Elon College, N. C.) reveals facts which make us very happy to be a part, even if a very small part, of so great a work in building on earth the Kingdom of our Lord.

J. O. A.

MR. SCOTT TO BE PASTOR-AT-LARGE.

The Board of Directors of the Home Boards of the Congregational-Christian churches, meeting at Evanston last week, elected Rev. William T. Scott of Winston-Salem, N. C., as Pastor-at-Large for the Southeast to succeed Rev. Milo J. Sweet, who retires April 1st. Mr. Scott will assume his duties April 1st. As the Congregational churches in the Carolinas are now members of the Conferences of the Southern Convention, Mr. Scott's special responsibility will be in Georgia and assisting in the work of Florida, and it is expected that in the early summer he will move to Jacksonville, where he will make his headquarters.

It is felt that Mr. Scott is admirably equipped by his background, education and experience for this work. He was born in North Carolina, educated at Elon College and Yale Divinity School, taking some summer courses also at Union Theological Seminary. During his Junior and Senior years at Elon he was student pastor for four rural churches. He was also a leader in many campus activities especially winning three orator's medals and being a college debater. He was ordained to the ministry in 1923 by the North Carolina and Virginia Christian Conference. In 1924-25 he was director of Religious Education for the Christian Temple, Norfolk, Va., where Dr. Leon E. Smith was the pastor. During his years as a theological student he spent three summers in Student Summer Service work in Oklahoma under the Extension Boards. In 1928 he became pastor of Walnut Hills Christian Church, Dayton, Ohio. Later he became pastor at the United Church, Salisbury, North Carolina, which he served while organizing the United Church at Winston-Salem. Since 1932 he has given his full time to the new enterprise which has made marked progress. There is now there a growing church with a fine building-site and an attractive parish house and chapel. Mr. and Mrs. Scott are greatly beloved by the

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The "dish-rag" is commonplace. The name is not elegant. "Dish-cloth" sounds better in conversation and looks better in print. But the name "dish-rag" sticks. It is the best description of this kitchen accessory. It may be "cloth" when it is selected for washing dishes, but it soon becomes "rag" if put into active service. There is nothing poetic in the name or its use. It is prosaic. Poets have overlooked singing its praise and historians have not recorded its deeds of valor. Artists have failed to paint its colors upon canvas, and sculptors have neglected to carve its form in marble. Someone should speak a word of commendation in its behalf.

It stays in its place. This piece of fabric now used as a "dish-rag" has possibly been chosen for a more illustrious use in its former days. The drawing room, the parlor or some other part of the home has been honored in other days by its presence. But it has come to the last mile of the way. And here it will stay until it is discarded for another. Its place is the kitchen. The health and life of the family may depend upon the faithful service of this unsightly piece of goods. It is not a place of great honor. But it is a thing of great importance. Many people never find their place in life. Others are unwilling to stay in their place when they have found it. So many people are dissatisfied with their station and lot in life. Preachers do not like their pastoral charge. It is not large enough. Stay with it and make it larger. Laymen like to move around. They vary their vocations. It pays to stay in your place.

It renders valuable service for others. Human hands, soap and water and a good "dish-rag" make a valuable cleaning quartette in the kitchen. In the average home dishwashing must be done three times every day. It takes almost as much time to wash dishes as to prepare a meal. At any rate, it takes a good deal of time. Pots and pans and silver and china and many other things must be washed. The "dish-rag" is essential to efficiency in this work. Look at the kitchen table when all the plates, cups and saucers, knives and forks and spoons and other things are piled up after the meal is over. They are unsightly. They are unfit for use again in their present state. But the "dish-rag" is plunged into a pan of hot water and soap. It is rubbed and squeezed and away it goes at its task until they are all clean. When this part of the dishwashing is done—the poor old "rag" must be washed and rubbed and hung out to dry. It wears itself out in this dishwashing game. But it hangs between a pile of unclean dishes and a closet filled with bright and shining tableware, while the housekeeper knows its supreme value in her daily task of keeping things clean. For this work it receives nothing—not even a word of praise. It gives itself for other things—and for humanity. That is more than some people do with their talents and life.

It cooperates in the task of keeping things clean for mankind. Cleanliness and service are closely related in human life. Man cannot live his best physical life in the midst of the unclean. Good health is related to clean food. The "dish-rag" does its part in this field. What a pity man cannot be as useful in trying to make the world a better place in which to live. Man needs clean thinking and clean speech to help him grow into the best of moral character. Every man should be a "moral dish-rag" if nothing more, to be used in cleaning up the place where he lives and works. Too many add to the filth of society instead of

trying to clean up the community. They are a poison to other people. They should allow themselves to be used in every clean-up campaign. When the work is well done they will be cleaner for having helped others into a cleaner way of living. After all it is not so bad to be a "dish-rag" is it? Certainly not, if in the hands of the living God, and at the disposal of the Church of the ever-living Christ.

I. W. JOHNSON.

MID-YEAR MEETINGS.

On February 15th at two o'clock the Alumni Association of Elon College is called to meet in mid-year session. By vote of the Association at its annual meeting last commencement the mid-year meeting of the Association was duly and properly authorized, also voted the authority to transact business officially in the interest of the Association. This is an important meeting. Many questions of interest to the alumni and the college will be discussed. There has been an agitation that the alumni have some voice in selecting a limited number of trustees for the college. This matter will probably be discussed and disposed of. Final preparations for alumni day and other commencement features, also the Association's share in the pending campaign to clear Elon College of its debts will be decided. Other matters may claim the Association's attention. It is highly important that all sections of the church and alumni be represented in this meeting. This is an invitation to any and all who are attending the Association meeting to remain for dinner at the college and to attend the basketball game between Elon and Atlantic Christian College. The price of dinner and admission will be only seventy-five cents.

On Tuesday, February 18th, the Board of Trustees will meet in annual session. All members are urged to attend. This is preeminently a business session of the Board. Reports from the President, Business Manager, and the Deans of the college will be received. Committees will be appointed where necessary to report at the annual meeting held in connection with commencement. In addition to these routine items, the question of the intensive campaign to clear the college of its debts will be presented and discussed from every possible angle. Entire cooperation from every member of the Board will be required. To think of Elon College's being out of debt is almost too good to be hopeful of realization. A united effort beginning with the Board reaching the faculty, students, the town of Elon College, the surrounding community, the alumni, the church, and the friends of the college will insure success. We have been hoping for someone else to take care of our financial burden and relieve us of the responsibility too long. This is our institution, our responsibility, and our opportunity. We are able to do what it requires. It only requires willingness and cooperation on the part of every one and the task will be done completely. When we shall have shown a sacrificing interest in our own affairs we may then with confidence hope for the interest of others. The writer feels that the natural constituency will welcome the opportunity to demonstrate its interest and loyalty. I trust that the entire church and alumni will be interested in these mid-year meetings of the alumni and trustees, two organizations vitally interested in the welfare of Elon College and tremendously concerned for its future success.

L. E. SMITH.

USE WHAT YOU HAVE..

By REV. CLARENCE A. VINCENT, D. D.

Every faithful follower of Jesus wishes to be useful. He wants his life to tell in the world. Jesus sent His disciples out to serve. The Spirit of God in one leads him into countless ministries. The "one good deed a day" of the Scouts becomes a habit in the scouts and in all sincere Christians.

But obstacles loom that seem to hinder one from effective service. "I have only one talent," says one, "had I five or even two talents, I could give effective help to others." Moses answered Jehovah that he was not eloquent and therefore was not the one to face Pharaoh. "I haven't an education," says another, but Dwight L. Moody is proof that there is an education that comes from a familiarity with the Scriptures and a passionate love for others. *Use what you have* and your life will be a blessing to others and your deeds will help build the kingdom.

"There are strange ways of serving God;
You sweep a room or turn a sod,
And suddenly to your surprise,
You hear the whirl of seraphim,
And find you're under God's own eyes
And building palaces for Him."

Moses had a rod and in using it to carry out the mission God laid upon him it became a symbol of power. It made Pharaoh tremble before him. Mary broke the ointment upon the feet of Jesus. The Disciples complained at the waste, but Jesus rebuked them and said, "This she hath done shall be spoken of for a memorial of her." The widow had only two mites but she gave her all and the Master declared that she gave more than those that flung larger sums into the treasury.

What We Have.

We have LOVE. "The love of Christ constraineth us." Paul and Drummond were right, "Love is the greatest thing in the world." The second Mrs. Lyman Beecher had a difficult task when she took upon herself the responsibility of rearing the motherless children. Her heart was full of Christian love for them. Note the results: Edward, the scholar; Charles, the educator; Thos., the original pastor; Harriet, the writer of hymns and "Uncle Tom's Cabin," and Henry Ward, the preacher and patriot.

We have PRAYER. It awakens our facilities. It deepens our power. It strengthens and steadies our hands. It breathes courage through us. Ten-nyson had learned that

"More things are wrought by prayer
Than this world dreams of."

But we must trust God when we pray. All true prayers are answered, for all true prayers include "Not my will but thine be done." If we ask amiss, we are willing to accept his denial. We must be patient in praying. Hartley Coleridge, youth though he was, was far-sighted, for he saw that it takes a long time for God to answer our prayers for justice and peace on earth.

"Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.
Whate'er is good to wish, ask that of heaven."

We have HOPE. There is no waste in God's Universe. Even "the blood of the martyrs is the seed of the Church." Probably, all the Disciples, except one, died the death of a martyr, but the love which filled their hearts has entered millions of hearts since, the Kingdom which they preached is now lived by millions and preached in every church and the justice and peace of their hopes are now the hope of preachers and laymen everywhere.

Who trusts in God, in patience works,
No mountain fears, no duty shirks,
But speaks his word and strikes his blow—
Before such faith all mountains go.

WORTHWHILE WAYS OF READING THE BIBLE.

The Bible is, all in all, mankind's greatest treasure. A few men may have crowns, and a few may have fortunes; fewer still can enjoy either. But, everyone may have the Bible, and everyone who will may enjoy it with a great happiness.

But, of course, no one can enjoy it if it stands on the shelf or dusted on the living-room table! *It must be read!* That is not only the first thing to do; it is almost the only essential thing to do. *Read it!*

To be sure, men have read it idly, and suddenly their spirits have been "stabbed broad awake," as they have found it speaking *right straight to them*. But that is no reason for reading it idly. Read it with attention.

Nevertheless, you need not make hard work of reading it. If you come to it as a task, it will likely be a task. Come to it with the spirit of Mary, who sat at Jesus' feet and drank in his words; not in the spirit of Martha, who felt that a piece of work just had to be done. Read as if you were listening to the deep melodies of a great organ, and after a bit you will find your own heart singing a nobler tune. Read it as if you were looking at a great landscape of hills and valleys and plains, of mountains and snow-capped summits, with the great luminous sky over all. Soon you will begin to see the landscape of human life and destiny in truer perspective, and know what hills you must climb, and into what valleys you must descend, before reaching the heights.

Reading for the First Time.

If the Bible is new to you, or if you have read it only casually, there are many places at which to start. Probably the best is the Gospel of St. Luke and the Book of the Acts. Here are the events and the Person that mark the turning point of human history. Throughout all generations since then they have set countless men and women and youth free from fear and shame and sin, and brought them to a radiant and abundant life. To the light from these chapters the rest of the Bible contributes, and in their light it and all life are illumined. Whatever ground you traverse, this will be the peak from which you will get your bearings.

Follow with the other Gospels and some of the shorter letters of St. Paul. Then extend your acquaintance—search out the riches of the Psalms, read the early chapters of Genesis, the story of David, the pithy wisdom of Proverbs, some of the ringing messages of the Prophets, and more of the New Testament. By this time you can find your way about in this library of sixty-six books. But do not try too soon to master the whole of it; in reading the Bible, you are not cramming for an examination, but living with friends.

The Best Open to All.

As you read, imagine as well as you can the scene or the setting. Re-reading will often bring this out. The Bible is a book of life; we best understand it when we enter into the living experiences it records.

Do not be disturbed if there are passages that you do not understand. You live on God's glorious earth, but He doesn't expect you to know every valley of the Himalayas or every port in the seven seas. There is nothing in the Bible essential to life's deepest joys and greatest growth, that is not open to a true and earnest heart. Some to your reading with an open mind and give the Bible its chance to speak to you. It is not simply a record; it is a message.

Ways of Reading.

When you have thus gotten the lay of the land and some insight into what the Bible is about,

you will find different ways of reading rewarding. Here are some among many:

(1) Take one book, or one group of chapters, and read and re-read it scores of times. "By repeated re-readings in the face of our practical problems, a book begins to live in the mind like a magnetic current. To get the benefit of the Bible, one needs not a snapshot, but a time exposure." Creative power comes, not from collecting every new idea, but from being laid hold on by great vital and enduring truths.

(2) Read it, especially the Gospels and from the Psalms and Epistles, for light on personal problems—purpose in life, friendships, anxiety over loved ones, financial perplexities, the guilt of sin, when tempted to do wrong. It can be marvelously helpful.

(3) Read it to find the person most like yourself, and study his experience with God and life. A brilliant woman who became acquainted with Christ only in her mature years, compared her experience with the like experiences of men and women in the New Testament.

(4) Read the Gospels and the Acts, and, as you study each scene, think where you—caring for the things you care for—would have been in that scene, had you lived then.

(5) Read to understand thoroughly a single character—what his motive and his hope, what his ambitions, what battles he lost and won. The Bible holds life before us so that you can see into it.

(6) Take a great word or phrase—"faith," "patience," "grace," "the glory of God"—and trace its meaning through the Bible. Or take some great theme—the creative power of God, what God expects of us, what help God gives us, the meaning of courage, prayer. Perchance prayer, that may seem "unreal" to you now, will become alive.

(7) Read the Bible for light on some one of the problems of the world's life—individual rights and freedom, and law, the duties of nations, the qualities of public leaders, the foundations of peace.

(8) Sometime you will want to read the Bible all the way through—for what it will do to you, not for the sake of having done it. One of the busiest editors of a metropolitan newspaper remarked lately that he was reading it all the way through for the fifth time, a few verses each day. It will enrich your life as it has his.

Some Guideposts.

When is there time to read it? Ay,—there's the rub! Many find an early morning half hour best; others, the quiet of the evening. The most

productive reading requires a definite, regular time. But every day there are intervals which can be seized: on the trolley or train to or from work, in a bit of rest from household chores, waiting for a delayed appointment. A handy copy of a single Gospel or of other separate books, or a small Testament in the purse or pocket, can pack many spare moments with satisfaction.

For not a little of the Bible, commentaries, Bible dictionaries and other "helps" are of value in explaining the background. But do not let them get between you and the Bible. Use them as you would a dictionary. Note also that chapter and verse divisions, which were not part of the original text, sometimes separate what should be united.

Store up the fruits of your reading. A record of it by date and passage, perhaps with comment, will prove worth making. Summarize what you discover. Memorize great passages that help you. Why keep in the storehouse of your mind only the Ten Commandments, the Beatitudes, the 23rd Psalm, learned perhaps when you were only six or eight? Add Job 39, Psalms 19, 24, 46, 91, 103 and 104, I Corinthians 13, the Parables of the Lost Sheep, the Last Judgment, the Good Samaritan and the Prodigal Son, and St. John's Gospel, chapters 14, 18, 19, 20. There are no finer riches for the mind.

Read the Bible surely by yourself; but also seek companionship in reading. In the family, with a friend or a group of friends, in a class, new discoveries will be made that only such reading can bring. The richest experiences of life must be shared.

When you are in sorrow, in anxiety, in fear, go to the Bible. It can bring marvelous help in life's emergencies. But it is daily food for daily needs. So used it will help all the more when emergencies come, and will deepen everyone of life's joys.

For, in God's providence, this is *your* book. Men have labored incessant hours, spent all they had, gone footsore and weary to an exile's rest, died in agony a martyr's death, that you might have it.

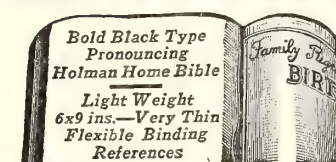
You will understand why when you have made it *your own*.

Read it! Share it!—From Pamphlet published by National Commemoration Committee.

The person who faces temptation with strength and endurance will get the crown of life promised by God when he is approved. The way out of temptation is the way of love. The man who loves God and his neighbor has in that love the secret of effective resistance to temptation. The withstanding of temptation is the key of love.

—Dr. Jason Noble Pierce.

BIBLE FOR OLD FOLKS and the HOME



When the Eyesight Begins to Fail

Extra Large Print with References. Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durable Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

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No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00



MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.



AMONG THE ZULUS.

By MISS D. P. CUSHING, News Editor.

A whiff from the piles of lumber on the shore of Durban Bay in far away South Africa brought poignant memories of childhood in Michigan to Mrs. Eleanor Swanson Reuling of Adams, Natal, South Africa, who writes with a touch of nostalgia. "Durban imports most of its building timber from Norway but I wondered if by chance some of it might not have come from Menominee down the Great Lakes to finally end its journey in far off Africa as I did mine."

"We are surrounded by sugar cane here at the school so there are many snakes. We had two big dogs killed by a puff adder that showed fight. They were dead in five minutes so you don't catch us being disrespectful to puff adders unless we have a gun handy. People do not get killed by snakes here because they watch for a movement in the paths or in trees and shoot them when they come near the house. A worse beast is the monkey who is a cheeky little beggar, and who comes in bands of fifty or more for a raid on the garden. If we happen to be absent when they come there is nothing left in the garden. An old monkey is always on guard in a tall tree."

Mr. Reuling is dean of men at Adams College, Adams, South Africa, a fine school for Zulu young men and finds time with all his other duties to be district Pathfindermaster, (similar to our Boy Scouts here). Mrs. Reuling, in addition to helping him wherever possible keeps in close contact with the folks in the villages and the women come to her often for advice about their babies, their cooking and other problems. She teaches in the Student Christian Association, leads village women's meetings and superintends her own home.

For several years Mrs. Reuling had a little Zulu school girl living with her who helped her about the house. Her name was Florence and she had run away from her uncle several times because if she fell asleep while herding the cattle he would cut her with a knife and rub salt in the wounds.

"She still has many scars on her arms and back," Mrs. Reuling writes. "We took her in and warned the uncle to keep away. Whenever he met her he would threaten her with hanging and other punishments but he never dared to touch her. We put her in school and from the very beginning she showed great diligence. She learned to do many things about the house by easy stages and became unusually efficient.

"At first she thought she was an orphan but about three years ago she heard that her mother was remarried and living on the south coast many miles from her. Very soon after that she heard that the mother was dead. While we were home on furlough, Florence saw her sister for the first time and learned that she had been stolen from her mother when she was two years old. Since the uncle who took her was head of the family according to Zulu custom the mother could do nothing about it and was too poor to visit the child and not able to write."

Right now the advantages which Florence has received together with her training in the Christian faith are being devoted to caring for a sick sister whose husband had left her to go to work in a distant section of the country and who was living with a cruel mother-in-law. The sister was driven away from the home by the mother-in-law.

"So Florence had our permission to go back and stay in her brother-in-law's house until he comes back from work," writes Mrs. Reuling.

"If she is there she can take care of the sick sister, protect the little one who is chased away and altogether be the good Samaritan for the unfortunate household. She feels that when she is there her singing hymns and reading the Bible has a chastening effect on the old lady. I hope she will be able to change her attitude toward the young ones. In the meantime it is a big responsibility for a 17-year-old who regrets losing her opportunity for a schooling."

This in brief is the thumb-nail sketch of only one Zulu child whose life has been made happy and useful through her contact with this American woman. The Bantu people are taking an increasing interest in their church work and not only supporting their own little churches out of pitifully meager incomes but *sending out their own missionaries* to less fortunate districts. Mrs. Reuling points out that they are eager for an education and that this young girl about whom she speaks has taken with her all her textbooks so that she can teach as many of those about her as possible what she herself has learned.

"The Bantu people are absolutely wild about music," Mrs. Reuling adds. "I have been teaching a few boys and girls throughout the years. After they have a grasp of the fundamentals of reading music they get along beautifully. The choirs are a joy. The school has five choirs now that take turns in giving the Sunday music. Mr. Reuling found some fifes very cheap and now the Pathfinders have a fife band."

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 1, 1936.

Sunday Schools.	
Pleasant Hill, Liberty, N. C.	1.37
Wentworth, Raleigh, N. C.	1.20
Pleasant Grove, News Ferry, Va. ...	6.95
Holy Neck, Holland, Va.	5.21
Pleasant Ridge, Ramseur, N. C.	3.96
Monticello, Brown Summit, N. C. .	1.68
Durham, N. C.	5.05
Wakefield, Va.	1.81
Ether, N. C.	1.00
Mt. Bethel, Stokesdale, N. C.	.91
Franklin, Va.	3.00
	32.14
Specials.	
Burlington S. S., Burlington, N. C. .	24.88
Cent-a-Meal Box.	
Franklin Church, Franklin, Va.	18.00
Total for week ending Feb. 1, 1936	\$ 75.02
Previously acknowledged	9,452.53
Total since Sept. 1, 1935	\$ 9,527.55
J. O. ATKINSON, Secretary.	

AN INDIAN EDUCATOR IN AMERICA.

By MISS D. P. CUSHING, News Editor.

Dr. Bhaskarao P. Hivale, Indian educator from Bombay is now in America and speaking extensively in Congregational and Christian Churches.

Dr. Hivale, whose parents and grandparents were Christians, is a graduate of American Mission Schools in the Marathi area and of Wilson College, Bombay University, where he now is a Professor in the Department of Philosophy. He holds his M. A. and Ph. D. from Harvard University, Department of Philosophy and Psychology, and is a graduate of Andover Theological Seminary.

When Dr. Hivale was in America studying at Harvard he supported himself, his wife and family through his lecture work. His great charm of personality and keenness of wit as well as an understanding of his subject makes his platform work highly successful. He thus brings today to the United States information of special interest to American audiences because it is based on his own intimate knowledge of both countries.

Dr. Hivale was for a time Marathi Editor of "Dnyanadoya," the second oldest Anglo-Marathi paper in India. He is now Vice President of All-India Christian Association. This spring he planned and carried through a most successful Bible Institute at Mahabaleshwar and is still at work on a translation of the Bible. Dr. Hivale has great influence not only among the Christian students of Wilson College but among the non-Christian students, leading them along both spiritual and intellectual lines.

Dr. Hivale's thesis was written upon "The Idea of God in Contemporary Occidental Philosophy." Time and time again at Harvard this brilliant Indian was called upon to defend the idea of a personal God to his class mates and professors.

There are some things in life for which we feel continually thankful," said Dr. Hivale. "The knowledge of God given by Jesus has been the greatest of these to me. Since this came to me and my family through the American Congregationalists I have always felt indebted to them. My life could not have had such rich opportunities if I had not come under the influence of missionaries in India and the Christian friends of America." On Dr. Hivale's letterheads appears the famous statement of Abraham Lincoln, "With malice toward none, with charity toward all, with firm faith in the right as God gives us to see right."

In India Dr. Hivale is often spoken of as "an Indian-American" and his affection for this country is sincere and deep. Interviewed by the press he declared that Gandhi, however much people may feel that he is out of the picture, is still the most powerful figure in India, but he is not mixing up much in the political movements.

"Twenty years ago," he says, "India was asleep with her people clinging to the old things. If you suggested to a farmer that he use an American plow, telling him that in this way he could do in half a day what under the old method took two and one-half days his response to the suggestion would be, 'But what would we do with the two days?' Today he would seize the opportunity."

Bus lines are tying the villages together and in every way modern civilization is knitting the scattered groups into one unit. There is a great increase too, says Dr. Hivale in the publication of newspapers in the vernacular. In the hands of the Indian women lies the real destiny of the nation, Dr. Hivale feels. In Wilson College there are 190 women students from the ages of 18 to 21 who, when they graduate, will hold the equivalent of a Harvard B. A. In spite of the general idea that women have occupied a place wholly innocuous in Indian life, Dr. Hivale declares that this is not true. She is of great influence in the family life and if she is conservative and refuses to follow in the new ways she can make it almost impossible for her husband or son to do so.

One of the things coming from America that is not helping India is the flood of questionable movie films and cheap magazines. From these the average Indian gets his idea of the average American and Dr. Hivale finds it necessary to spend a great deal of time in the rather hopeless effort of telling the people that America is not really as pictured on the silver sheet in the cheap magazines and newspapers.

Gratitude is one of the celestial plants that grows only in the soil of meditation.

—Charles E. Jefferson.

A Story for the Children

PICNICKING IN THE SNOW.

"A picnic in the wintertime! I never heard of such a thing!" Marjie Mack opened her eyes wide and looked from one to another of her cousins.

"Oh, we have them often. We carry hot milk or soup in a thermos bottle and take sandwiches and cookies. Hannah made a whole batch for us to take today. Come on Marjie; we'll put on our rubber boots, for the snow may be deep in places."

"Oh, what fun!" cried Marjie, as she ran upstairs to get ready.

Henry carried a basket and Marjie and Lou pulled the hand-sled, "just for fun," said Marjie.

Under the trees in the woods they found the snow marked all over with tiny footmarks.

"Oh! Oh!" cried Marjie, "what made these marks? Was it squirrels?"

"Yes, and rabbits," said Henry. "There goes Admiral. He lives up in that old tree. I've seen his nest. When he comes out we might get a chance to peep in, but he must not catch us at it, or he might be frightened and move away."

"Last winter," said Lou, "a squirrel had his nest in that tree, right in that crotch over our heads."

"Why, I did not know that squirrels built nests like birds," said Margie.

"They do, and they sometimes take possession of an old bird's nest, making it a little bigger to suit themselves," said Lou.

"Let's picnic right here," said Henry. "Then Marjie can watch the Admiral. Maybe he will come over for crumbs; he is quite tame."

So they brushed off a fallen log, spread the shawl they had brought and sat down to watch. They had not been waiting long when two little rabbits scampered over the snow and disappeared among the bushes. Marjie was delighted.

As the children ate they threw crumbs to the birds and counted how many kinds came. There were only five or six, but Lou said she had often counted as many as eight or nine kinds in one afternoon.

Then Admiral came near. Marjie had a cup of soup in her hand and got so excited as he came near her that she almost spilled it.

Henry spoke quietly to her: "Do not make a noise, Marjie. Just stoop down, and he will come to your hand."

Marjie trembled with excitement. The little bright eyes watched her, and he darted so quickly from crumb to crumb. Then she held out a crust and the brave Admiral actually came and took it out of her hand and sat up, nibbling it as if he was one of the picnic party.

"We are quite used to them," said Lou. "Sometimes one runs up on Henry's shoulders when we sit very quietly under the trees in the summer time."

"We must take something home on the sleigh," said Henry. "Let's pretend we are poor wood-gatherers, and take a big bundle of sticks."

The girls agreed. So they ran about picking up sticks until they had a great pile, as much as the sleigh would hold. They had no rope to bind the sticks in place, so they piled them up as high as they could. Before they got well started the pile tumbled over.

"I know what to do," cried Margie. "I'll sit on top of the sticks and keep them in place."

Henry and Lou laughed and helped their cousin onto the pile; then they started off again. Marjie thought she was having the best of it, when over she went into a snowdrift.

They shouted with glee, brushed the snow off, and Lou took a turn. She held on tight and watched carefully, but mischievous Marjie gave a jerk on the rope and back fell Lou, sticks on top of her.

"Oh," said Henry, "you girls don't know how to balance the thing. When you feel it going to one side you must lean to the other side, don't you see?"

"Very well; you ride, Henry, and we will pull," said Marjie with a twinkle in her eye.

Picking up the sticks again, Henry took his place cross-legged on the top of the pile. For a while everything went smoothly.

"You see, that's the way to do it," said vain-glorious Henry, and, with the words, over went the rider into the softest snowdrift they could find. Henry was good-natured about it; he suspected mischief."

Then they did the sensible thing. Henry pulled the sled and the girls walked, one on each side, with a hand on the sticks to steady them.

They left the wood at Widow Train's and ran home delighted.—*Pittsburgh Christian Advocate.*

WHAT DO WE MEAN BY RELIGION?

Every once in a while we hear someone say that the thing which people need is religion, and that if we could get people to embrace the old time religion our problems would all be solved. Now, if we mean by religion the right relationship between man and God, and between man and man, then we agree that religion would solve our problem. But the truth of the matter is that the kind of religion which people have had in the past did not solve all of the problems which the world has had. We hear a great deal about the "good old days of the past," but we sometimes forget that during those "good old days" a great many of the best people owned human slaves, and that not all of these slave owners were as kind as they might have been. Also, in those days, we are told that even the best church members partook of strong drink and did things which we think they ought not to have done. But the gospel of Christ was not at fault. The development of a perfect Christian character is a big job and there are many things to be considered. In some things one man is strong and another weak, whereas in still other things the reverse is true. People need a great deal of religion, and this religion must express itself in many kind of activities. Our Lord emphasized the fact that we must not only love the Lord our God with all of our heart, but we must love our neighbor also. Religion, whether the old kind or the new kind, that does not have in it both of these qualities of heart could hardly claim to have attained unto the best. Since religion is so broad and so deep and so comprehensive, it behooves each of us to be patient in dealing with our fellow men. Along with our religion we shall need a great deal of instruction to help us put into practice the profession of our faith. While God gives us religion he does not always keep us from erring in judgment. There are many things that must be developed after we have entered the kingdom.—*M. P. Herald Editorial.*

In this troubled world of ours our Saviour lived, and here, in the thick of life, he made God real and near, lifting drab days into associations divine. He saw why men fail of the truth most worth knowing. He saw through the self-deceivings with which we deceive ourselves, and the evasions by which we shirk what we know to be right and true. He saw why we give up prayer, and what eats away our peace, and what keeps us away from God. . . . He told us that we must get back to God and that this is home.

—Rev. Thomas Yates.

Elon Alumni

By M. L. PATRICK, Secretary,
Elon College Alumni Association,
High Point, N. C.

Thursday of this week, J. O. Atkinson, Jr., president of the Alumni Association, mailed me an open letter to the alumni, and I am quoting it, in part, here:

Dear Alumni:

The mid-year meeting of the Alumni Association will be held for the third time this year on February 15th at two o'clock at Elon College. At the commencement last spring the association vested the mid-year meeting with the same power as the regular commencement gathering.

There are a number of important questions to come up, such as the campaign of the college, employing a full-time secretary of the Association, and your presence is earnestly requested.

It is the wish of the general association that all local units have at least five delegates. However, all alumni present will be entitled to participate in the discussions and in the voting.

A program is being prepared which I believe will be of interest to all of you After the dinner the meeting alumni will have the opportunity of witnessing a basketball game between Alma Mater and the Atlantic Christian College.

I not only want to urge but to plead that you be present on this occasion.

J. O. ATKINSON, JR., President,
Elon College Alumni Association.

While the above speaks abundantly for itself, I want to add my lusty "amen" to his plea for attendance. The meeting already held during the month of February has meant much to the Association. Your presence will mean much. Plan to attend, Saturday, February 15th, at two o'clock, at Elon.

* * *

This week I am mailing out the first installment of letters to the alumni for the annual membership association dues of one dollar. Many complaints have been lodged in the past that dues are not asked for until two or three weeks before commencement and that, made then, they serve to prevent many attending commencement.

The main objective for the request at this time, however, is to enlist as many members as possible. The fee was placed at one dollar in the belief that more members could be enrolled. So far that plan has worked very well. Still, not enough paid-up members have enrolled in any single year to give any assurance that the association is strong enough to place a full-time secretary in the field.

Five hundred is the minimum number of memberships the association desires now, and the Executive Committee, the President of the Association, and your secretary hope that we may be able to collect a sufficient number before February 15th, in order that the discussion relative to a secretary may have some workable basis.

Will you not, as individuals, write a few of your friends about the Elon meeting and about the membership fee?

I think I would want to blow the lid off if my children had to go hungry. Some of my friends marvel at the spread of radicalism. I wonder that there is so little of it.—*Harry Emerson Fosdick.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

OUR COLLEGE.

It was difficult for me as a high school student to know that I had a share in a college. It is probably equally as difficult for young people in the Christian and Congregational churches to feel that way now but really we can say "Our college" in a very real sense when we refer to Elon.

This institution was founded in order that the young people of the Church might have a chance at college education. It has been conducted for more than forty years for the benefit of the church people. It is owned and controlled by the Southern Convention of Congregational and Christian Churches. Its building and equipment belongs to us, and its faculty represent us. Elon's success is our success and her failure would fail directly upon the Church.

Elon calls to the young people for two things. In the first place she invites those who want a college education to come and get it at a nominal cost. She helps make it possible for those who have but little money to get a college education. Her doors stand open for any of those who wish to enter the field of knowledge.

Elon's second call to the church people is for the kind of loyalty that speaks a good word for the College and backs it up with a cash donation. With the greatly reduced indebtedness and the rapidly increasing enrollment the college now offers a real challenge to the church people to give liberally for its support.

EASTER PROGRAMS.

It is now time to begin planning the programs for the Easter season. Some churches will want to present plays or pageants; others will want to enrich the worship services or hold a sunrise service. Still others will have a membership campaign leading up to Easter. Pastors may be interested in a training class for children who are of age for church membership. Those who are responsible for these Easter programs should be busy now gathering material and making plans. There will be no great ingathering of members and no missionary offering equal to the needs unless plans are developed early. The Board of Christian Education has on hand a fairly good list of materials which are available. There will appear on this page shortly a list of some suggested materials, but those who are eager in beginning at once are invited to write to the Board of Christian Education at 505 South Main Street Norfolk, Virginia, making known their request.

"THE CHRISTIAN SUN."

Several young people have received free copies of THE CHRISTIAN SUN recently. It is the hope of the managing editor (and the other editors) that they have enjoyed reading the paper. In fact, it is the hope that they have enjoyed it enough to want to subscribe and continue to read it.

Which reminds me that all young people can do a service for the Church by securing subscribers to THE CHRISTIAN SUN. The present subscription list is far too small for the support of the paper. The College, Orphanage, Mission Board and Board of Christian Education have to pay part of their money for the support of this religious newspaper which is so badly needed among our Church people. Many of us believe that if the young people will take the matter seriously

they can increase the subscription list to the point that THE CHRISTIAN SUN will pay for itself. This would be a great advance step in the work of our Church in the southeast. If you are interested in it just go ahead and get somebody to subscribe and send the money to THE CHRISTIAN SUN at Richmond, Virginia.

STATE YOUTH FELLOWSHIP OFFICERS.

This discussion at the Florida Holiday Conference was led by Rev. F. C. Lester of Norfolk, Va., and reported by Earle Ward of Winter Park, Fla.

Following a brief history and explanation of the organization of the Pilgrim Fellowship in general and the Southeast Youth Fellowship in particular given by the leader, the following points were discussed:

I. Duties of Counselors: Advise officers, plan for work in particular fellowship.

II. Duties of Key-Workers in local groups: Receive information and plans and present to group they represent; send reports of group to executive committee.

III. Methods of securing and contacting Key-Workers: Through suggestions of pastors and Sunday school superintendents, and through election by local group.

IV. Functioning of local groups improved by visitation of other groups and through teams.

V. Methods of financing Fellowships: Eastern Virginia organizations pay \$1.00 per year; Board of Christian Education provides funds in some fellowships; Florida-state church organization grants \$25.00 for expenses, no pledges from local groups. Southeast Youth Fellowship should receive 10 per cent of receipts of state fellowship groups.

VI. Contribution of Youth Fellowship work to local church: Stimulate present organizations; organize new groups when necessary; suggest materials to use; suggest cooperative plans; and develop a sense of unity with the larger young people's groups.

VII. Plans of Fellowships represented in this discussion: North Carolina and Virginia—Held conference using as their theme "Peace;" established key-workers; promoted Peace Plebiscite; planning local church visitation; plan week-end conference. Eastern North Carolina—Establishing key-workers; have annual rallies; share in programs of Annual conference and Sunday school and Christian Endeavor Convention. Eastern Virginia—plan to have seventy-five attend Elon Summer School; plan vacation Bible schools; volunteer subscriptions to THE CHRISTIAN SUN (50); promoted Peace Plebiscite. Western North Carolina—held all day meeting. Florida—Promoted Peace Plebiscite; publish paper; selected key-workers; held week-end conference and all-day conference; chosen as their home mission project the West Tampa Mission.

SOUTHEAST YOUTH FELLOWSHIP OFFICERS.

This discussion was led by Lanson Granger of Norfolk, Virginia.

Due to the number of departmental superintendents who wanted to know fully just what they were to do their work was taken up first.

Devotional Life—Literature furnished each person emphasizing worship (personal and group).

Observe Lenten Season, using available literature. Contact societies through Youth Fellowship page in THE CHRISTIAN SUN. Evangelistic development (sermons, social development, interviewing persons.)

Service—World Fellowship (Information, special field projects, special information and emphasis, seek information in order to help others, definite projects). Social (best information). Liquor problems (support or non-support of such concerns.)

HOW FAR SHOULD AUTHORITY BE RESPECTED.

CHRISTIAN ENDEAVOR TOPIC FOR FEB. 16, 1936.

Scripture: Romans 13:1-8.

Daily Bible Readings.

Monday—Rebekah should have been disobeyed. Gen. 27:1-14.

Tuesday—Respect for Authority. Tit. 3:1-8.

Wednesday—Freedom of conscience. Acts 4:18-20.

Thursday—Submission, not servility. I Peter 2:11-17.

Friday—Elijah defies Ahab. I Kings 18:17-20.

Saturday—Submission in the church. I Peter 5:1-7.

The success or failure of one's life may be determined by the manner in which he accepts the laws of our government, the laws of business, social laws, laws of nature, and God's laws.

We all recognize the fact that government laws are essential to orderly and sane national life, and to that end we elect men to study the life of our nation and to draft laws by which we are to abide. Yes, we elect the lawmakers and while, no doubt, some of the laws do not seem to us as being justified or needed they are necessary to the majority of the citizens. We have one law in particular which it seems is respected by only a very few people. That is the speed law. Almost by popular demand we hear "there should not be any speed law." And yet the disregard for the speed laws that exists today, the disregard for all laws of safe and sane driving, have written into the history of this nation during the year 1935 the most appalling story—written in the blood of the dying, the crippled and maimed; and until we realize and respect the authority that demands that we drive within the speed limit and drive carefully can we hope for any better results. The disregard for the laws of kidnapping have placed a heavy responsibility on all law-enforcing agencies in this country, and have forced some of our citizens to go to other countries to find safety for themselves and their families. We must raise the standard of respect for our laws of government if we hope to live safely and happily.

The business of some concerns is conducted in such a manner that it makes us ashamed that such conditions are allowed to exist. But, we, as young people, by starting today can raise the standard of business by carrying the teachings of Christ into our business affairs and demand of all business concerns fair and honest dealings.

In our country today some clubs, organizations and social groups seem to think that they live only to themselves, that they can do as they please and no one has a right to criticize them. Of course they are mistaken, as no one lives unto himself, but is dependent to a large degree on others. To change this absurd impression of these social groups, instead of respecting the standard they are holding up we should refuse to abide by them and hold up before them the teachings of Christianity as a law and standard by which to pattern their social life.

If we disregard the laws of nature as concerning our physical bodies we are punished through ill health. If we respect these laws of nature we may be assured of a healthy life. Most of us

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS INSISTS ON RIGHTEOUSNESS.

LESSON VI—FEBRUARY 9, 1936.

GOLDEN TEXT: "Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6: 39-49.

In these days of "mass production," let us not forget that some of the most effective work is done with individuals and in small groups. Jesus spake often to the multitudes, but his most effective work was done with the individual and the Twelve. He invested so much of His time and His energy to teaching and training them, and it was through them, and not through the multitudes that he started the work of the Kingdom. Today's lesson tells how he called the Twelve to Him, plain, every-day, unschooled men of varied temperaments and outlooks, but men who because they came under the spell of His personality and yielded themselves to His will, went out and "turned the world upside down."

Blind Leading the Blind.

There is a note of humor as well as of tragedy in the query of Jesus, "Can the blind lead the blind?" How can one who cannot see lead others? How can one who does not know the truth teach others? How can one who has no religious experience share vital religion with another? The remark was directed not only to the Pharisees and scribes, blind to the truths of vital religion and the moral beauty of Jesus, but to all of us who attempt to lead others into an experience which we have not had ourselves. Ministers and Sunday school teachers and Christian workers first must find and possess Christ before they can share him with others.

Motes and Beams.

Here again is an intriguing sense of humor. It is the picture of a man with a big stick in his own eye trying to find a tiny splinter in the eye of another man. Thus does Jesus put in unforgettable form the all too common tendency for all of us to see the faults of others while being blind to our own faults, the tendency to clean up our neighbor's back-yard while all the time we refuse to clean up our own back-yard. Then, as now, people were willing that others be reformed, but they were not willing to be reformed themselves.

By Their Fruits.

Jesus was what philosophers might call "a pragmatist"; he applied a practical test to religion and life. Men were to be judged not in terms of what they believed in their heads, but in terms of what came out of their hearts. By their fruits we shall know them, insisted Jesus again and again. It was the spirit of the inner life that determined the character of the external conduct of the man. A man with a clean heart will bring forth good fruit. A man with an unclean heart will bring forth corrupt fruit. Jesus is saying that creeds are no substitute for character, that creeds must find expression in conduct.

Profession Without Practice.

"Why call ye me Lord, Lord, and do not the things that I command you, or the things I say." These words bring us face to face with the exacting demands of discipleship. Jesus would have no lip-service. He demands obedience. He cares not for mere profession; He demands practice in righteousness. How the Master pierces our sham and our shallowness and goes right to the heart of the thing. How easily it is to call him Lord, but how difficult it is to make Him actually Lord of

our lives. But He brooks no divided loyalty. He will be Lord of all or Lord of none.

Builders.

All of us are builders—builders of life and character. We can build but once. Every man therefore should take heed how he builds. In a graphic way Jesus emphasizes the importance of good foundations. Here is one man who built a fine house, and with foresight and sagacity he built it upon a rock—it had substantial foundations. When the storms came with all their fury the house stood. Another man built a house just as fine. But he built his house upon the "earth" or as Jesus says in Matthew "upon the sands" and when the storm came, alas, the house toppled over into ruin. The houses were the same; the difference was in the foundation. Jesus did not have to add a moral to that story. It is self-evident. Life is like that. Men are like that. They do not give heed to the foundation of life and character. The test of life is not what a man knows, not what he has, not what he can do, but what kind of man is he—what is his character, what is his foundation? The point in this story is that the storms come alike to all. The good man as well as the bad man must face storms. But the life that is built upon the foundation, other than which no man can lay, Jesus Christ, that man has inner resources which stand in the time of stress and storm.

He that heareth and doeth—that is the point of the story. Hearing and doing—how vitally they are related to each other. There is no impression without expression is one side of a great educational principle. Noble impressions must have expression is the other side of a great religious truth. He that doeth the truth cometh to the light said Jesus. Obedience is the organ of spiritual knowledge. Let every man take heed how he build. Let every man see to it that his life is based on the fundamental virtues of the good life. Let every man make Jesus Christ the foundation of his character.

NEW BATTLE LINES OF DEATH.

The battle front has ever been counted the line of slaughter and death, but now the American highways have become the line of death. Last year 40,000 died, to say nothing of the thousands maimed and broken. Everyone knows that the drunk and drinking drivers are largely responsible for this record.

In North Carolina since November more than 1,000 have had their drivers' licenses revoked for driving while drunk. At this rate the year's total will reach 4,000. Everyone knows that many of the drunk drivers are not brought into court—the wet sections show fewer arrests. Then, too, it is known that the drinking driver—the man who is not tried in court—is more dangerous than the drunk driver. We need not wonder that our highways have become long lines of slaughter.

Dr. Morris Fishburn, editor of Journal of the American Medical Association, says: "Almost 40,000 people killed and nearly a million injured every year! That is the toll of motor accidents in the United States of today. The greatest menace in this reign of slaughter is the drinking driver—not the drunk, mind you, according to one high authority—as extensive experiments conclusively show."

Then this high authority goes on at length showing why this is true.

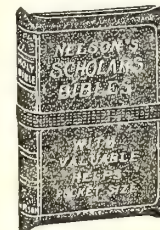
This slaughter continues, liquor advertising and places of sale encourage drinking and the papers tell of the big profits that accrue, as death infests the highways. What fools these Americans be! In this present safety campaign, why not hit the source of wreck and ruin?—*N. C. Christian Advocate.*

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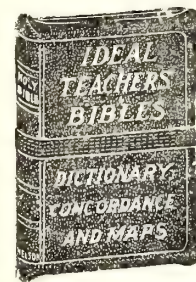
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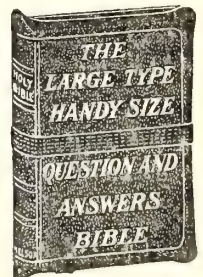
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THE CHRISTIAN SUN
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE.
One of our Chaplains in the U. S. Navy.

MONDAY.

"AWARENESS."

"Be still and know that I am God."—Psalms 46:10.

"Commune with your heart and be still."—Ps. 4:4.

Bishop Kern says, in his book, "The Basic Beliefs of Jesus," that "We are so busy carrying our petty and inconsequential schemes that there is little standing room left in our crowded lives where God might rise and speak. The dust of our hurrying feet clouds His face and our babel cries stifle the still small whisper of His presence."

Says a poet, anonymously—

"No one could tell me where my soul might be;
I searched for God and He eluded me;
I sought my brother out, and found all three."

How well we all know that life's daily run and rush, fatigue, dissipation, and prostrations have shut God out of our lives. And yet, God is, and he who orders his life aright finds time to meditate and pray, and hear His voice.

Prayer—Our Father, grant that our devotions to Thee that spiritual realities, and Jesus Christ may be an integral part of life's everyday picture.—Amen.

TUESDAY.

"DOES WISDOM SAVE?"

"Hath God made foolish the wisdom of the world?"—I Cor. 1:20.

Says a writer: "There can be no peace for the human soul, no respite from the weariness of all transitory and evanescent pursuits except through faith in some one thing fixed and steadfast, some one thing utterly unconcerned with the flowing tides of change."

The stabilizing force of soul is not wisdom. All the wisdom of "brain trusts" cannot make successful farming in Alaska.

Strength and security of soul lie in thoughts that are God's thoughts end in ways that are God's ways. We must discover the thought of God and the ways of God, then, whether rich or poor, wise or ignorant, success and happiness follows.

"A mighty fortress is our God,
A bulwark never failing."

Prayer—Our Father of Mercy and Greatness, be Thou our light, our guide, our preserver. Today we give ourselves to Thee.—Amen.

WEDNESDAY.

"LIVING IN HEARTS."

"The laborer is worthy of his hire."—Luke 10:27.

"Your father knoweth what things ye have need of before you ask him."—Matt. 6:8.

"Wherefore if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you?"

"Therefore take no thought saying what shall we eat? Or what shall we drink? Or wherewithall shall we be clothed?"

"For your heavenly father knoweth that ye have need of all these things."

"But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."—Matt. 6:30-33.

Jesus took no anxious thought about material things and He would have us take no anxious thought about them.

Jesus believed that to make the righteousness of the Father's Kingdom first carried with it the fulfillment of all life's needs, and He would have us believe that it has always been true, and that it is certain to be true forever.

'Tis true that one may come to want, or may suffer, or may have no place to lay his head, but there is something better than these comforts. Jesus had an hundred shelters in the hearts of his friends and today He is an unseen guest and lends radiance to a million Christian homes and hearts.

All of which is a way of saying that Jesus refused to subordinate the spiritual power of goodness to material comforts or gains. Can we be like Jesus?

Prayer—Our Father, teach us the truth of life. If the abundance of life consisteth not in things, but in hearts, we pray for that power to write life's values in the lives of our fellowman. This we ask for Jesus' sake.—Amen.

THURSDAY.

"A BLIND MAN SPEAKING."

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy father which is in secret; and thy father which seeth in secret shall reward thee openly."—Matt. 6:6.

"The world ends at my fingertips:
Now I must pray
Devoutly, lest all beauty slip
Out of my way."

"There must not be one selfish tear
To grieve this loss,
Did not our common Saviour bear
A heavier cross?"

"The world ends at my fingertips,
And yet I may
Find Beauty, If unwilling lips
Can learn to pray."

—Marvin E. Cruse.

FRIDAY.

"WHERE GOD IS."

"Ye will not come to me that ye may have life."—Jno. 5:40.

"If any man thirst let him come to me."—Jno. 7:37.

A poet has said:

"When days are full of discord
And every moment brings
Its share of strife and worry,
I think of quiet things—
Quiet things and calm things—
Lovely things like these:
Dim woods at nightfall,
Snow on hemlock trees,
A cherry tree in blossom,
Cobwebs hung with dew,
Yellow leaves drifting down
With sunlight slanting shining thru;
Behind closed lids I seek them —
Again and yet again—
Curling wisps of wood smoke,
Violets in the rain."

And another says:

"I sought him where my logic led.
This friend is always sure and right,
His lantern is sufficient light—
'I need no star,' he said."

"I sought him in the city square.
Logic and I went up and down
The market place of many a town,
And he was never there."

"I tracked him to the Mind's far rim,
The valiant intellect went forth
To east and west, and south and north,
And found no trace of Him!"

"We walked the world from sun to sun,
Logic and I, with little faith,
But never came to Nazareth,
Or found the Holy One."

"I sought in vain, and finally
Back to the heart's small house I crept,
And fell upon my knees and wept,
And lo—He came to me!"

—Sarah Henderson Hay.

Prayer—Drink, friends, of the Life-giving stream.—Amen.

SATURDAY.

"A PRAYER FOR FAITH."

"Lord give me faith;—to live from
day to day
With tranquil heart; to do my simple
part.
And with my hand in Thine, just
go Thy way."

"Lord give me faith;—to trust if
not to know;
With quiet mind in all things
Thee to find;
And child-like go where thou wouldst
have me go."

"Lord give me faith;—to leave it
all to Thee.
The future is Thy gift, I would
not lift
The veil Thy love has hung twixt
it and me." Amen.

—John Oxenham.

SUNDAY.

"SOUL GROWTH."

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory now and forever."

"Rebellious heart, in the grasp of fate,
Have patience, wait!
Calm you, and hark to the great wind's
blowing,
Bearing winged seeds to your heart for
sowing;

Drive deep the plow of sorrow and pain,
Turn up rich soil for the golden grain.
Spare not the tears, they are needed as rain;
Too long, too long has the field lain fallow,
Now well prepared and no longer shallow.
Please God, a soul is growing!"

—Annerika Fries.

Prayer—Our heavenly Father, we believe, help Thou our unbelief. In Thee we live, and more, have our being. We pray Thee to give us the sense to cultivate in Christ and come every day closer to him, and grow more like Him.—Amen.

Would the world ever have made the noteworthy progress already made toward an ideal social order had it not been for the patient labor of the church down through the years in constantly relaying in new-born generations the spirit of brotherhood, out of which springs all sincere effort for human welfare?—James E. Clarke.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A SOCIETY OF FRIENDS.

By JOHN G. TRUITT.

"Greater love hath no man than this, that a man lay down his life for his friends, ye are my friends if ye do whatsoever I command you."—John 15:13, 14.

These are the words of Jesus. Words at the end of the way. Words tested by the weeks, months, years. Final words, fitting a great friendship. The disciples had followed him. A lasting friendship had been formed. It had been tested. Jesus was content with the results. He is making them a final speech. An unforgettable talk, in which he binds them with the bonds of friendship, to one another and to himself. "Ye are my friends".

Heretofore they have been followers, disciples, servants. Heretofore they have been led, served, taught. They have improved. They have grown. They are not, as Kagawa would say, fully awake yet, but they have been under the powerful influence of Jesus. The power of that influence is beyond the expression of words. How many therefore, can he now call friends? Friends! How sweet the word! How many obstacles it has to overcome! How much patience it must represent! Some people are not big enough for the title: Friend! They cannot pay the price of patience, love, endurance, forgiveness, understanding, and over and over again love! Some of the humblest people on earth have made the staunchest friends. Some of the poorest in this world's goods have been most blessed by friendship! In the animal world it is set forth well in the friendship of the dog. Jesus took cognizance of that,—even poor Lazarus had the friendship of the dogs. They did not turn him down. Now Jesus is saying to his disciples "Ye are my friends". Will they stick by him? When he is broken, beaten, cursed, accused, killed: "Ye are my friends". When his cause is persecuted beyond the resurrection, and his followers are persecuted to the death: "Ye are my friends". The ties of friendship, they must hold!

In this text he is saying: I am going to do two things for you, and you are going to do one thing, in turn, for me. I am going to love you more than anybody else on earth: "Greater love hath no man than this." Friendships are made of 'greater love.' There is a sickening, softening sort of sentimentalism called love that can never reach the realm of friendship. Jesus did not offer James and John and the rest that sort. He offered them, as He offers you, 'greater love.'

I have often heard Dr. J. O. Atkinson in his great addresses and sermons speak in terms of wonderment at the miracle achieved by the disciples in turning the world upside down as they did for Christ. Why? How did they do it? What strength did they possess? *They had been loved by Jesus! First hand they had felt His friendship!* They had heard him say, and they knew he meant it, "Ye are my friends. None shall ever love you more than I do!" That is the answer to the miracle of their achievement! Pity we cannot realize more of the love of Jesus for us! Pity we do not practice his presence more, and feel more his friendship.

If we did would we have to be begged to give to Missions, to Education, to Benevolences as we are? Would we have to be begged to transfer our membership to the church in our community, and to give service and support to its program? "Ye are my friends!" Ah! what sort of friends?

He gathered these disciples very close to him, and with all the tenderness of his simon pure heart he told them of his love. Are we worthy to be inside that circle? Let us consider our ways, and humbly seek to be worthy. Let us truthfully say to him:

"My Jesus I love thee, I know thou art mine,
For thee all the follies of sin I resign;
My gracious redeemer, my Saviour art thou;
If ever I loved thee, my Jesus 'tis now.

"I love thee because thou hast first loved me,
And purchased my pardon on Calvary's tree;
I love thee for wearing the thorns on thy brow;
If ever I loved thee, my Jesus, 'tis now."

II.

In this text Jesus is telling his disciples a second thing he is going to do for them. "That a man lay down his life for his friends, ye are my friends." Tomorrow through blinding tears they were to see the fulfillment of this saying. For them he was going to die! Why for them? Why, because they needs must die? Why should they die? "The wages of sin is death." We do not like this doctrine. It is a stumbling block to many. It is as though we realize that in this moral universe our sins should condemn us; that we have no right to sin against God and live; and that we have all sinned and come short of the glory of God,—for we have been made in his image, and we are his offspring, the sheep of his pasture. But we have all sinned and gone astray. Now how much that means we are not likely to fully understand until we stand in the presence of God. The disciples were by this time close enough to Jesus to see something of its awfulness. To admit our failure to see awfulness of our sins is to admit our distance from the goodness and purity of God. We are not close enough to appreciate the contrast. If close enough we shall see as the Scriptures clearly indicate that the "soul that sinneth, it shall die." (Ezekiel 18:4); "The wages of sin is death." (Rom. 6:23.); "They are all under sin; as it is written, There is none righteous, no, not one." (Rom. 3:9); "And so death passed upon all men, for all have sinned." (Rom. 5:12.); and "All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on his the iniquity of us all." (Isa. 53:6).

One of their own number, Peter, later said: "But (ye were redeemed) with the precious blood of Christ, as of a lamb without blemish, and without spot." (I Peter 1:19).

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

So in the after years these disciples were going to be able to say: "We are living because Jesus, our Friend, died in our stead,—he died for us." Another one of the selfsame disciples, reflecting on this said: "The love of God toward us was manifested, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." (I John 4:8-10). Jesus is here telling them then that he is going to suffer the death that they should die,—that he is going to lay down his life for them, and this they are never to forget. It would make the workaday religion of our daily lives a very different thing if

we, too, should grasp that truth, and act accordingly.

III.

And act accordingly. That is just what Jesus in his text was telling his friends, the disciples, that they should do for him. "Ye are my friends if." That "if!" The Upper Room had had its tragedy! Judas had walked out! One of the
(Continued on page 14.)

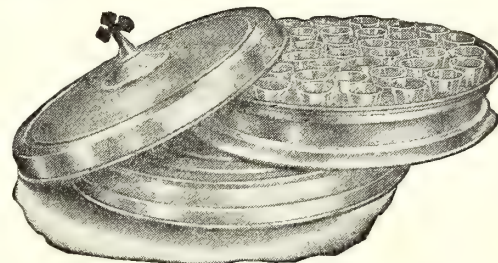
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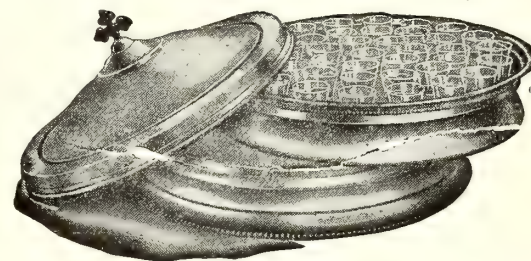
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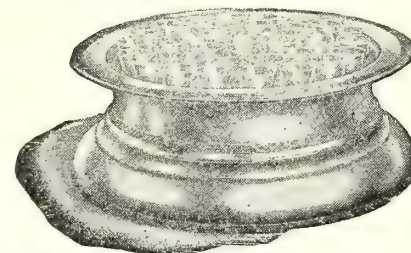
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Faithful boys live at the Christian orphanage. Since sometime before Christmas the weather has been very cold. We had snow during Christmas week and very cold weather. Before the ground was entirely clear of snow another snow fell and in a few days more snow fell. For the last ten days of January we have had real winter weather. The ground covered with snow and the thermometer standing some mornings on zero or a few degrees above and remaining at a low degree all day.

Through all this weather, as cold as it is, the boys have the cows to milk and feed. The milk had to be delivered, the mules to water and feed. Hogs to feed and in extremely cold weather the feed has to be mixed with warm water, a lot of trouble too. Three furnaces to fire. Roads thru the snow to clear out. Sidewalks to clean off. Lots of work in the bitter cold, but through it all the writer has not heard a single boy complain or grumble because of his work.

Each one has his job and he sticks to it and does it with a will. Even the little boys who carry in kindling wood and coal for the stoves did pretty well, for a little boy dreads to carry in coal in bitter cold weather. We feel proud of our boys.

Our Durham church and Elon church got on the honor roll as banner churches for being on the \$100.00 or more class list. The offerings did not get in before we closed our books for the year 1935, but due credit will be given in the Thanksgiving offerings list. We are grateful indeed.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 6, 1936.

Sunday School Monthly Offerings

North Carolina & Virginia Conference:	
Monticello	\$ 11.30
Greensboro, Palm Street	7.49
Pleasant Grove, 4th quarter, 1935 ..	6.96
Lynchburg	4.86
Mt. Zion	1.05
	31.66
Western North Carolina Conference:	
Zion	1.38
Smithwood	.62
	2.00
Eastern North Carolina Conference:	
Wake Chapel	9.61
Henderson	4.42
	14.03
Eastern Virginia Conference:	
Windsor, Dec., \$4.27; Jan. \$4.31...	8.58
Old Zion	7.00
Suffolk	25.00
	40.58
Valley Va. Central Conference:	
Winchester	3.85
Mayland	1.00
Linville	5.33
	10.18
Alabama Conference:	
New Hope	1.46
Special Offerings.	
Celeste Penny	10.00
Jr. Philathea Class, support of Whitten girl	2.50
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Mr. George D. Colclough	3.00
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Eastern Virginia Conference:	
Windsor, Additional	1.00
Total for week	\$ 138.91
Grand total	\$ 1,233.03

SHE BEGAN THE DAY WITH THE NEW TESTAMENT.

J. M. Barrie wrote of his mother as follows: "She begins the day by the fireside with the New Testament in her hands—an old volume with its loose pages beautifully refixed and its covers sewn and re-sewn by her, so that you would say it can never fall to pieces. Other books she reads in the ordinary manner, but this one differently, her lips moving with each word as if she were reading aloud and her face very solemn. The Testament lies open on her lap long after she has ceased to read, and the expression of her face has not changed."

This is certainly a beautiful description of an old fashioned mother in an old fashioned home with the Holy Book in her lap. This was to her a book different from all other books as it really is and should be to one and all of us.

It was this book and this sort of mother that made Scotland great. And in the words of Odell Shepherd: "For these three centuries the grand harmonies of the English Bible have sounded in the ears of all true Americans, dignifying their speech, raising their thought, shaping their conduct, and filling their minds with vivid images of moral grandeur or depravity. Under all the uproar and amid all the haste and excitement of our vast pioneering adventure, this great and solemn and beautiful voice has been rolling on and on."—*N. C. Christian Advocate.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

learn early in life to have a deep respect for the laws of nature.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's." This means that we must render unto our government the respect that is due its laws, and as citizens to live in peace and harmony assured that our rights are protected under these laws. "Unto God the things that are God's" means that in all things, be it business or social life, do all things to the glory of God, and to the question of right and wrong we must always apply the laws of God, for only through the respect and obedience to the laws of God can we hope to enjoy a happy, consecrated life and render a worthy service to all mankind.

W. B. W.

THE SUN'S PULPIT.

Continued from page 13.

friends had proven false! "Ye are my friend, if,"—if ye do not prove false; if you do not weaken; if you do not allow the world to overcome you; if you do not yield to fear; "if ye do whatsoever I commend you." Jesus is saying, "I want to trust you. I love you, and I want you to measure up to that love." They did! Let it be written for them in the heart of humanity: They did! That little society of friends proved themselves worthy of that friendship.

You and I are among those on whom Jesus is counting today, for a like fidelity, and devotion. We have been honored with his love, with his Gospel, with his friendship. Will we prove to be worthy? The call is clear, and unmistakable. Let us be his friend, as he is our Friend. And let us gladly, willingly, do our part as best we know how, to increase the Society of Friends of Jesus across the whole earth!

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-per'nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.
AND seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.
Is. 9. 1, 2.
Is. 42. 7.
Luke 2. 32.
Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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EDITORIALS.

(Continued from page 5.)

Winston-Salem church people and they have also been active in Winston-Salem life. He is a member of the Lion's Club.

Mr. Scott has been active in working out the merger of the Congregational and Christian bodies in the Southern Convention, is Past-moderator of the Congregational Conference of the Carolinas, and was re-elected President of the North Carolina and Virginia Conference of Congregational-Christian churches last fall. He is also President of the Sunday School and Christian Endeavor Convention of the Conference. He has been active in Summer Conferences at Elon and Blue Ridge. For the past three years Mr. Scott has been a member of the Survey Committee of the Commission on Missions, which is one of the most important committees of the Commission. This has brought him in contact with denominational leaders and officials and enabled him to acquire a great deal of information with regard to denominational organization and methods.

Mrs. Scott has been an ideal helpmate in his work. They were classmates at Elon, where she received her diplomas in voice and piano, in addition to her literary accomplishments. She has been active in the woman's work of the Conference of the Carolinas and of the Southern Convention. They have three children, Billy, age six, Jimmie, age four and little Miss Lois Cotten Scott, age fifteen months.

E. C. G.

MISS COGHILL ON NORTHERN TOUR.

Miss Pattie Lee Coghill was principal speaker for the Home Missionary Society at the Platform Meeting in connection with the Mid-winter Meeting at Evanston and so captivated everyone that there was a demand for her as a speaker following her two weeks tour of churches in the vicinity of Chicago. As a result, Miss Coghill is to go to Connecticut for a two weeks' speaking tour, there,

also filling a few engagements in the vicinity of New York. In all, Miss Coghill will be gone about one month.

E. C. G.

CELEBRATES ANNIVERSARY.

On February 1st, Mrs. Sue A. Williams celebrated the tenth anniversary of the beginning of her service as office secretary in the Jacksonville office. Her ten years of loyal, gracious and efficient service have been appreciated not only by Superintendent Gillette and Miss Pattie Lee Coghill and the other workers in the office, but by all in our Florida and southeastern fellowship who have had occasion to appreciate her devoted service.

E. C. G.

A PRAYER.

These things, I ask, O God:

A body that is well and strong,
A heart that sings a merry song,
For day, a chance to earn my keep,
For night, the rest of honest sleep.

And grant me for my need

A simple faith, a spirit kind,
A friendly heart, an open mind,
A hope that knows no prison bars
And noble thoughts that reach the stars.

Deliver me, O God,

From shallow fears, from bitter hate,
From sullen mood, rebellion's state,
From hardness of the cynic's ways
And creed that wins the bigot's praise.

So shall I ever be

A true disciple of the One
Whose life is man's great paragon,
A pilgrim, whose uplifted eyes
Look toward the gates of Paradise.

Amen.

—ALFRED GRANT WALTON.

WHEN I GET TO THE END OF MY WAY.

The sands have been washed in the footprints
Of the stranger on Galilee's shore,
And the voice that subdued the rough billows,
Will be heard in Judea no more.
But the path of that lone Galilean
With joy I will follow today;
And the toils of the road will seem nothing,
When I get to the end of the way.

There are so many hills to climb upward,
I often am longing for rest,
But He who appoints me my pathway
Knows just what is needful and best.
I know in His Word He hath promised
That my strength, it shall be as my day;
And the toils of the road will seem nothing,
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of that city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be bright and as clear as the day;
Then the toils of the road will seem nothing,
When I get to the end of the way.

—Unknown.

THE PRICE OF WAR.

Now that Congress has decreed that the bonus to the soldiers of the World War be paid, it is not good Americanship or good sportsmanship to argue further over the question. The contracted debt must and will be paid. Such is the record of the country.

According to the 1936 World's Almanac, we have 838,937 pensioners on the government pay roll, disbursements to whom amounted to \$374,407,169 in 1935. This is an increase of 693,527 pensioners since 1880, and an increase of \$317,717,940 in annual payments in 56 years.

After all it is only a small fraction of our price of war. The price of peace is cheaper and to this end let every loyal American exert all effort.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

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OBITUARIES

HOLLAND.

Miss Berle Holland, daughter of Mr. and Mrs. George Holland, died at her home in Virgilina, January 2, 1936, at the age of 39 years. Besides her father and mother she is survived by one sister, Mrs. R. B. Whitmore and one brother, Ray Holland of Virgilina, Va. There are also four nieces and one nephew.

Miss Berle had always lived with her parents. No daughter was ever more devoted and kind to parents in their declining years than she. Months ago she consulted a specialist about her health but only to be informed that the dreaded disease, cancer, had advanced beyond the skill of surgery. She received the information calmly, contin-

ued her duties as long as possible and then with calm resignation that was marvelous to all, she quietly awaited the summons to the glory land.

The funeral was conducted by the writer and Rev. E. R. Harris.

C. E. NEWMAN.

CLIBORN.

Lillie Mae Cliborn, daughter of Johnny and Nannie Glasscock, was born January 3, 1901 in Halifax County, Va., and died at her home in Virgilina, Va., January 2, 1936. In December, 1921, she married

Henry Cliborn, who survives her with three children: Mac Donald, Oscar and Gladis. She is also survived by her mother, Mrs. Berry Glasscock and Mrs. Jas. Bowen of Virgilina and three brothers, Joseph of Goldsboro, N. C., Henry of LaCrosse, Va., and George of Virgilina.

For years she was a faithful member of Union church. The funeral was conducted from the home by the writer and Rev. E. R. Harris. A large number attended. She was faithful in her home, a kind neighbor and loved by all.

C. E. NEWMAN.

McCORMICK.

Jas. Henry McCormick was born in Randolph Co., Ala., Sept. 21, 1865. He died at Wadley, Dec. 11, 1935. He was married to Anna Carter, Aug. 31, 1890. To this union were born four boys and one girl.

His wife, four children, eight grandchildren, two brothers and a host of friends mourn their loss. He united with New Harmony church Sept. 21, 1890 and remained there till death. His pastor, Rev. J. D. Dollar, with Rev. A. R. VanCleave and the writer conducted the funeral.

G. H. VEAZEY.

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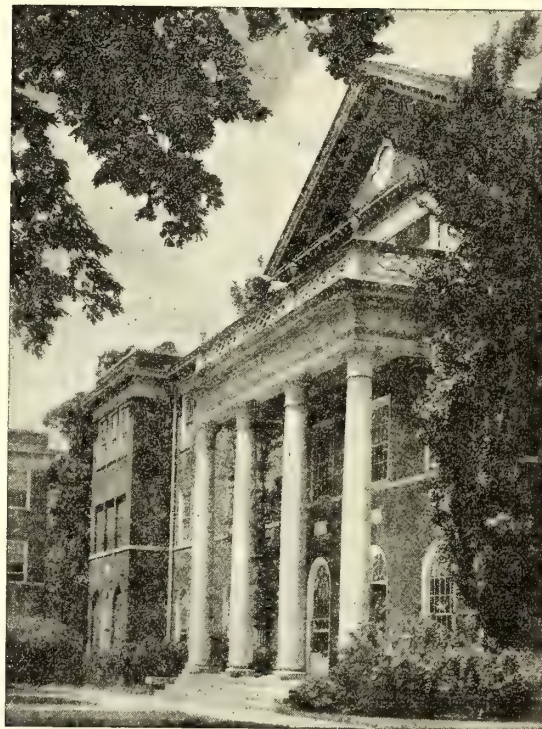
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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, FEBRUARY 13, 1936.

NUMBER 7.

.. THE SUN'S OBSERVATORY ..

A Nonagenarian Mayor.—

The City of Danville has, in the person of Harry Wooding, probably the oldest mayor in Virginia, if not in the United States. Mayor Wooding is nearing his 92nd birthday. When asked recently whether he would be a candidate to succeed himself, he replied that he expected he would, and added that he felt in good physical condition and mentally alert. The Mayor has held his office for 44 years—in itself quite a record.

A Measure of Regret.—

If the unopposed advancement of the racetrack bill to engrossment presages its uncontested passage, then Virginia legislators most surely have a very mistaken idea of what this bill will do. It will not greatly promote horse-breeding in Virginia. Neither will it assure the permanent inclusion of any Virginia track in the grand circuit. In all probability, the most tangible result will be the construction of one or two courses where second-rate horses will race before crowds that will contain many undesirable outsiders and professional gamblers and fixers. The reality of pari-mutuel racing is very, very different from the theory of the thing. Nothing would follow the enactment of this measure so surely as regret would! —*Editorial in Richmond News Leader.*

Are Unions Gaining in America?—

Leo Wollman of Columbia University, who was chosen by organized labor as its first chairman of the National Labor Advisory Board finds many employees to be opposed to unionization, on the basis of an official count. In a recent address Mr. Wollman gave the following results of elections held in the automobile industry: "Altogether nine boards held elections. The number of valid votes cast in all elections came to 400,000. Classifying the votes into those cast for a trade union and those cast against a trade union, 191,000, or 46.9 per cent, voted union, and 216,447, or 53.1 per cent, voted non-union." We are told that the 46.9 per cent included all forms of unions, and that less than 15 per cent favored affiliating with the American Federation of Labor. Are the results in this industry typical of other industries? We wonder.

Are Employees Encouraged to Save?—

The question of whether employers encouraged their workers to save, caused a nation-wide survey by the National Industrial Conference Board. The result is a tabulation covering 2,452 establishments, engaged in manufacturing, mining, transportation, etc., and employing approximately 4,500,000 workers. Of these 387 companies deduct a regular amount each week, with the worker's consent, from his pay-envelope and deposit

it to his credit in a savings bank. To encourage home-owning, 96 companies operate building and loan associations and 88 others maintain home-purchasing plans of some other kind. Another 172 encourage employees to purchase stock in the companies for which they work, and 278 companies encourage credit unions, which are associations of employees providing limited loans to members. It was noted that the "plans for stimulating thrift" were found more often in the larger companies than in small ones.

And Now a New Safety Glass.—

No it is not "Safety glass" in the sense that it will not splinter or crash when hit by something, but it is "safety glass" because it will prevent glare. The first demonstration of this peculiar glass was given only about two weeks ago, and the show put on was said to justify the hopes that industry has for its development. Its inventors call it Polaroid, but *Business Week* thinks a better name still, would be "Magic Glass," and it gives its reasons for thinking so. It says that high powered automobile lights which were blinding and accident-provoking when viewed with the naked eye, "showed as non-glaring violet-hued areas when faced from behind Polaroid eyeglasses or windshield. Clear and distinct vision of the approaching car, its radiator, license plates, etc., was evident, showing that drivers of Polaroid-equipped cars will have the fullest benefit of the brilliance produced by their own headlights." Another use for Polaroid, is the realization of the movie cameraman's dream of three-dimensional movie films. And there are other uses for this new glass already planned, including glass meters for color matching, surgical instruments, etc. Quoting further: "Simply explained, Polaroid is a light-polarizing glass. Scientists tell us that light from the sun or a lamp is really a scrambled mass of waves that vibrate in all possible directions and as such is unpolarized. A polarizing medium literally combs out and untangles the light-waves and will transmit only those vibrations that are parallel with it."

Is War in the Offing?—

News from Washington is to the effect that plans are under way for modernizing fourteen of the American Navy's fifteen battleships. There appears before the Naval affairs Committee representatives of the Navy requesting the improvement of the battleships and the building of two new aircraft carriers. It was also urged that provision be made for the construction of 221,000 tons of auxiliary vessels. At the same time the House Military Committee is asking that the Army's air strength be brought up to 4,000 planes by not later than 1938, and there is before the house the largest army appropriation bill ever

requested in peacetime and for an expenditure of \$500,000,000 during the fiscal year 1937. Reports from England are to the effect that the country means "to replace her old battleships, increase her cruiser force, strengthen her air-fleet and speed up the mechanization of her army." The armament program is said to be the largest ever known in peace time in Great Britain, and the *Baltimore Sun* thinks that "Only one conclusion can be drawn: Britain sees the war danger increasing and not declining in the near future. The steadiest, most isolated of the European Powers, and the one most eager to preserve peace, has determined to arm, that is, to prepare for war in real earnest." No longer in the Naval Conference, Japan says little, but there are indications that she is prepared to "embark on unlimited construction." France and Italy are each building two new battle ships of approximately 35,000 gross tons. Germany is busy laying keels, and several of the smaller nations have announced programs that are modest yet effective.

The Beginning of an Industry.—

Do you know who Charles Martin Hall was? His life is linked with the beginning of one of the world's greatest industries, and here is the story. It was fifty years ago—to be exact, February 23, 1886, and the scene was laid in his father's woodshed, in Oberlin, Ohio. Hall had been a student in Oberlin College, and had heard one of his professors observe that the man who could invent a process for making aluminum on a commercial scale would not only make for himself a great fortune, but would become a benefactor of the entire world. Fired by this statement, Hall's search for such a process became an obsession. Nearly all of his spare time after school hours was spent in experimenting, but all the chemical knowledge at his command was of no avail. Eight months after he had graduated, the flash of inspiration came. Might not electricity hold the hidden answer? He invested his meagre savings in a small clay crucible, borrowed battery jars and plates from the school laboratory, and making the other crude apparatus that he needed, set up his woodshed laboratory. When everything was ready and his aluminum ore in the crucible, he switched on his batteries, but there was no aluminum. He pondered his problem. Could impurities in the clay crucible affect the result? To eliminate that possibility, he lined it with carbon, and tried again. The result—success. There in the crucible were tiny shining pellets! But Hall's troubles were not at an end. It was over two years before he was able to find those who would back his process. Thus was aluminum taken from the category of semi-precious metals to become the base of one of the world's largest industries.—*Gleaned from an Advertisement.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

No tomb was ever made so strong that it could imprison a righteous cause.—*The late William Jennings Bryan.*

Rev. Albert A. Trembert of Daytona Beach, formerly pastor of the Congregational church at Flint, Michigan, has been invited to be interim minister at the church at Daytona Beach for the balance of this season.

The annual Convocation of Congregational, Christian ministers of Georgia will be held at Central Church, Atlanta, on Friday, February 14. Among those attending will be Rev. Milo J. Sweet; Rev. William T. Scott, and Superintendent Gillette.

A recent issue of THE SUN had an account of the World Sunday School Convention at Oslo, Sweden, and told of tourist arrangements. We would like to call attention to the fact Dr. Elisha A. King of Miami Beach expects to attend and is forming a party. Any one interested should get in touch with him.

Rev. J. E. McCauley, pastor of the Richmond, Virginia Church, was called to Chapel Hill, N. C. on Wednesday of this week because of the death of Annie Lee McCauley, the daughter of Mr. and Mrs. A. M. McCauley of Chapel Hill. Annie Lee was twenty years of age and was a senior at the State University. Our sympathy is extended to the bereaved.

It is not at all likely that any one ever had a totally original idea. He may put together old ideas into a new combination, but the elements which made up the new combination were mostly acquired from other people. Without many borrowed ideas there would be no inventions, new movements or anything else that is classed as new.—*Dr. George Grier.*

Various religious groups throughout the entire country, Protestant, Catholic and Jewish, will observe "Brotherhood Day" on February 22nd and 23rd. It is stated that it is not the idea of the sponsors of these meetings to ignore the differences in these groups nor to minimize their importance, nor suggest any lessening of loyalty. Their purpose is rather to emphasize those interests and aims common to all groups which will tend to foster understanding, friendliness and co-operation among them.

The Eastern Virginia Elon Alumni Association will hold its annual meeting in the Fellowship Hall of the Suffolk Christian Church on the evening of Friday, February 28th, at 7 o'clock. All former students of Elon should make a special effort to be present at this meeting. These occasions have always proved most enjoyable, and there is no reason for the coming meeting being an exception. If you can go, we would suggest that you notify Mr. Annie Staley Calhoun of Suffolk, who is secretary of this association.

IMPORTANT NOTICE.

Due to illness of Dr. Herring who was scheduled to come to Suffolk on February 18th for an all-day Mission Conference at the Suffolk Christian Church, the Conference has been cancelled.

MRS. HUBERT HARRELL, *Secretary.*

TRAINING SCHOOL AT NEWPORT NEWS.

The Annual Interdenominational Standard Training School for Church and Sunday School workers was held in Newport News the week of February 2nd-7th. Eight courses were offered. The average attendance was four hundred. The Congregational-Christian Church was well represented. Rev. H. S. Hardcastle represented our Board of Christian Education on the faculty. This is the third year Mr. Hardcastle has been with us in the School. Our local church had 31 in attendance and 21 received credit.

ROBERT LEE HOUSE, *Pastor.*

THE FORTY-EIGHTH STATE SUNDAY SCHOOL CONVENTION.

To the Leaders of Christian Education and the Sunday School Workers in North Carolina,
Greeting:

In the name of the North Carolina Sunday School Association, we, the officers, invite leaders of Christian Education and Sunday School workers from all parts of the State to attend the State Convention, to be held in Winston-Salem from the 17th to the 19th of February, 1936.

The theme chosen for the Winston-Salem Convention this month is, "Forward through Cooperation." Surely no more appropriate theme could be found in these days of powerful disruptive forces when the great need is for world unity and cooperation in winning the world for Christ by teaching the child to be like Christ.

The Sunday School must have a distinct share in making the State more Christ-like, for it is seeking to win, teach, and train the oncoming generation for the Kingdom of God.

To visualize afresh our great task, and gain new inspiration for its pursuit, we bid you welcome to the 1936 State Convention in Winston-Salem, and assure you of the cordial warmth of Winston-Salem hospitality.

We confidently claim the continued intercessions of all who are interested in the work of Christian Education throughout the State on behalf of those on whom shall rest the responsibility of preparing for the Convention, that they may be divinely guided in all their ways, so that all that is planned and achieved may be to the greater glory of our Lord and Saviour, Jesus Christ.

You cannot afford to miss the joy and inspiration. You will gain by seeing the great pageant under the direction of Prof. H. Augustine Smith of Boston. You will want to hear the Convention sermon at 3:00 o'clock Monday afternoon by Dr. Oscar F. Blackwelder of Washington, D. C. Do not miss Dr. Harry Munro of Chicago. Miss Hazel Louis of St. Louis, Bishop Wm. F. McDowell of Washington, D. C., Dr. Lawrence Little of Western-Maryland College and others.

DR. P. E. LINDLEY, *State President,*
High Point, N. C.

REV. SHUFORD PEELER, *Secretary,*
Salisbury, N. C.

"LIFE CHANGERS" AROUND THE WORLD.

Multitudes in all lands are looking for the panacea for human weakness and the cure for all evil. At many and divers times and in divers places men and women have claimed to have found the remedy. Each of the great ethnic religions began as a reformation and produced corrective philosophies and better rules of conduct. They accomplished something and leaders have come forward—like Zoroaster, Confucius, Buddha, Mohammed and Gandhi—leaders with many noble characteristics, but they and their religions have

failed to transform men and women into Godlike characters. A "new birth" is required for such a transformation, the impartation of a new life by the Spirit of God if men are to become children of God. Such transformations have been going on for nearly two thousand years, from the days of Paul to the present, in every land and among all races. The secret of such transformations is living contact with Christ.

Missionaries of the Evangel of Christ are the greatest "life changers" of history—witness Samuel Crowther, the slave boy who became a bishop; Africaner the Hottentot Terror, who became a Christian chief; Narayan Sheshadri, the Brahman who became a Christian preacher; Pastor Hsi, the Chinese opium smoker who became an evangelist; J. H. Neesima, the Japanese Shinto worshiper who founded the Doshisha Christian University, and Dr. Sa'eed Khan, the Kurdish Moslem who became an honored Christian physician and evangelist. The list might be increased by hundreds of thousands, known and unknown disciples.

Today the "Oxford Groups," so-called from their activities in Oxford, England, have taken the name of "Life Changers," and have extended their activities not only in the United States and Canada but in the British Isles and on the continent of Europe, in Egypt and South Africa, in India, China, Japan and other mission fields. They emphasize the need of every one for full surrender to Christ, and for the guidance of the Holy Spirit. They call for "absolute purity" of life and of thought; "absolute honesty" in dealing with God and self and other men; "absolute and unselfish love" as the ruling principle of life. The characteristics of members of the Oxford Groups are almost as varied as those found in members of Evangelical churches. There are among them the well-informed and the ignorant, the wise and the unwise, the weak and the strong. But the leaders testify to their faith in Christ as the Son of God and Saviour from sin; they urge the study of the Bible as the Word of God to lighten our path; they believe in prayer—in the "Morning Watch"—and in seeking and following the guidance of the Holy Spirit. Some leaders may not sufficiently emphasize the atonement of Christ for sin, and other Bible teachings, but none of them have been charged with denying these Christian truths.

One of the chief peculiarities of the Oxford Groups is their ability to reach the "up and outs," more than the "down and outs." They seem to have a faculty for bringing the challenge and the transforming power of Christ into the lives of worldly leaders in society, professors and students, stockbrokers and statesmen. They occasionally reach also the depressed and degraded. They have changed the order of "to the poor the Gospel is preached." Word has come from many missionaries testifying to the new spiritual life, new earnestness in evangelism and new power that has come to missionaries and national Christians as a result of contact with Christ through the Oxford Groups. These testimonies come, not from active leaders in the movement, but from fellow Christians who note and rejoice in the changes wrought. The Burma Gospel Team furnishes one example.

In some of the countries of Europe the beneficial effect has been felt in Church and State, in labor and capital. While the movement begins with changing lives of individuals it is now attempting to change society, business, governments, the world. A headquarters has recently been established at Geneva, the court of the League of Nations. Christians believe that the only hope of success, individually or collectively, is in whole-hearted acceptance of Christ, the giver of new life through His death on the Cross, and in dependence on God for guidance and power to do His will.—*Exchange.*

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

RECENT ELECTIONS.

The Reverend William Tate Scott, pastor of the United Church, Winston-Salem, North Carolina, was elected pastor-at-large for the Southeast District of the Church Extension Boards at the annual meeting of the Home Board held last month during the Mid-Winter Meetings in Evanston, Ill. Mr. Scott will succeed the Rev. Milo J. Sweet, who retires on March 31st.

The Reverend Frank E. Carlson of Pocatello, Idaho, was elected by the Home Board to be superintendent for Oregon, a missionary conference. He succeeds the Rev. Dr. Charles Harrison, who retires. Oregon has the oldest Congregational church west of the Rockies, that at Oregon City, organized in 1844. Mr. Carlson went to Pocatello in 1932 when the life of the church there was threatened by a building debt which is now materially reduced. He came to Pocatello from the federated Congregational-Presbyterian church of the capital of Washington, Olympia. He was pastor of the Waverly Heights Church, Portland, Oregon, at the time of the first Pacific Slope Congregational Congress or Regional Meeting. It was held at that city in 1928 and he was in charge of local arrangements. It is probable that the Congress next year will be held again at Portland.

Adjustments looking eventually to the complete administration of the foreign-language mission churches by the state conferences led the Home Board not to elect a successor to Dr. Herman Obenhaus, of Chicago, Ill., director of foreign-speaking work of the Church Extension Boards, who retires March 31st.

Dr. Fred Field Goodsell of Boston, Mass., executive vice-president of the American Board of Commissioners for Foreign Missions, was elected chairman of the Cooperative Council of the Commission on Missions at Evanston. In this position he will serve virtually as the ad interim secretary of the Commission.

Dr. Goodsell succeeds as chairman Dr. William F. Frazier, superintendent for Connecticut, who is now vice-chairman.

Immediately after the Mid-Winter Meetings, Dr. Goodsell left on a previously arranged two-months' itinerary west of the Mississippi.

* * *

PRE-LENTEN STUDY CONFERENCE.

The second annual pre-Lenten study conference for pastors in New England, New York and New Jersey, was held Monday and Tuesday, February 10th and 11th, in the First Church, Springfield, Mass. The attendance, between 400 and 500 equalled that of last year although weather conditions were very adverse.

An inter-seminary faculty from five graduate theological schools directed seminar discussion groups. The faculty members were:

Prof. Henry Hallam Tweedy of Yale Divinity School, New Haven, Conn.; Dean Vaughan Dabney of Andover-Newton Theological School, Newton, Mass.; Prof. Eugene W. Lyman of Union Theological Seminary, Columbia University, New York City; Prof. Gaius Glenn Atkins of Auburn Theological Seminary, Auburn, N. Y.; and Prof. Marion J. Bradshaw of Bangor Theological Seminary, Bangor, Me.

Addresses were given by three pastors: Dr. Boynton Merrill, Second Church of West Newton, Mass.; the Rev. John C. Shroeder of State Street

Church, Portland, Me., and Dr. Raymond Calkins of First Church, Cambridge, Mass.

The study conference was under the auspices of the General Council's Commission on Evangelism and Devotional Life with administrative arrangements directed by the Council's associate secretary, Dr. Frederick L. Fagley.

The recovery of "spirituality" was held by Dr. Calkins who gave the final address, to be what Protestantism today needs more than anything else.

"Protestantism," Dr. Calkins said, "needs to recover the mood of wonder, of awe and adoration for Something Given. It needs to offer to its adherents the spiritual counterpart of what the Roman Catholic Church presents in the mystery of the mass. Unless this Reality can be understood by the Protestant conscience, incorporated in its preaching, included in its cultus, accepted by its believers, Protestantism will cease to be a church in the Apostolic sense and will become a congeries of human groups having a philosophy, an ethical program and social interests but without spiritual authority and a divine dignity.

"We are hearing repeatedly the call, 'Christians, unite!' But the unity which alone can invest Protestantism with fresh dignity and power is not that of ecclesiastical solidarity but a united spiritual apprehension of Christ as the Word made flesh: the enthronement of the Incarnation as its central idea."

Of various alleged evidences which are being proffered to show that Protestantism is declining, only evidence which indicates a loss of spirituality should cause great concern, according to Dr. Calkins. He said: "What reasons are being advanced for proof of the decay of a religious movement which for four hundred years has powerfully influenced the life of the western world? First is cited a decline of church interest and church attendance; secondly is cited sectarianism and competitive denominationalism; thirdly is the asserted failure to face realistically the urgent problems of our modern world; fourthly is pointed out the traditional affinity of the Protestant church with an economic order which is out-moded; fifthly is named the collapse of modernism and the absence of an authentic spiritual message adequate to the total needs of the human soul.

"Of these five assigned causes for the disintegration of Protestantism only the last is critical and decisive. For although all other defects existed and yet the Protestant church uttered a message vital and adequate to human need, its witness would remain indispensable, while conversely, though all its other defects were removed and there were still no authentic voice speaking to the soul, its work would be ended.

"Readers of the Book of Acts are in too great haste to get to the acts. Behind the acts there is the eternal Christ, faith in whom alone made the acts possible. There would have been no acts but for the faith in a risen, ascended and eternal Christ. This was the source and the secret of the abounding vitality and triumphant power of the early Apostolic church.

"Protestantism has been concerning itself with the historic Jesus. It has busied itself with His ethics. It has substituted a human Teacher for an eternal principle in the Godhead manifested in human flesh for the salvation of man. It has urged social action without the background which alone girds it with power and glorifies it with hope. It has rationalized where it should have declared. It has over-looked the Revelation which is in Christ and which is the divine secret of inspiration to victorious human living."

Who, then, shall ever dare to say, "God has done all he can?"—George Macdonald.

WINCHESTER CHURCH STARTS NEW SERIES OF EVENING SERVICES.

A most impressive service was held in the Congregational-Christian Church in Winchester Sunday evening, January 26. This was the opening of the new series of evening services entitled "Chats Around the Fireside." The front of the church was arranged to represent a court room and a play was given entitled "Parents on Trial." The parts of the Judge and the Attorney for defense, were taken by prominent local attorneys, M. M. Lynch and W. E. Edwards, while the part of the Prosecuting Attorney was taken by the pastor, Rev. Ivan R. Smith. The parts of the clerk of the court, the bailiff and the witnesses were taken by members of the church and the jury of five was selected from the congregation that evening. The whole thought of the play was that parents should cooperate with the church by bringing their children to Sunday School and Church instead of sending them. No verdict was returned by the jury but the climax of the play came when the Judge arose and addressed the jury and the court, asking that everyone present return a sealed verdict to the Court of Conscience on the next Sunday morning by taking their children with them to Sunday School and Church, to whatever church they might belong.

At the close of the play the Congregation was surprised by the new dramatic feature being introduced at this series of services entitled "Down the Corridors of Time." Two platforms have been erected, one on each side at the front of the church. On one platform is built a large rock and brick fireplace adequate enough in space for people to stand in. This fireplace stage is lighted from the warm fire-glow of a smaller white fireplace within this larger one, and is used to supplement the scenes reproduced on the other platform. On the other platform is the feature "Down the Corridors of Time." This consists of a huge old fashioned Grandfather clock which stands about ten feet high and which has dates on its face instead of hours. On either side of the clock stands a sand hour-glass seven feet high, representing the primitive method of telling time.

When the curtains in front of these platforms were drawn back at the end of the play, a quartet on the fireplace stage sang quietly "Home, Sweet Home" while a scene of a home, with grandmother and grandfather, mother and father and children grouped around a baby's bed, was reproduced on the other platform.

Special numbers during the evening included the processional and recessional by the choir led by six candle bearers in white carrying lighted candles, a violin solo, a solo by a little six-year-old girl and a number by the junior choir.

The second service in this series will be held on Sunday evening, February 9. This will be "Chats Around the Fireplace with a G-Man" and inspector W. H. Drane Lester of the Department of Justice, Washington, D. C., will take part in that service.

ELSIE MATHEWS,
Church Reporter.

I hope to see the day when the Church will present to her youth a faith that will stand the test of intellectual fire, the universities in an honest manner will present religion as one of the great dynamic forces for good in human experience, and the two together will labor to build a social order where justice, righteousness and peace will be more than words.—Rev. Harold F. Stoddard.

The way to prosperity is not through starvation—Norman Thomas.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SPRING COMES.*(An Editorial Correspondence.)*

Florida Sanitarium, Feb. 8, 1936.

My gnarled, crooked, crippled, hunch-backed plum tree is beginning to drape herself in spring attire. Her frail and delicate green veil is already spread and now the blushing white dots, first pure white tokens of approaching spring, are bursting into blossom. The daily press and weather forecasts are filled with winter yet. But the plum tree is a sure and truthful harbinger, and we need have no doubts or fears. Spring is coming. Listen attentively and look closely and you will discern her approaching footfall. It may be that my plum tree is ashamed of being so drab and dull, and tired of being snubbed for its awkward and ungainly appearance and wants to assert its persuasiveness and personality. But we know her mission and her message and cannot mistake either. Spring is coming—almost here; you may just trust my plum tree as a sure and true prophesy of that. All the trees, like all the people, have their place, and purpose in the world. There is this difference: you may depend upon the trees. They will not deceive nor mislead you as to their purpose, place and precision. Man's noblest friend and closest ally in the plant kingdom is the tree. And man certainly has no teacher, preacher, poet or philosopher more dependable and trustworthy than the tree.

No wonder everybody comes to Florida, or tries to. A morning paper here states that on one highway of the East coast—people are pouring in to this favored region at the rate of 7,000 cars a

day, and that even in "boom" days, Florida never had the tourists it is receiving this season. Florida's greatest asset is her climate, and her greatest harvest is her tourists, who, they say, are spending five million dollars a day in the state. The extreme cold in Eastern, Western and even in Southern states is driving them here, and once here, the beaming and blissful sun, the springtime, while winter lasts, and the broad open with its birds and blossoms, do the rest, and bring new life.

But nature and climate give one no greater change or variety than the people one meets here. Peoples of all parties and no parties, varied creeds and no creeds, pagan and Christian, Jew and Gentile, meet in frequent and friendly conversation—and exchange such views, faiths and beliefs as each may care to dispense and champion. What a varied and cosmopolitan world indeed this is in which we live and have our being.

The papers do not herald the virtues, as they do the vices, of this cosmopolitan population. From the front pages one might decide that only the currents of evil doth come hither. Not so! If one wishes to meet and hear the great lights and leaders of education, politics and religion, one may hear them in a winter here. Streams and troops of the greatest lecturers, artists, ministers and missionaries, may be heard here, and thus one may keep one's balance and be thankful that the best over-steps the worst in this land of leisure and health seeking.

This writer came hither to get fresh air, sunshine and the great out-of-doors, and he is grateful beyond expression that he can get them here and daily drink in the inspiring messages of the trees, birds, flowers and interesting people.

J. O. A.

AT THE MID-YEAR MEETING.

The Mid-winter meeting at Evanston, Illinois was attended by the following from the Southeast. President Leon E. Smith, member of the Administrative Committee of the Board of Ministerial Relief; Dr. H. Shelton Smith, member of the Administrative Committee of the Education Society, also Vice-president of the Home Boards; Rev. F. C. Lester, member of the Nominating Committee of the General Council; Rev. Wm. T. Scott, member of the Survey Committee of the General Council; Rev. C. S. Ledbetter, member of the Administrative Committee of the A. M. A.; President Buell G. Gallagher of Taladega, member of the Council for Social Action; Superintendent and Mrs. Fred P. Ensinger of Birmingham, Alabama; President Wm. J. Campbell of the Southern Seminary Foundation; Mrs. A. R. Rucks of Nashville; Miss Pattie Lee Coghill and Superintendent Gillette of Jacksonville, Florida. There were also present and sharing the fellowship of the delegates from the southeast, Superintendent W. P. Minton of Pennsylvania and Miss Lucy T. Eldredge of the Education Society. Miss Eldredge met with members of the committee of the Elon Summer School, helping in making plans for the school this summer.

E. C. G.

YOUTH AND A CHANGED WORLD.

To be young in a day like this is a challenge. The world of today is undergoing a change. Just what kind of a change the world is undergoing few of us know. Just what the world will be like, socially, politically and religiously when the change is completed no one understands. But what we do know is that this is our Father's world, that this is our abiding place so long as we are in the flesh, that different and differing per-

sonalities with conflicting and moving convictions asserting themselves in civilized society are fomenting revolutions, that these revolutions quietly and otherwise are working the change and that the youth of today will be compelled to pilot this changed world in which he arbitrarily finds himself.

No one is sufficiently in apprehension I think as to fancy that man and man alone is responsible for this change in the world and in world affairs. Man did not make the world nor does he change the world independent of its maker. There is a supreme and supernatural force operating in human society for the ultimate good of mankind.

The type of citizen needed in this changed world is a citizen with broad understandings and large sympathies, free from prejudices and void of vengeance. He must know something about man. He must know something about God. This citizen of the changed world will be largely the product of his training. His training will come largely from two sources—from his contact with society and from his contact with the classroom in secondary school, college and university. His training in the classroom will ultimately mould his thinking and direct his living; it will become the master of his personality and the guiding force in his achievements. It is, therefore, highly important that this classroom training be all-inclusive. It must include religion. Whether we like it or not religion has always played a dominant part in human development and in sound achievement. It is destined to become an even greater factor in the society of the changed world. Religion, the Christian religion, would take its stand on love and from this vantage ground provide comfort, equality, plenty and security for all. What more could one want? What more could one use?

I am giving my endorsement to the church college. To the college that is free to teach truth wherever it is found whether that truth be in science or religion. The college that excludes from its classroom instruction in the sciences is narrow and incapable of training the youth of today for efficient and effective citizenship in the changed world of tomorrow. Likewise the college or the university that excludes from its classroom the teaching of religion—the Christian religion—is narrow and incapable of training the youth of today for fullest and most effective life in the changed world of tomorrow.

Man is a composite being. In him the physical, the mental, and the spiritual find lodging. They may at times disagree, they may war within him, nevertheless all three are essential to his personality. For the achievement of the greatest good and greatest satisfaction in life all three should be equally developed. You can't lift two sides of a triangle without tilting the whole. You can't train and develop two sides of a man's personality disregarding the third without upsetting his equilibrium, distorting his judgment and imparting his service to society.

The church college stands for a whole system of education for the whole life that that life may make its maximum contribution to society.

L. E. SMITH.

While we are a long way from accepting the Continental doctrine that the individual exists for the State, we are well on the road that leads to the doctrine that all industry, commerce and finance are definitely essential functions of the social order, not solely mater for private exploitation, and that motives of ruthless private gain cannot be allowed to jeopardize the welfare of the whole.—President Angell of Yale University, in an address to students of New York University..

CUSTODIANS OF THE PILGRIM SPIRIT.

By JAY T. STOCKING

We need not to preserve the achievements of the Pilgrims. History is the custodian of their deeds.

If history is the custodian of their deeds, time is the custodian of their ideas. Some of these ideas time has kept and cherished. Some she has discarded. Some, which time has laid aside in recent years as outmoded, she is now bringing out again to meet the needs of men and to express plain facts, newly discovered. Some of these are that sin is real, by whatever name we call it; that there are forces of evil within us that lead to ruin, whether we call them protons, complexes, urges, glands, or what not; that there are laws of personal and social being which, if flouted, will avenge themselves. As George Bernard Shaw has recently written, "Do not think you have got rid of the idea of a judgment to which all human lives must finally come and without which life has no meaning."

But, the *spirit* of the Pilgrims neither history nor time can preserve. Living men must be its custodians.

Dispatches from Simla last summer announced that the people of Thibet were still searching for a successor to the Dalai Lama, who died nearly two years ago. It is believed that when the Dalai Lama dies his spirit passes directly into the body of a new-born child. The task is then to find the child. Eventually several children will be assembled and the holy one will be identified by certain marks upon his body, and by his ability to handle various personal intimate belongings of the late Dalai Lama, such as his rosary and bell.

Whether we may be called successors of the Pilgrims depends upon whether we can handle the august values and relationships of life as they handled them.

1. First of all there is *Conscience*. The Pilgrims handled conscience by putting it on the throne and by giving it their courageous obedience. The Puritan conscience was the solidest in New England in that day of flux and whirl. The self-reliance of the Puritan is nowhere better seen than in his sense of spiritual competence. He needed no one to help him to find the truth; he could find it for himself. He needed no one to tell him what it was right for him to do; he could discover that for himself, and when he had discovered it he could do it.

New Issues for Puritans.

The Pilgrims were extreme Puritans, representing a transitory phase of Puritanism. Doctrine was a mighty matter in those days. We are citizens of another world. No courage is required today to maintain or voice any opinion, in theology, or polity, or any other matter in the field of religion.

For us the loyalty to conscience that requires courage is to be displayed in other fields. It is in the areas of economic and political opinion that heresy is scented. One's attitude toward war, for example, may bring one into direct conflict with the State. It requires no little valor today and would require immensely more, if war were here or imminent, to follow conscience if it should forbid a man to support war.

The question of the divine right of government to compel men to conform would have results not unlike those imposed by Archbishop Laud upon those who questioned the divine right of government to compel conformity in religious matters.

Men who desire to preserve the rights of conscience find a field here in which to labor. We have little right to glory in the deeds of the Pilgrims in the name of a free conscience in matters of worship, unless we are ready to match them with efforts in the name of a free conscience in the matter of war.

An incident which occurred in a camp in which I was a humble worker during the war, burned itself into my mind to remain there forever as a scar. A group of young men who had conscientious scruples against war were put on exhibition one night as examples of mental and moral perversion. As I saw those lads moisten their lips and stand their ground quietly, while the most contemptuous remarks were made about them, I could not think that they were undesirable and unwholesome citizens. I felt rather, that in their enthronement of conscience and willingness to suffer for it, exiled by public opinion if necessary, I saw again the spirit of the Pilgrims. If we are to keep conscience enthroned in this country, we must give men the right of enthroning their own consciences. This will mean freedom of speech and teaching.

Has New England Changed?

For twenty-two years I have been living outside of New England, the last eight years in a section of the country where many people speak of the effete and crusted East.

I have been proclaiming that the closed mind of the East is a weird legend and saying that New England is the freest and most open-minded of regions. It is a bit disconcerting, on my return to New England, to find that there has been such nervousness concerning freedom of thought that the State of Massachusetts has seen fit to require of all teachers that they take the oath of allegiance. If this legislation means anything beyond an emotional spree and a gesture on the part of the General Court, a hysterical spasm of emotional patriotism, it is a means designed to limit freedom and to discourage thought that might not fit in with established patterns. The next logical step would then be to provide for inquisitors who would be on the watch for unorthodox teaching. It would also seem logical to make a list of ideas that are constitutional. The implication in this legislation against which lovers of untrammelled thought protest is that teachers should first of all be accountable to the State. The Pilgrim spirit, running through the years, has been that in the realm of truth there is a higher authority than the State. This measure has the mark of being "made in Germany" but unfortunately it is not copyrighted there.

To any argument that the State may make in supporting its claim to the control of the human mind and spirit, the answer is found in the dissenting opinion of Chief Justice Hughes in the Mackintosh case, "One cannot speak of religious liberty with proper appreciation of its essential and historical significance without assuming the acceptance of a belief in supreme allegiance to the Will of God." Here is a voice in our day of the spirit in which the Pilgrims handled conscience.

2. Closely associated with the way in which they handled conscience was the way in which they handled *Tradition*. They handled it by taking an independent attitude toward it. The Puritans "waited hourly," says John Buchan, "on a new revelation." We do not always perceive the full import of the famous words of John Robinson to the Pilgrims on the eve of their departure from Holland, "The Lord has more truth yet to bring forth out of His Holy Word. . . I beseech you to remember it. . . That you be ready to receive whatever truth shall be made known to you."

We are more familiar with the first part of this exhortation than with the second part, but the second part is the more important one. For to be "ready to receive" the truth, as it should be made known, meant dedication to it *in advance*. To follow truth that is familiar to us is a far less significant thing than to pledge ourselves to some new truth that would most certainly mean change in our ways.

These forefathers, despite much that today seems to us the intolerance of their times, caught a vision of something new and dedicated themselves to it. They were radical men. They established a new church. Their Compact was a new form of government, in which it was proved that fustian weavers and ribbon makers could rule. Against the opinion "No Bishop, no King" they were a people with no bishop, and they were establishing a nation in which there was soon to be no king. It is passing strange that certain patriotic societies seem often to think that they are preserving the spirit of these radical ancestors when they condemn as enemies of the Republic those who feel that truth calls upon them to break with some traditions, express some new thoughts and embark upon some new ways.

Our economic system has long served us well. It is a eulogy of man's ability to make his way in the world. Changes have been made in it. But can any reflective person, however conservative, who has lived through the last five years, doubt that there must be yet new ways cultivated if the American dream is to have substance, to say nothing about the Christian dream?

Economic Unity and Security.

We have done far better in establishing political unity and security in this country than we have done in establishing economic unity and security.

At the Oberlin Council certain resolutions were passed with which I do not find myself in agreement. When I returned from that Council, I was met, as I have been met frequently since, by protesting men who hold what they call our wild young ministers responsible for them. The reply I have made is that whether they were right or wrong, we ought to be grateful that we have young men who are thinking for themselves and in terms of the social meaning of Christianity.

At a dinner given me when I was elected Moderator, a deacon of my church in St. Louis said that he did not like very well the word "Moderator." It suggested putting on the brakes. For one, he said, he thought that we needed accelerating, as much as moderating. If the German pastors had thought earlier about the social implications of Christianity, we should probably not have had the phenomenon of a Hitler today.

Democracy today is everywhere in peril. One by one the lights of liberalism in Europe have been going out. The last stronghold is the United States. Its endurance here depends largely upon how we handle the economic problem. Professor L. P. Jacks says: "The essential doctrine of democracy is that each man as a free human soul lives of his own free will in the service of the whole people." This means mutuality of regard and concern. Recently I read remarks purported to have been made by the president of a great business corporation to the effect that all owners of industry, including owners of stocks and bonds, and holders of insurance policies, should "gang up" in the interest of legislation favorable to their property. In other words, property should organize to further its own interests. From the point of view of preserving democracy, with its guarantees, could any counsel be more insane? Has this man never read of Louis XVI? Has he never pondered on the old words: "A house divided against itself cannot stand"? Better counsel is given by Mr. Gerald Heard, that liberal and conservative must learn to think and feel together, that we may avoid any test of strength as a result of which we should have the rule of one class or of another, and should lose the values that both cherish.

Breaking Bonds of Prejudice.

In doing reverence to our forefathers we must keep in mind that they were men who conceived
(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Christianity has come to a place where the seas meet. Conflicting tides, variable winds and turbulent currents disturb the peace of the passengers on the ship of Zion. The church has advanced in the past by fighting its way upon its knees. Under persecution the fires burn more brightly upon the altar. Sometimes it must wage an offensive battle; it must always be on the defensive in its struggle for life and growth.

At the present time, in the United States, the church is called upon to defend the Lord's Day-Sunday. The great Labor Unions and their leaders have been working for years for shorter hours per week for labor. The demand has been for more time for recreation and pleasure. Now there is a growing demand for more amusements on the Sabbath. The hours per week for amusement are not sufficient, we are told, unless Sunday can be used for any kind of pleasure and recreation desired. Many of the cities are now permitting Sunday Ball games for profit and the movie theatres are open for patrons. Saturday is pay day for the working people and Sunday is a good harvest day for the movies and other places of amusement. No one can tell the results of this liberal movement for an open Sunday. Ultimately the managers of stores will join the demand for business as well as pleasure on Sunday. Why cannot a grocery store have the same privilege as a movie or a baseball team? Why not open it for profit?

The editors of some of the daily newspapers are joining with the people of the street in saying to State Legislatures: "The people are taking the day for amusement anyway, why not legalize all Sunday pleasures?" In answer to that one might say: "Why not legalize stealing, murder, drunkenness, bootlegging, etc?" A strong lobby is seeking to induce the legislature of Virginia to legalize betting on horseracing. Some people are saying: "They are going to bet anyway, why not make it legal and get some profit out of the sport?" Many people are deceived by this fallacious argument, and give their consent to make it possible for Virginia to become a gambling den for those who follow horse-racing.

The same line of argument is advanced for the legalized liquor traffic. People favor the establishment of the A. B. C. stores as a means of fighting the illegal sale of liquor. One would think that the newspaper writers who regularly and frequently pour out their wrath upon the bootleggers are deeply concerned in blotting out the sale and use of liquor. As a matter of fact they attack the bootlegger in one article and encourage the regular, systematic (temperate) drinking of alcoholic liquors in another. They seem to regard it a great crime to sell liquor illegally, but a virtue to sell it legally. In their position it is a sin to drink liquor made or bought illegally, but a commonplace thing to buy from the A. B. C. stores and drink at your will and pleasure. The liquor forces are seeking to emphasize the crime of illegal liquor, and they wish to establish themselves as superior champions of a new high moral movement which has for its objective the teaching of our people the supreme advantages of drinking liquor. They are trying to make it respectable and honorable to make, sell and drink intoxicating beverages. They resist all efforts to restrain the traffic or the use.

The church stands in the midst of this situation which challenges its past and seeks to destroy its future. If the political and industrial forces can

destroy the Christian Sabbath and dictate the moral platform of our youth, what will the future have for our civilization? There is only one safe course for the Christian forces of America—a firm insistence upon a reverence for the Bible as a foundation for our faith and our social standards. The Bible must remain, the Christian Sunday must remain—or America will go the way of all ancient civilizations who have forgotten God and lived for lust, profit and pleasure.

I. W. JOHNSON.

THE CHURCH'S PROGRAM OF EDUCATION.

In the beginning of this country, the church was the dominant force in education. It was the one unit of society that was concerned with the training of youth. Beginning with religious instruction from the pulpit, secular instruction was provided for in private schools and in colleges. The first educational units outside the church but created by the church were for the specific task of training for the professions, particularly for medicine and the ministry. Trained men in these two fields met the more immediate and more necessary needs of the community. Then came the almost universal demand for separation of church and state and the state entered definitely the field of education and began what we know today as our public school system supported by taxation. The state system of education is inclusive extending from the kindergarten to the highly specialized university. At present only in very few instances is the church engaged directly in secondary education. This field has been left to the state almost entirely with the exception of the Catholic church that continues to support and control its entire system of education. The Catholic church refuses to turn its youth over to the state for any part of its training. It is interested in maintaining the church's traditions, rituals, and doctrines, and therefore guaranteeing its solidarity for all time.

The church, however, and I mean the Protestant church, has not abandoned the training of its youth entirely to the state but is still greatly concerned with the religious training and spiritual development of its youth and in seeing that the religious emphasis is not omitted from instruction in the field of higher education. The church's system of education then begins or should begin in the home where the child is taught the beginning of faith and trust and the fundamental necessity of honesty, integrity, and cooperation in society. Simultaneously with instruction in the home the church's program of education is promoted by the Sunday School. On the Sabbath classes for religious instruction for all ages are maintained in our churches. Efforts are made to see that all children of the church and community where possible and adults as well are brought under the influence of this type of instruction. These schools are highly specialized with organization and specialized instructors in all departments extending from the cradle roll to the organized adult Bible class. Too much emphasis cannot be placed on this part of the church's program and certainly it should be improved from year to year.

The next unit of instruction in the church's program is the church college or the church-related college, which expresses the church's conviction that the religious emphasis should not be eliminated from any part of our system of education. In the field of higher education the church not only provides for an inclusive curriculum but insists that Christian men and Christian women

should constitute our faculties for instruction in all departments of learning. Elon College is our unit in the field of higher education. We maintain a strong department of Christian education. In this department efforts are made to acquaint the individual student with the text of the English Bible without critical analyses or theological doctrines. We also train in the field of Christian philosophy, Christian ethics, the original languages of the Scriptures, and in certain sociological problems. The purpose of this department is to train for definite religious work looking toward the ministry and the field of Christian education in the local church. This does not mean that other departments are not Christian but that we do undertake to give all instruction in the spirit of Christianity. One standard for our faculty is that the individual must be a professed Christian and a member of some evangelical church. In addition to this every member is expected to make a definite contribution to the religious life of the campus. It is the purpose of Elon College not only to train its students in the sciences, in the art of thinking, and in religion, but to build up within them a conviction of individual responsibility to man and God. It is our belief that the gospel continues to be the leaven for human society and that if properly lodged in the hearts of individuals that eventually the whole of society will be leavened.

There is still room in the field of education for the church's program which begins with a child in its infancy and remains a part of the entire system until the diploma is received from her institutions of higher learning. The fruits of the church college in religious activity and in statesmanship have been effectively demonstrated in lives of eminent leaders in both church and state throughout our history as a nation.

L. E. SMITH.

ROANOKE, ALABAMA.

It has been a long time since I sent a line to THE SUN, but I am still a reader of and a believer in THE CHRISTIAN SUN.

We are having lots of winter down here in Alabama—a very unusual one indeed. Our church activities have been slowed down considerably. I have been back at home now since I left Lanett three years ago. I stayed at Lanett five years and was there through the entire time of the depression. The last three years of my stay there the people had not much money and could not and did not pay my salary by several hundred dollars, so you see I left in a financial strait and have had a hard time trying to pay some obligations and live but I sincerely thank God for my health and for the health of my family.

We are still having a hard time, but we are happy to be back at home and to be associated with the good people at Rock Stand, where we lived twenty-nine years ago when I made my first effort to preach, and where I had my first call as pastor. This was at the organization of the church in July, 1908. I have served this church seventeen years. Our attendance and interest are good. I am here on first Sunday.

I am at Forest Home on the second Sunday. Our church here has a small membership, but it is a very pleasant group to work with. This is about nine years with them. I go to New Harmony on the third Sunday. Our work here seems to start off splendidly. Rev. G. H. Veazey has been the efficient pastor for several years. We go to Noon Day on the fourth Sunday. Noon Day is one of our earliest churches in Alabama. This is fourteen years for us with this good people and our work goes well and we are happy.

Remember us in your prayers and may the Lord help us to be what He would have us.

J. D. DOLLAR.

Elon Alumni

By M. L. PATRICK, Secretary,
Elon College Alumni Association,
High Point, N. C.

Activity of Elon College alumni for the week will be climaxed with the mid-year meeting of the General Association at Elon on Saturday of this week. At two o'clock the general business session will be held, with J. O. Atkinson, Jr., presiding. In addition to the business items to be taken care of, the following program has been arranged:

Program.

1. Call to Order, J. O. Atkinson, Jr., President.
2. Prayer, Prof. A. L. Hook.
3. Reading of Minutes, M. L. Patrick, Secy.
4. Unfinished business.
5. New Business:
 - a. What voice, if any, should the alumni have in selecting nominees for the board of trustees?—W. T. Scott.
 - b. Program for Alumni Day—Miss Margaret Rowland.
6. Report of Secretary, M. L. Patrick
7. Campaign for Elon College, Dr. L. E. Smith.
8. The alumni's part in the Campaign for Elon—D. R. Fonville.
9. Approach to World War Veterans—W. G. Stoner.
10. Should the alumni work with or apart from the church in the college campaign?—W. F. Warren.

Dinner for alumni will be served at 6 o'clock in the college dining hall. A basketball game will be played at 8 o'clock.

* * *

The rapid growth of the mid-year meeting during the past two years speaks well for the need for such a gathering. It precedes the meeting of the board of trustees, which follows on Tuesday, February 18th. Indications are that this meeting will be well attended. Some important items will be up for discussion and disposal. The mid-year meeting has the same authority to transact business as does the association meeting at commencement.

* * *

Other activity during the past week include the very successful meeting of the Winston-Salem alumni chapter there on Friday night, February 7th. The meeting was held in the Nissen building, with Dr. Fred K. Garvey presiding. Dr. L. E. Smith was the principal speaker. Important committees were set up. John Ingle was named as the new president. The Winston-Salem chapter is generally regarded as one of the liveliest in the General Association.

* * *

A group of enthusiastic alumni gathered with Dr. Smith at the McAlphin Hotel in New York on the evening of February 4th. This initial gathering formulated plans for a larger meeting in New York some time in the spring.

* * *

On Tuesday of this week the Burlington chapter was scheduled to hold its annual meeting, with M. Z. Rhodes, President, presiding. Dr. J. H. Lightbourne was principal speaker. The Burlington group is an active and vibrant unit, and the organization is gaining strength.

* * *

In my first number in this column I threatened to do all the talking, unless the many, many loyal alumni and alumnae of Elon—

readers of the SUN—should come to the fore with expressions of their own. Of course, Elonites are waiting to see whether I'll say anything provocative—something that will bring on more talk. Remember, this column is not for me, but for you! and you! and you! Let me have any information, suggestion, or proposal you have about Elon people or the association in general. Would it do any good for me to say, "Please"?

* * *

I hope soon to run a list of the paid-up members to the association. If you haven't received your notice, don't wait. Mail it to me now, and save the treasury the stationery and the postage. Would it be in order for me—in advance—to say, "Thank you"?

* * *

If there is any faithful Elon alumnus, T. W. Trogdon is he multiplied by two, even though he is a single man! He rooted for Elon's basketballers in the High Point College gymnasium last Saturday night when Elon lost! You see, right in his own home town!

PLYMOUTH PEACE PLAY CONTEST.

sponsored by

THE COUNCIL FOR SOCIAL ACTION
of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

WANTED! ! !

A one-act play on the general theme of peace. The scene of the play may be located in any place, at any time, depicting any situation, but obviously the play should have implications pertinent to the present world need. The theme may be developed from the international, interracial, economic, or religious aspect of peace.

There is no limit to the number of characters, but the play is for amateur performance and should be written with that fact in mind. It may be any length, preferably under one hour's playing time.

The judges of the contest will be:

Whitford Lane, actor and producer, New York City,

Robert Morss Lovett, University of Chicago and Hull House,

Louise Leonard Wright, Former President of the National League of Women Voters and yearly visitor at Geneva.

Walter H. Baker Company, Boston, who are specializing in distinctive peace plays, will pay to the playwright of the winning play one hundred dollars and will make publishing arrangements with the authors of such other of the plays sub-

mitted as meet their needs. The winning play will be published without royalty fee. It is expected that the prize play will have its premiere showing at the General Conference of Congregational and Christian Churches at Holyoke, Mass., in June, 1936.

The cost of production and promotion will be borne by the Young People's Organization of Plymouth Congregational Church, Minneapolis, Minnesota.

The contest closes April 20, 1936.

Address all plays:

PLYMOUTH PEACE PLAY CONTEST,
5757 University Avenue,
Chicago, Illinois.

AN OUNCE OF PREVENTION.

Everybody knows the legend about the little Dutch boy who stuck his arm in the hole in the dike. Old as that legend is, it can be applied very pertinently to some things that are happening today.

Because of Supreme Court decisions that laws are unconstitutional, some persons want to restrict the powers of the courts. Others advocate Constitutional amendments that would wipe out state lines and give dictatorial control to a bureaucratic federal regime.

These individuals, fortunately in the minority, should remember that even their ideas might be different if the federal government were in the hands of some other group. The same powers of dictatorship could be applied by any group under such a Constitutional amendment, for it would be the permanent law of the land.

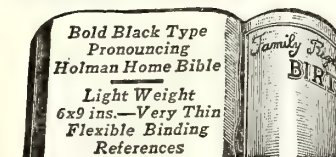
Aside from that, let's take a look at the AAA case. The law was in effect two years, seven months and twenty-four days. Hundreds of millions of dollars were collected and disbursed. Some of it may be returned; most of it won't, all of it was paid illegally.

Now take a look at the little Dutch boy. He didn't try to rebuild the dike. Nor did he try to make the water run back over it—uphill. Nor did he stand idly by, shaking his head while the hole got bigger and bigger and the flood wiped away his home. He stopped up the hole.

There's a hole we can stop up by concerning ourselves with the making of laws, by forcing our legislators to be on guard against illegal acts. The American people already are taking a much more active interest in government. Surely they won't stop when the job is only half done.

The reorganization of industry is certainly no easy task, but it is a task which America must carry through.—Edward A. Filene.

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00



MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

THE LIGHT THAT DOES NOT FAIL.

By MISS D. P. CUSHING, *News Editor.*

Just as in the U. S. A. where many a brilliant electric American motor car sign flashes into the night, so in Istanbul, Turkey, an American woman watches one of these shine across the Bosphorus to the Asiatic shore, and remembers not only modern America but the apples that grew in her garden at home when she was a girl in Michigan.

"On the banks of the Bosphorus still stands the barracks where Florence Nightingale devoted herself to caring for sick soldiers during the Crimean War and amidst ridicule and indifference laid the foundation of our modern nursing profession," writes Mrs. Elvesta T. Leslie of Istanbul, Turkey.

"The Ford illuminated sign shines out with a thousand times the power of Miss Nightingale's flickering candle, but I wonder whether our economic organization of today will, in the long run, throw its light as far as the dim lamp backed by Florence Nightingale's devotion and love of mankind?" says Mrs. Leslie.

"Turkey has some beautiful scenery," she writes, "but I can always close my eyes and see again the white birches, the fir trees, the bluffs of Lake Michigan, beautiful Glen Lake and the sandy beaches of Grand Travers Bay." Swimming for girls was frowned upon then but now, in Turkey, as well as around the world, it is a favorite sport.

"We enjoy here the warm waters of the Sea of Marmora and the swift flowing, equally salt water, of the Bosphorus coming down from the Black Sea basin which is fed by the Danube and Volga and even the shows of Ararat," she explains.

Turkey today—what a change from when she first went there. The Bosphorus ferry daily teems with hundreds of Turkish boys and girls going to school. These girls, twenty years ago, would have been at home, not venturing out except under the seclusion of a veil and a voluminous charshaf (street wrap) while the boys would have been sitting stolidly in the mosque schools droning away their endless memorizing.

"Today alert, bright and mischievous, they are getting a modern scientific education, boys and girls alike, with an opportunity ahead of them to help in the continued development of their country out of ancient and outworn practices and thought, into new and scientific methods and individual freedom," Mrs. Leslie says.

Mrs. Leslie is a graduate of Olivet where her daughter, Elizabeth, is now a junior. In recalling her college days when winter snows blockaded trains and stage coaches, she adds that Turkey does not have much snow although there is occasionally a good blizzard. Instead there seems to be much sticky red mud. During her years there she has had her share of adventurous traveling. At the time of the Great War she went from Aintab, west of the Euphrates, to Ourfa, 100 miles east of the Big River crossing in a shallow boat loaded with horses, covered wagons, sheep and cattle.

"There are many beams of light shining today from land to land," writes Mrs. Leslie. "Everything that breathes the spirit of friendship, good will, understanding and the hope of the people builds up the kingdom of God. So our American schools and hospitals in Turkey are manifestations of our interest in the New Turkey and our desire

to cooperate with it and to interpret the finer things of the spirit."

Turkey's rapid progress is well known to Americans but Mrs. Leslie mentions particularly the women who now have equal suffrage with the men. "The 12th Congress of the International Women's Suffrage Alliance was recently held here in Istanbul, as the guest of the Women's Union of Turkey," she reports. "A special issue of postage stamps was put out depicting women in various activities of life and especially honoring women of outstanding achievements in other countries, such as Mrs. Carrie Chapman Catt, Jane Addams, Selma Lagerlof, Sigrid Unset and others."

Mrs. Leslie is designated in her work as "Mission Treasurer's assistant," but this is a humdrum title to tell what she really does. All kinds of financial matters come to her hand as well as the giving of help in travel and vacation plans and the purchasing of things for other workers in the Near East Mission who cannot get to larger cities. Her ingenuity is often strained by some such request as this which reaches her in the mail: "Please buy a hat for Jenny, age 7."

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 8, 1936.

Sunday Schools.

Suffolk, Va.	\$ 25.00
Hanks Chapel, Pitsboro, N. C.	1.77
Linville, Va.	4.01
Winchester, Va.	4.85
Turner's Chapel, Sanford, N. C. ...	1.10
Parks Cross Roads, Ramseur, N. C..	5.00
Bethlehem, Suffolk, Va.	1.17
Ocean View, Va.	6.22
Rocky Ford, Fancy Gap, Va.	1.71
Elk Spur, Fancy Gap, Va.	.66
Newport, Shenandoah, Va.	1.58

53.07

Previously acknowledged 9,527.55

Total since Sept. 1, 1936 \$ 9,580.62

J. O. ATKINSON, *Secretary.*

FINDINGS OF A MISSIONARY COUNCIL.

[These columns spoke recently of the great missionary council held under the auspices of the Methodist Episcopal Church, South, in Washington, D. C., that attracted nation-wide attention. The "findings" of the Council are thus summarized by the *Nashville Christian Advocate*.]

1. The need of the non-Christian world has lost none of its urgent appeal. The varied forms of this need are ignorance, poverty, disease, superstition, and sin. The gospel of Christ, experienced and applied, will heal the ills of our world.

2. The sharing of spiritual values is the inescapable obligation of the Christian. The worst features of our Western civilization are being shared with non-Christian nations. Shall we share our worst and withhold our best?

3. The contribution of missions has been of inestimable value. The work of evangelization, of education, and of medical missions has each supplemented and strengthened the other.

4. The forces opposed to Christian missions have never been so organized and aggressive. An atheistic communism with a sense of a universal mission recognizes in the Christian faith its strongest foe.

5. The urgent demand is the unifying of the Christian forces. The divided hosts of Christianity cannot expect to meet successfully the opposing forces, which present a united front. We are not pleading for one huge ecclesiastical organization, but the Christian churches should at least submerge their differences which have to do with things that are incidental and come together in a Christian and cooperative spirit, without which the Church cannot win in the conflict.

6. The lordship of Jesus Christ must be held without concession or compromise. No wholesale condemnation should be made of non-Christian religious systems, but the elements of truth and value in these systems should be freely and gladly recognized. This supremacy of Jesus wins its way wherever he is proclaimed and understood. By him all standards of thought and life are being tested. The ideas and ideals of Christ have far outrun the progress of what may be termed organized Christianity. Far greater than tabulated statistics is the change of the moral and spiritual atmosphere which he has produced even among the peoples of the East who are not enrolled in the membership of the Church.

7. The pastor and preacher is the mediator of the universal mission of Jesus to his congregation. He has the privilege of receiving information and inspiration from books and conferences, which very few of his members have. He must give this fact full recognition. He should never become impatient and abusive because of the slowness and what may appear to be the stubbornness of some of his members. He will not accomplish the best results by constantly reminding them of their ignorance and narrowness, but by imparting to them information as to what our mission work has already accomplished, and impressing upon them the mind and spirit of Christ.

8. The hindrances in the way of the Christian gospel would be utterly discouraging if we looked upon them apart from faith in the power of the gospel.

ONE-DAY SCHOOL OF MISSIONS CANCELLED.

Dr. Hubert Herring of New York City wires that on account of ill health and physicians orders he is compelled to cancel all engagements. This announcement brings disappointment and regret to the missionary groups especially who had hoped to have the privilege of hearing Dr. Herring discuss Latin America, the subject of our mission study this year, either at Elon College, N. C., February the 17th, or at Suffolk, Va., February the 18th. Dr. Herring is an authority on Latin America, having traveled extensively in that section and held annual seminars in Mexico for several years. At this late hour we felt it better to cancel these dates as it seemed difficult to find a suitable substitute.

MRS. WALTER SELLARS,
Pres. Woman's Board Southern Convention.

A BIBLE SELLER IN THE HANDS OF BANDITS.

A Faithful Chinese Colporteur Captured by one Group of Bandits Falls into the Hands of a Larger Band Along with His Captors.

By CHAS. A. LEONARD, SR.

At an early morning prayer meeting of our annual Bible Conference, an opportunity was given for special request for prayer. During the night one of the evangelists attending the Conference had received a letter telling of the taking by bandits of our good friend and brother, Colporteur Tsung Shao-Yu. We were all distressed to hear of

this trying experience in the life of a faithful servant of the Lord and representative of the Bible Society.

Mr. Tsung (the surname comes first in China) was out on a trip in the extreme eastern part of Manchuria, near the Siberian border. He was on his way to Tungninghsien a frontier town between Manchuria and Russia. We have traveled that region several times and are acquainted with the dangers there. Bro. Tsung and three other Chinese were taken by a half dozen bandits, and were carried into the wild mountains. Later this small band of outlaws was captured by a larger group of bandits, and the whole ten were held for ransom. Two letters were written by someone for Mr. Tsung stating that the larger band of robbers refused to believe that he had been kidnapped and that they were insisting that he was a bandit himself and might be shot by those who had taken him along with the six bandits. These small groups of bandits are not supposed to operate without permission of the more established bands.

The writer returned to Harbin immediately from the out station where the Bible conference was being held to see the Japanese military authorities here in Harbin and request them to do something toward rescuing Mr. Tsung. We were told, however, that it would probably be impossible for the Japanese or Manchukuo soldiers to do anything because the mountains in that region are wooded and the bandits very hard to apprehend. Although the new government is making an effort to rid the country of bandits, and are improving living conditions and personal safety in some places, the region under consideration is still very unpeaceful. The bands of robbers move from place to place, when the regular troops go after them. The group which now has Mr. Tsung calls itself the "Great Army for Peace," but, alas, they do not bring peace, but distress and suffering.

This is not the first time Mr. Tsung has come in touch with bandits. On three other occasions they have wanted to take him, but he persuaded them that his ransom was not worth their trouble. He dresses much as a poor beggar in order that he may better avoid danger. His faithful work as a colporter has taken him into many dangerous places. The whole region in which he works is notorious for the numbers and severity of its bandits, but he has gone on with his work, his sales measuring above the average. He has now been in the hands of those bandits two months. All we can do for him is pray to a merciful God to deliver him, and prayer is being made daily for him. We are sure he is bearing witness to the Lord wherever he is. He had gospel portions and Bibles with him when taken by the outlaws, so we are sure he is making use of these, if there are those among the bandits who can read.

The supporters of Mr. Tsung and other such faithful workers are using their money well for the Lord and the saving of souls, for many read the Word and come to know of the Way of salvation who otherwise would not know of Him.

If Mr. Tsung never returns, another man will be chosen to take his place. The work will go on, and God's Word will not return void.

LESS READING—MORE WORK.

As an evidence of the passing of the depression, library officials in many of the large cities have reported a decided decline in the number of persons using the reading rooms during the day. Library officials likewise reported three years ago the largest number of people were using library facilities ever known, the principal cause being persons not employed having more time for reading during the day.

A Story for the Children

BETTY AND THE LADYBUG.

By FRANCES ANN FISKE

Dinner was over. Betty helped mother carry the dishes out to the kitchen. Then, very carefully, she brushed the crumbs from the tablecloth. She liked this tablecloth best of all. The center was white. It was the yellow border that made it so attractive to Betty.

"It looked like yellow sunshine and daffodils, and the yellow stripes on my kitten," she said to mother.

Mother smiled. "You and your kitten may go out into the sunshine for a while," she said. "I will frost the cakes before I wash the dishes. When I am ready I will call you and you may wipe the knives and forks and spoons for me again."

So Betty and the kitten went out on the lawn. Betty tied a small stick to a string. This she drew across the ground and the kitten ran after her, trying to catch it, until they were both tired. Then Betty sat down under the apple tree and laughed at the kitten's surprise to find the stick had disappeared. Then she tossed the string to the kitten and because she was warm and sleepy, she stretched her arm out on the smooth grass and laid her head upon it.

It was restful to lie there in the shade of the tree and listen to a pair of young birds chirping to each other in a nearby tree.

Presently a ladybug flew on to Betty's hand. She was a pretty ladybug, too. She wore a red robe with black dots on it. Betty sang softly:

"Ladybug, ladybug,
Fly away home,
Your house is on fire,
Your children are gone."

Betty did not wish to frighten the ladybug away, so she kept very still and watched it crawl about on her hand. It tickled her some and she laughed, trying not to mind it. Probably the ladybug would fly away soon to look for its children. The warm sun made Betty feel very sleepy.

Next thing Betty knew, she was in front of her mother's rose-bush.

The ladybug was on the rose-bush, but Betty did not brush it away. She looked at it more closely than she had ever done before. She saw that it had two shiny black eyes. Between the eyes two feelers grew. She counted the dots on its back. There were just seven. She counted its legs. There were just six. There were dots on the legs, too.

"Look," said the ladybug, in a tiny, proud voice, and she waved one of her six legs.

Betty looked closely. There on the rose-bush lay twenty queer little balls all stuck together.

"What are those, Ladybug?" Betty asked.

"Why," replied Ladybug, "those are my eggs. You sang to me that my children were all gone, which reminded me that I did not have any, anyway, so I thought I would do something about it."

"But what have those queer things to do with children?" Betty wanted to know.

"Gracious!" laughed Ladybug, "don't you even know that my eggs will soon turn to grub, and that after a month each grub will turn into a chrysalis?"

"What's a chrysalis?" questioned Betty.

"Oh, a chrysalis looks something like a caterpillar," explained Ladybug patiently, and, deciding that Betty did not seem to know much about ladybugs anyway, she continued, "After a while my children will have wings and look like me. Perhaps then they will fly away, but before they

get ready to do that they will feed on the little green insects that would destroy your mother's roses if left on the bush."

"W-h-y!" exclaimed Betty, "how do they do that, Ladybug?"

"Easy enough," said Ladybug proudly. "Just use them for food to grow big and strong on, just as you use potatoes and carrots and oranges and milk."

"Oh!" Betty clapped her hands eagerly. "Now I know who you are. You are one of the helpful bugs that mother read to me about, the other day. I hope you have a great big family, so that there won't be a single naughty green insect left to spoil mother's lovely roses."

"I hope so, too," said Ladybug.

Betty heard someone calling. She tried to run. Then she woke up. She had fallen to sleep under the apple tree.

When Betty told her mother what had happened, her mother smiled.

"In your sleep you remembered what I read to you about the helpful bugs, didn't you, dear?"

"Yes," agreed Betty. "And it seemed so real that now I shall always remember to protect the helpful little ladybugs."—*Zion's Herald*.

YOUTH ON THE MARCH.

The most significant fact about Christian young people's work during the last two years, is that it has become a *movement*. We Congregational-Christians are not merely 190,000 persons who meet in 5,000 or 6,000 groups but we are a *fellowship* of those committed to high purposes. A survey of the situation in the states shows that south, north, west and east, the Pilgrim Fellowship is a reality. Goals are set by associations and states, and young and older leaders are accomplishing what they have set out to do.

But we do not want to be a sectarian organization. One of our purposes is to join with the denominations in achieving a united Christian youth movement. We are nearer that objective than many imagine. "Christian Youth Building A New World" has caught the interest of young people of all denominations, and some remarkable things have resulted in recent months.

This interdenominational fellowship will hold the most significant youth meeting ever gathered in America, at Lakeside, Ohio, June 23rd-28th. About 1800 delegates will attend, representing practically every agency and denomination engaged in young people's and student work in the United States and Canada. The Pilgrim Fellowship is asked to send eighty and the states are responding enthusiastically to the invitation to be represented. From Florida to Maine to California official representatives of our denomination will go to Lakeside.

Every person attending must be designated the official delegate of his church. To gather chosen youth delegates from twenty or more denominations and from forty states for a five-day working conference is a project which has untold possibilities for the future of the church and of civilization in America. These young people will not try to scrap their denominations at the Ohio meeting, but they will seek to unite them in a common program of personal and social Christian action.

Not until the last days of the conference will delegates meet by denominations. At that time we shall have the first session of the Council of the National Pilgrim Fellowship. The Congregational and Christian delegates who attend constitute that Council. The national program of the Pilgrim Fellowship for the next two years will be projected at that time, by young people from all parts of the United States in cooperation with their adult leaders. Youth is on the march!

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

A HOUSE WITHOUT WINDOWS.

By a little inland lake in North Carolina stands a deserted little house that has no windows. I am not surprised that it is deserted for it has no light inside. Here in Norfolk, Virginia, hard by the beautiful Berkley Bridge that spans the Elizabeth river is another house with but few windows. The building is some seven stories in height and there are no windows above the first floor. This house is used for cold storage. It may be good for that, but it certainly is not suited for a place to live.

Most houses have windows in them. Windows let in light and air. They make the place inhabitable for human beings. Now building blocks are being made of glass. Soon we can live in houses that let in light from every direction.

Life is like a house. The soul should have windows as well as a house. Unless the soul has windows open to heaven there is little chance for divine light to enter. Unless there are windows, the breath of God cannot move upon the soul of man. And without the presence of God, the human soul is worthless. A house without windows may be used for cold-storage but is not a fit place to live.

Open the windows and let in the light of truth, the radiance of beauty, the fragrance of goodness, and the redemptive force of love. Art, music, literature, and human comradeship may be rays that enter the windows of your soul and make it a place worthy to dwell.

DO THOU LIKEWISE.

The officers and teachers of First Christian Church in a certain city were in session on Wednesday of last week. Some young teachers were in the group. One of them said, "I wish we could start a teacher training class, for I want to learn to teach better than I am doing." Others joined in the same sentiment. All present voted in favor of asking the minister to teach such a course each week beginning at once. Now that minister is collecting materials and getting ready for his new job, and he is a happy man. Why not make your minister happy in like manner? He will be delighted to help his teachers with their work, or I miss my guess. Try him and see.

IF I WERE IN COLLEGE.

If I were in college, what would I do that is different? The Alumni meeting to be held at Elon on the fifteenth and the Eastern Virginia Alumni Club meeting to be held in Suffolk on the twenty-eighth remind me that once I was enrolled at Elon. It has been a long time since then. Times have changed—or people have—and the college has changed. I often wonder if the students realize their advantages and use them.

If I were in college today I would want to learn everything possible about the world in which we live, learn of science and philosophy as taught by the ancients and practiced by the moderns; learn of literature, art and music; learn of industry and agriculture, of politics and statecraft; and learn of religion as it becomes a force in modern living. Yes, I do believe that I would want to read books, experiment in the laboratories, listen to lectures and concerts, learn from the radio, and find out something of life from actually living with various groups of people.

And all of this knowledge I would want to translate into Christian service on the campus and off. Sometimes I would take pen in hand and write a line for publication and send it to the editor of the Young People's page in my church paper. Yes, I think I would write for publication for my own sake and for the good of those who may read.

Now I wonder if some young person in college may feel the same way and if this editor may receive articles for publication? He hopes so. So may it be!

PREPARING FOR EASTER.

The Church keeps Easter sacred to the memory and resurrection of Jesus. Easter is therefore the most holy season of the year. It is then that the Church reaches its height in religious fervor and devoted service.

There is an abundance of material to aid those responsible for the Easter services. The Christian Publishing Association at Dayton, Ohio; The Pilgrim Press, 14 Beacon St., Boston, Massachusetts; The Meigs Publishing Company, 41 W. Washington St., Indianapolis, Indiana; Stockton Press, 416 Charles Street, Baltimore, Md.; The International Council of Religious Education, 203 N. Wabash St., Chicago, Ill., and many other denominational and other publishing companies will be glad to furnish suggestions and materials to aid with the Easter program. The Commission on Evangelism of our own Church located at 287 Fourth Avenue, New York City has quite a lot of devotional materials and aids for pastors, many of which can be had free of charge and all at a minimum cost.

Among the materials in the hands of the Board of Christian Education at 505 S. Main St., Norfolk, Va., which may be borrowed by any who so desire are the following:

"The Light of Life," a dramatic worship service for Easter; "Into Thy Kingdom," an Easter play in one act; "Gethsemane," a communion meditation with musical accompaniment; "He Is the Son of God," a play for Holy Week showing the effect of the personality and deeds of Jesus upon a Jewish woman of Orthodox training; "The Triumph of Love," an Easter pageant by Fred W. Wolff; "Youth's Easter," a morality play; "The Easter Story" (in pantomime); "Dead and Risen"; "The Gate Beautiful," a pageant of the Resurrection; and "The Rock," a play in three acts showing the character development of Simon Peter.

The Guild of Inspirational Drama at 404 Auditorium Bldg., Cleveland, Ohio, makes the following suggestions concerning dramas and pageants:

"The Alabaster Box," by Harnwell and Meaker. Passion week and Easter morning as reflected in the family at Bethany. 3 acts. One setting. 5m. 2w. Inquire about royalty.

"The Half of My Goods," by Claggett. A story of Zaccheus and the reflection of his avaricious character in his son, Thaddeus. 3 acts. 4m. 2w.

"The Terrible Meek," by Kennedy. A drama set during the time of darkness on Golgotha. 1 act. 2m. 1w.

"The Two Thieves," by Bates. The two thieves meet in a region between two worlds after their crucifixion. Requires good acting. 2m. Unseen chorus. Royalty \$5.00.

"Resurrection," by Bach. The mother of Jesus, the mother of Judas, and others gather at the home of Joseph of Arimathea on Resurrection

morning. One simple setting. 4m. 2w. Highly effective and dramatic. Requires good acting.

"The tree of Elbian," by Bach. Beautiful symbolical spiritual lesson in drama. The story of a man who kept the letter of the law but denied the spirit. A startling drama for the Lenten season.

"Barabbas," by Leamon. How Barabbas returns to his robber gang and how he meets Mary Magdalene. One act. 5m. 1w. Inquire about royalty.

"Boy Who Discovered Easter," by MacFadden. How a man, embittered by loss, recovers his faith through contact with a child. 3 scenes. 2m. 2w. \$5.00 royalty where no admission is charged, otherwise, \$10.00.

"El Cristo," by Larkin. Scene is laid in Old Mexico and deals with a ceremony of the secret order. Los Penitentes. One act. 4m. 2w. Royalty, \$10.00.

"In His Strength," by Glover. Deals with the impetuosity of Peter. 3 simple scenes. 8 characters. Plays about 45 minutes.

"The Passers By," by Dickerson. A beggar maid shows Christians the meaning of Christianity. One act. Simple setting. 17 or more men and women.

"The Resurrection," by Kimball. An Easter service after the plan of a Mystery Play. 4 scenes 12m. 3w. A voice.

"Chalice and the Cup," by Edgar. The message of Christ's death and resurrection. 2 principal characters, group and choir.

"He liveth," by Cooper. Symbolical of the New Testament narrative. 16 characters. About thirty minutes.

"Magda," by Rockwell. Devotion to Christ's Kingdom slowly learned by a Greek girl and her betrothed. Seven scenes. One set. 7m. 2w. crowd. Plays one hour. Royalty \$5.00.

"Resurrection of Our Lord," by Harris. Adapted from a Sixteenth Century Miracle Play. 3 scenes. 10 m. 4w.

Pageants.

"The Questioner," by Bayard. Simple setting, no curtain needed.

"Children of Galilee," by Edland. Net, 25 cents, postpaid.

"The Risen Christ," a pageant of the Resurrection. 6 characters and a reader. Choruses.

"The Dawning," by Bayard. A beautiful spectacle, enhanced by music. For all churches. 50c a copy.

THINGS FOR WHICH WE STAND.

CHRISTIAN ENDEAVOR TOPIC FOR FEB. 23, 1936.

Scripture: Gal. 5:22-26.

Daily Bible Readings.

Mon.—Stand up for Christ. Acts 5:29-32.

Tues.—Stand for justice. II Sam. 12:1-7.

Wed.—Stand for Christlikeness. Rom. 8:28-30.

Thurs.—Stand for missions. Rom. 1:13-17.

Fri.—Stand for church attendance. Ps. 84:1-12.

Sat.—Stand for the Christian home. Eph. 6:1-9.

Opening Sentences—Phil. 4:8.

Hymn: "Stand Up, Stand Up, for Jesus."

Prayer.

Announcement of Topic—Scripture.

Suggested Points for Leader's Introductory Talk.

We believe in God and the Bible.—To each of us is given a life. Along with life we are given talents, and the right to live and develop our lives, at least to a large degree, according to our own satisfaction. But we should not overlook the fact that life and talents are given to us as a sacred gift from God. We are born into a world where we have the opportunity for educating our-

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS HELPS A DOUBTER.

LESSON VII—FEBRUARY 16, 1936.

GOLDEN TEXT: "I believe; help thou mine unbelief."—Mark 9:24.

LESSON: Luke 7. **Printed Text:** Luke 7:19-28.

"He went about doing good"—thus speaks Peter in a brief biography of Jesus (Acts 10:38). This seventh chapter of Luke throws light on those words and gives them rich meaning. Jesus begins the day with addressing the people. Then in response to a faith the like of which he had not found among the Jews, a faith which caused Jesus to "marvel," he healed the servant of the centurion. The next day he restored life to the only son of a widow. Then he meets the delegation from John and sends them back with a message to that troubled and honest doubter, and incidentally pays a high tribute to John. And at the close of a busy day he goes to dine with a haughty Pharisee, and out of this experience there comes one of the most beautiful incidents in the life of Jesus, the anointing by the woman of the street. How many-sided the Master's nature was! How he responded to human need in its many forms? How he knew what was in man!

These Notes, however, must deal only with the story of the way in which Jesus dealt with John's doubt, and with his appraisal of John's character and ministry.

The Faith of Honest Doubt.

There are various kinds, or different stages of doubt. A great deal of doubt has a moral basis—there are those who hide their unwillingness to follow Christ, their refusal to yield their lives to Him, behind intellectual doubt. There is a doubt born of mere intellectual pride. There is a doubt born of the spirit of youth emerging into manhood—most young people pass through period of doubt. But there is a doubt born out of an honest faith—there are good people who have problems and doubts which baffle and hurt.

John's was such a doubt. He had come to the point where he wondered if Jesus really was the One-Who-Should-Come, the Messiah. It seems almost inconceivable to us, for John had at one time been so sure of the ministry of Jesus. He himself had prepared the way for the coming of Jesus. He had presented Him as the One-Who-Should-Come. And yet here he was honestly doubting whether Jesus was that One. How account for this strange turn of affairs?

Well, several factors entered into the situation. In the first place John had been imprisoned for nearly a year, imprisoned because he had dared to rebuke the king to his face for his sin. Accustomed as he was to freedom and to activity, it was only natural that John should feel the physical reaction involved in close confinement in a dungeon. He was looking at life through dark blue glasses. His physical condition undoubtedly entered into his doubt, as it often enters into our spiritual outlook on life.

Then, too, John had looked for One who should baptize with fire. The Messiah was to be stern, uncompromising, laying the axe to the root of the tree, purifying by fire. But here was Jesus quietly going about, teaching, preaching, healing, performing a ministry of love. Somehow it did not fit into the picture which John had painted. Could it be that he, John, could have been mistaken?

And it may have been that John could not understand why Jesus would allow him to remain a

prisoner when He had apparently such unlimited power. Why did not his kinsman and his friend do something about the situation? Why did He not come in person and set him free? This may have been another factor in John's doubt.

Let it be said that there is no sin in honest doubt. There is a place for the inquiring mind in religion.

Using Common Sense in Doubt.

John had doubts, but he was no fool. He knew that men cannot live by doubts. He did a very sensible thing—he took his doubts directly to Jesus. He could not go in person, of course, but he did the next best thing—he sent some of his disciples to Jesus, and he minced no words. "Art thou he that should come or look we for another?" He had some doubts about the mission of Jesus but he did not have any doubts about his character. He believed this man would tell him the truth. He took his doubts directly to Jesus.

There is a moral here for us. It is perhaps inevitable that doubts should come. But before we give way to doubt, or before we take them to others, we ought to take them to Christ himself. There is really no other to whom we can go in the final analysis. He has the words of eternal life. Be sensible. Be sincere. Take your doubts to Him. Tell Him frankly about them. Ask Him to help you with them.

Answering Doubts With Facts.

Jesus did not rebuke John. He did not condemn him. With that sympathy which was so characteristic of Him, he dealt gently with the troubled and doubting prophet. He did not go into any extended argument. He did not resort to any appeal to miracle. He simply told the disciples to go back and tell John what they had seen—to tell him how they had seen the gracious ministry of Jesus in its practical results, in the things they had seen, but also in the things that they had heard.

"Come and see"—Jesus was always willing to be put to the test. He does not demand blind and arbitrary obedience. He does not depend upon the unnatural or the extraordinary to validate his claim. Look around you in life, see the results of His gracious ministry in human life, listen to the testimony of those who have found Him precious to their souls, call the roll of those who have gladly forsaken all and have followed Him to the ends of the earth. Let any man look steadily at Jesus and if he is sincere his doubts will be dissolved in Christ. Let every man use such faith as he has. Let him say "I believe; help thou mine unbelief." He that doeth the truth will come to the light. Let any man set himself to do what he believes Christ would have him do and he shall know that Christ is what He claims to be.

In 1929 we had an honest and cynical restlessness never seen before. Discontent grew and spread and burst through the bonds of law and order and decency. Jesus said to abandon financial-mindedness, but we want to smuggle in our prosperous world under the fence, like a bad boy at a ball game.

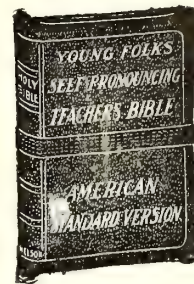
Money-mindedness is almost the worst thing that can happen to a human being, and it has happened to our Western world. The financially-minded person who thinks profit is our guiding star is the worst enemy of the State. Life does not consist of things which man possesses.

—Dean R. R. Wicks of Princeton.

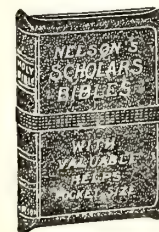
The government recently appropriated \$55,880 to suppress the liquor traffic among the red men, and the liquor interests spent \$12,000,000 to promote traffic among the white men.—*News Release.*

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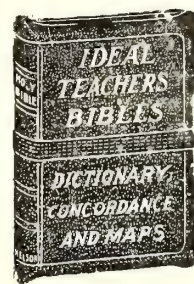
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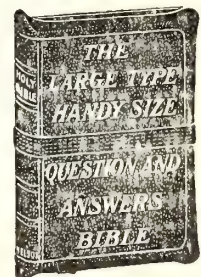


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MONDAY.

"A SUPERIOR MANIFESTATION."

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

A human life is the Supreme Manifestation of God. The things we see about us represent Him. In a child's face there is a "little bit of heaven." Bishop Kern says every child is original humanity before man spoiled it—and he who obstructs or defames a child is a transgressor against God." Another has said that no man has a right to give a child anything less than the finest example. Jesus believes this and warned against despising one of these little ones. Furthermore, He said that unless we become like little children we shall in no wise enter into the kingdom of heaven, for there is love, trust, dependence, innocence, and beauty. In all these we hear the whispers of God.

Prayer—Dear Father, our Lord, we thank Thee for all Thy blessings. We pray Thee for forgiveness for all our sins. Grant unto us the new life as it is in Jesus. Fill us with Thy love and make its power in us supercede all emotions of ourselves and all human relationships.—*Amen.*

TUESDAY.

"A HISTORY OF COMPASSION."

"The eternal God is thy refuge and underneath are the everlasting arms."—Deut. 33:27.

"I have loved you with an everlasting love."—Jer. 31:3.

The history of man in his relation to God is a moving recital of God's compassion upon man; and from Adam and Eve to the present, God's purpose only in terms of His compassion. It matters not what man does; it matters not how far away from God he gets; it matters not how low he descends into iniquity; it matters not how ungrateful he becomes; there is the hopeful glad refrain of the ages singing for every soul, "The eternal God is thy refuge," "I have loved you with an everlasting love."

Prayer—Our Father, we thank Thee, we praise Thee, we would glorify Thee in our lives today, that Thou art near and ready to bless us. Take us to Thy bosom and make us know what it means to be safe in Thy fold. Supported and upheld by Thee. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"KILLING SIN."

"Neither do I condemn Thee; Go, and sin no more."—John 8:11.

The two major problems of our personal lives are sin and suffering. No one escapes these difficulties. When we confront them what do we do about it? There is one and only one way to accept these difficulties in our lives and that is the way Jesus accepted them. Take sin for example. Jesus broke the power of sin over men and women, not by inflicting penalties, however just they might be, nor by demanding that a man should pay every farthing for his trespasses, nor did he hold them over burning pits to force them to repent, but he loved them, and in the presence of that love, hearts melted into penitence and then and

there a desire to be worthy of such love sprang into their hearts.

God kills sin by loving the sinner.

Prayer—O Lord, we come into Thy presence battered by sin and error and wholly unworthy of Thy sweet name. Do Lord, forgive us of our sins and adopt us into Thy family.—*Amen.*

THURSDAY.

"THE IMPORTANCE OF FRIENDSHIP."

"A friend loveth at all times."—Prov. 17:17.

"A man that hath friends must shew himself friendly."—Prov. 18:24.

"It makes no difference, in looking back five years, how you dieted or dressed; whether you have been lodged in the first floor or the attic; whether you have had gardens and baths, good cattle and horses, have been carried in a neat equipage or in a ridiculous truck; these things are forgotten so quickly, and leave no effect. But it counts whether we had good companions at that time."—*Ralph Waldo Emerson.*

Prayer—Our Father who art in heaven, we pray for friendship and may the power of heaven bless us to be friendly to man, all the way. In the name of Christ we ask it.—*Amen.*

FRIDAY.

"FAME AND FRIENDSHIPS."

"The Lord turned the captivity of Job, when he prayed for his friends, also the Lord gave Job thrice as much as he had before."—Job 42:10.

"Fame is a food that dead men eat—
I have no stomach for such meat.
In little light and narrow room,
They eat it in the silent tomb,
With no kind voice of comrade
Near to bid the feaster be of cheer.

"But friendship is a nobler thing.—
Of friendship it is good to sing.
For truly, when a man shall end,
He lives in memory of his friend,
Who doth his better part recall
And of his fault make funeral."

—*Austin Dobson.*

"The social, friendly, honest man,
Whate'er he be,
'Tis he fulfills great Nature's plan,
And none but he."

—*Robert Burns.*

"Hand grasp hand, eye lights eye,
in good friendship,
And great hearts expand
And grow one in the sense of this
world's life."

—*Robert Browning.*

Prayer—Our Father, a new day has dawned upon us. Its way is uncharted. Many people may cross our path or join us in the way. Grant us to pray for them and be a friend to all.—*Amen.*

SATURDAY.

"YOUR OWN CISTERN."

"Drink waters out of thine own cistern."—Prov. 5:15.

Self-sufficient lives, self-complacent and conceited lives, are justly condemned; but self-sufficient lives are towers of strength to all around them. Live to yourself, and then you can live helpfully with others.

One should have within his own soul a reservoir of faith and courage so full, so overflowing, that all around it will be refreshed and stimulated by it. We should not need to go to another for our hope and strength and cheer. Only by being self-sufficing in these things can we aid those who are not self-sufficing.

Yet, of course, no one can create within himself such a spiritual reservoir, but the Holy Spirit can and will form it for us. As we are born again, we ask of Christ and He will be in us a well of living water, springing up unto eternal life.

Prayer—Lord Jesus, evermore give us this living water that we thirst no more, and that others may come to us as they came to Jacob's well.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"GREAT SLAVES."

"Whosoever would become great among you, shall be your minister."—Mark 10:35-45.

Our Lord said that whoever would become great among His disciples must become their slaves, which is what "minister" meant in those days. The best commentary on the saying is Christ's exquisite action in washing the travel-stained feet of that little company when no one of the quarreling twelve, each desirous of preferment in the kingdom, would perform that necessary and loving task. But He, the King of heaven and earth, would gladly perform it.

So is it still. The mightiest of all is the Lord of heaven, who is ceaselessly doing the least and humblest kindnesses for the least of His children, kindnesses which they are too proud to do for one another.

When will we learn that the path to true greatness is lowly service? When will nations learn it, as well as men?

Prayer—Give us, O Gentle Saviour, the grace and the wisdom to be great. We ask it in Thy beloved name.—*Amen.*

AMOS R. WELLS.

REVIEW.

By MISS DORA BYRONS.

The days are marching by my door
In a row,
Like the tramp of many feet
Hurrying down a city street,
I hear them go.

I hear a shuffling, weary step
Plodding by,
A discouraged day filled with tears,
A day that passes through the years
With a sigh.

And then there sounds a click of heels,
Quick and gay,
Heels that twinkle joy and light,
And laugh away the gathering night,
—A merry day.

Above them all I hear the tread,
Firm and true,
Of working days that one by one
Tell of work that's never done,
Never through.

The days are marching by my door
In a row,
Passing with a whispered beat,
Leaving echoes sad and sweet,
I hear them go.

Pomona, Fla.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

ETERNAL TREASURES.

By JOHN G. TRUITT.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."—Mark 12:41.

"Lay up for yourselves treasures in heaven."—Matt. 6:20.

"... and thou shalt have treasure in heaven."—Matt. 19:21.

Jesus must have liked the treasury of the great temple. It was in this section of the temple that he taught. It was probably on the dirt floor of this treasury that he wrote when the poor sinner woman was dragged before him. It was just after he had forgiven the poor woman that he spoke to those about him the beautiful words: "I am the light of the world." And John tells us (8:20): "These words spake Jesus in the treasury, as he taught in the temple."

Speaking of the temple, here is a bit of revealing information: Women could not go into all parts of the temple. There was a special women's court. Into this court both men and women could go. In that section which could be frequented by the women they built the treasury! Women have frequented the treasuries of the church from that day to this. Two of the most touching and beautiful scenes in the life of Jesus are connected with women in that treasury room. "And Jesus said unto her, neither do I condemn thee; go and sin no more." And the other time is in the case of Jesus beholding the poor widow casting in all her living.

The only time Jesus is described as sitting in the temple it is in the treasury room. Perhaps the embolden money-changers had taken this favorite place of Jesus' for their brazen business of cheating poor women and men as they came to buy an animal for an offering. Twice Jesus drove them out, and cleaned up the place. It was the treasury in his Father's House! "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."

In time, my friends, I have spoken to you about Jesus being born in Bethlehem, "house of bread," and have indicated the appropriateness of it inasmuch as Jesus was "the true bread come down from heaven." Here, today, we learn that the treasury was a favorite resting-place, teaching-place, forgiving-place, examining-place, judging-place of Jesus. And how appropriate for he is the world's true treasure,—the pearl of great price! Again how appropriately did Jesus select such a place for these so many things, for the treasury is a very true test,—the 'acid test,'—for "where a man's treasure is there will his heart be also."

Is it not remarkable seeing how much the treasury-room meant to the Lord that he should have let Judas bear the treasury of his little band of disciples! In other words, Jesus gave Judas a very choice place in his band. Pity that Judas should have betrayed so sacred a trust!

In the light of these remarks let us look to the text of the hour: "Lay up for yourselves treasures in heaven." Jesus goes from the Old Jerusalem to the New! He goes from the treasury in the temple to the treasury in heaven. He is there beholding how we cast in! One of Jesus' favorite phrases was "treasures in heaven." In the sermon on the mount he told his hearers to "lay up for yourselves treasures in heaven, where moth

and rust doth not corrupt, nor thieves break thru nor steal; for where your treasure is there will your heart be also." In other words, have a savings account in the eternal treasuries of heaven! Many of us are thinking about savings accounts in the banks of earth. And against that I would not utter one word. I believe in it. But how many of us are consciously laying up amounts large and small in the vaults of the eternities? I know a young fellow who several years ago, with nothing scarcely on earth to show for his earnings figured up what he had given to the church and it amounted to more than four thousand dollars. It was a large sum considering how small amount he had earned up to that time.

But you say, that is all too materialistic. Not at all. It is no more materialistic than the words of Jesus to the rich young ruler. Why did Jesus talk to him in terms of dollars and cents? Why did not he just go ahead and wink at those things, pass them up unnoticed, and tell the young man to come on and follow him? He knew that money was the acid test! He knew also that religion was never intended to be outside the realm of one's actual life. He expected Christians to carry religion into their banks and their businesses. He expected the church to have a treasury. In his Father's House in Jerusalem that was the room he loved, used and taught in. It was there, as I have said, he sat and watched those who worshipped make their offerings. Did the words and the wallets go with the worship? Did they show where their hearts were by their gifts? They could register their actual willingness to sacrifice, serve, and send the gospel to others by the way they made their offerings in the treasury-room. They would have treasure in heaven! Every time they dropped, in the right spirit of consecration and devotion, a penny or a dollar into one of the thirteen chests in the treasury-room it rang the register in heaven.

To some this will sound almost irreverent. That is because we have clothed Jesus with our own fictions,—separated him from all business, in church or home, or state. We have taken him out of the temple's treasury-room. We are willing to allow him to go into the Holy Place, or even into the Holy of Holies, and to shroud him with the smoke of sentimental emotionalism, but we have overlooked his visits to the treasury-room. We have forgotten that it was there, on ground floor that he wrote the only words we have any records of his writings; we have forgotten that it was there he forgave the sinner-woman; we have forgotten it was there he observed the great gifts of the rich, and the greater gift of the poor widow; we have forgotten it was there that he taught, when he taught in the temple; we have forgotten it was there that he encountered the robbing money-changers, and that it was that portion of the temple which he cleansed, and in that portion of the temple he talked about the house of prayer for all nations! We have forgotten his talk on the talents,—dollars and cents in the language of the day. We have forgotten his story of the rich farmer, and his recital of what happened to Dives another man of selfish attitude toward a stewardship of wealth which had been entrusted to him. The fiercest words of Jesus, and the most graphic parables and lessons are largely group around money, or what was its equivalent in that day. And yet today, in the most materialistic age of the world, when more Christian altars are established than ever

before, many ministers yield to the damning cry that you "cannot mix business and religion"; that you dare not speak of "money in the pulpit"; that you must preach the Gospel, meaning that you must preach the world's gospel of sentimental selfishness, and the strict avoidance of anything that touches the pocket-book! The most unlearned Christian would know that is not right. The old colored preacher told his congregation

(Continued on page 15.)

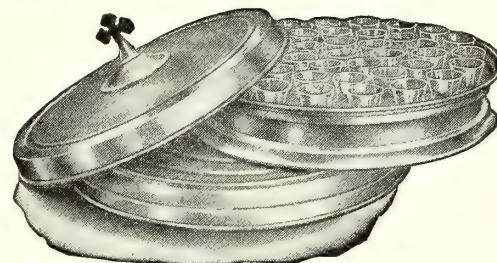
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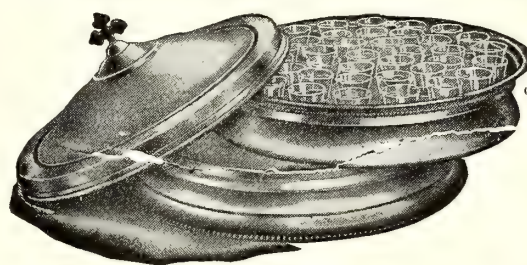
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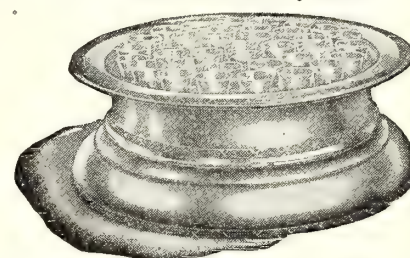
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

The Christian Orphanage has always been very proud of its girls. It has reared girls here that have become graduate nurses, stenographers, office girls, home makers, clerks and workers in manufacturing plants. The writer was visiting some business men some weeks ago and in four offices we visited that day we found one of our girls as a stenographer in each—all of them making good. We have four girls working in one manufacturing plant that reached the age limit last year and they, too, are making good.

We have a girl working for the State of North Carolina and is holding a very important position. We feel proud of them all.

We have intelligent girls in the orphanage now who are just as ambitious as they. If you could visit the orphanage and spend the day and go in the kitchen when they are preparing the meals and see how nicely they do their work you would want to stay and eat some of their cooking.

Then you could look at the girls who are the housekeepers and see how well they do their work, or watch the girls as they iron the clothes after the washed clothes are brought in, or see the girls as they sew and patch in the sewing room, I believe you would remark "what smart girls you have at the Christian Orphanage." They have their job and they know how it ought to be done. The Christian Orphanage is just a great big family and we do our best to run it on the home life idea. We want each child to feel that it is his or her home and feel responsibility in keeping the home nice and in good order.

We have one little boy in the orphanage that has made the honor roll every month during this school term. The first month he made 5 A's, 2 B's. The second month, 5 A's, 2 B's. The third month, 6 A's, 1 B. Fourth month, 6 A's, 1 B.

We feel proud of our one big family. The continuous cold since the middle of December has ruined our coal supply and it is getting low.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 13, 1936.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Durham	\$ 12.09	
Danville	8.19	
		20.28
Western North Carolina Conference:		
Parks Cross Roads	5.00	
Hanks Chapel	2.40	
Pleasant Hill	3.02	
Big Oak	2.50	
		12.92
Eastern North Carolina Conference:		
Catawba Springs	7.15	
Turners Chapel	.50	
Oak Level	1.00	
		8.65
Eastern Virginia Conference:		
Holy Neck	2.26	
Bethlehem	6.64	
Rosemont	8.44	
Cypress Chapel	1.00	
		18.34
Special Offerings.		
Town of Elon College (phone calls) ..	1.55	
Mrs. Dalton, Support of children ..	12.50	
W. P. Perry, for Billy	10.00	
		24.05

Thanksgiving Offerings.

Eastern Virginia Conference:		
Cypress Chapel	14.92	
First Norfolk	25.20	
		40.12
Total for the week	\$ 124.36	
Brought forward	1,233.03	
Grand total	\$ 1,357.39	

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

selves and to train ourselves in service. Naturally, our life is based more or less on our environment and from early life we begin to think and make decisions for ourselves, and in this day and time when everything is doubted and questioned there may arise in the minds of some a possible doubt of God.

But we have only to look around us to see the miracles which God works in our community each day and any doubt which we have is wiped away. We have only to open our Bibles and begin to read and any doubts which we may have will pass instantly away, for we are reading the Book which has stood the test of time and debates of time—the Book and the only Book where we can find peace, rest and soul satisfaction. And so we begin to form our own opinions, and we come to believe in God as the Creator of the world, a just and fair Master who not only created the world but maintains it; and created us in a like image to Himself—and we bow down and worship before the Supreme Authority, and stand for the things that He would have us stand.

For Discussion—"Things for Which We Stand"

1. *We stand for Jesus Christ.*—We believe in Jesus Christ as the Son of God, the Saviour of the

world, who was sent to this earth that man may have the more abundant life. We believe that He was nailed to the cross, was laid in the tomb, and then arose on the third day even as He said He would. We believe that He is the Light of the World and those who seek Him will not walk in darkness.

2. *We stand for the church.*—We believe in the Church as the Divine Institution of God. We believe in the Church as a place for worship—a place for fellowship with those who love the Lord.

3. *We stand for prayer.*—We believe that prayer is a holy privilege of all mankind and that if we go to the Father in prayer He will comfort us and show us the way, the truth and the light.

4. *We stand for a Warless World.*—We believe in a warless world. Where will we find a group of young people who will kill, cripple or maim young people of other nations just for the love of fighting? Youth today not only believes in a warless world, but they are striving to make this a reality.

5. *We stand for a life of service.*—We believe in a life of service for Christ and the Church; and we not only believe in this to the fullest extent, but many youth of today are dedicating their lives to full-time service for Christ—many are showing their love by getting to the mission field to tell others of a Father who so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life. We believe in God and His Son, and as believers in His Holy Word we stand for a life of consecrated service for Him.

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Benediction.

MRS. W. B. W.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lim:
14 That it might be fulfilled

A. D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ's words on them a good example, etc.

CHAP. 4.

Isa. 9. 1, 2.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Néph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gén'tiles;

A. D. 31.

Isa. 9. 1, 2.

Isa. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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CUSTODIANS OF THE PILGRIM SPIRIT.

(Continued from page 5.)

something new in the history of the world, and that their successors must be sufficiently free from bondage to prejudice and tradition to do the same, if truth and humanity require.

3. To turn to a different realm the spirit of the Pilgrims is seen in the way in which they handled the matter of *Parental Responsibility*. They handled it by accepting it. The foundations of the American home were laid in Plymouth. The unit was not the individual but the family.

The home was built around the child. One of the reasons that led the Pilgrims to America was the spiritual welfare of their children. The religious instruction in their home was not in content and method in accord with modern thought. But the spirit of the Pilgrims must not be confused with their methods or ideas. This pertinent question for us is whether, in departing from their ideas, we have lost their concern.

The weakest spot in our American home life today is the degree to which parents abdicate in the moral and religious education of their children. At just this hour, when children have been granted a burden of freedom such as those of their age never before carried, a multitude of parents are falling down on the help that they should give. A girl in her early teens asked me a while ago what fathers and mothers prayed about. I answered that they often prayed about their children, to which she responded quickly: "The poor kids, they need it." Much of the apparent self-confidence of youth is not so sturdy as it appears. To neglect the religious education of a child is to rob him of his birth-right. If the religious traditions that have characterized this country are to continue, there must be a fuller acceptance of the Pilgrim sense of parental responsibility.

4. This leads to one other matter, the handling of *One's Soul*. The Pilgrims handled it by cultivating it. Their greatest conflicts were within the walls of the inner life. If they were sometimes morbidly concerned about it, we have swung to

the opposite extreme, and life has grown thin thereby. Our prevailing interest in religion recently has not been to know God, but to know about God. We have been so busy in our churches in adjusting our thinking about God to modern knowledge, that we have nearly lost the main things. What doth it profit us if we gain a theology and lose religion? What doth it profit us if we learn about God and lose the sense of God? What doth it profit us if we learn what worship means and find a place for prayer and then cease to worship and to pray?

An American preacher at a denominational gathering not long ago said: "We must find something that corresponds to what used to be called the Grace of God." Walter Lippmann writes that we need something that corresponds to the sense of obligation to God. There is only one thing that corresponds to the Grace of God and that is the *Grace of God*. There is only one thing that can take the place of a past sense of obligation to God, and that is a present sense of obligation to God.

The finest thing about contemporary religion is its growing ethical passion. But that passion lacks the *drive* that comes from the sense of the Will of God and a desire to do it. Our democracy is in peril through the decay of the sense of inner authority, which gives men self-control. Mr. Christopher Dawson finds one cause of the rise of the communistic and fascist states to be the decay of the sense of the religious foundations of society. Men demand authority and discipline, and if they are not found within they will seek them from without.

The old frontier which the Pilgrim knew has retreated. But a new frontier has sprung up—none the less real and bleak that it is in the realm of the mind and the spirit. It is studded with the growth of materialistic faiths and swept by the arid breath of secularism and the chill winds of denial. There is no God on this frontier except the gods of paganism. And men are lonely and bewildered without God. They are filled with

cynicism and the sense of the futility of living. If peace is to come again and the old sweetness of life that the fathers knew in the midst of their struggles, it will be because we recover the sense of God which makes the spirit competent.

Paul Engle in his *American Song* has said something like this in a letter addressed "To An Elder Generation":

Something heroic passed when you were born,
Some mighty thing that the earth will lack
And men be craven, and their living prideless,
Until we give our lives to get it back.

That we are custodians of the Pilgrim polity has been our boast. To be custodians of the Pilgrim spirit would be our glory.

THE SUN'S PULPIT.

(Continued from page 13.)

that it took three books to run a church: "Bredern, de Good Book, de hymn-book, and de pocket-book." Jesus is there! He sees what we send in! He is "over against the treasury" beholding how we cast in, whether it be much or little. He sees even a cup of cold water! He sees the little lift for a poor, needy one here, and the humble help for another rendered there. He sees the sacrificial gifts to his great causes on earth: the Church, Education, Missions, Benevolence. He knows when we claim we have given well, and have not, but have held back a portion of that which belongs to the Lord! He knows when we have given joyously, cheerfully, not counting any credit therefor, and the "Lord loveth a cheerful giver."

One of the chief joys of life is to know and work with so many persons who do love to render unto God that which is due Him. They give gladly and again and again. They and the like of them are the hope of the church. Whether they have much or little they thankfully recognize their stewardship, and they honor God and their lives with their gifts. They are increasing their accounts in the eternal treasures!

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OBITUARIES

RIDDICK.

Whereas, God in His infinite wisdom saw fit on December 29, 1935, to remove from our midst Mrs. Mary C. Riddick, who had lived to the ripe age of 95 years.

Whereas, we feel keenly the influence her life had on us, be it resolved:

First, that we bow in humble submission to His will;

Second, that we seek to emulate her worthy example in all walks of life.

Third, that the Woman's Missionary Society of the Suffolk Christian Church has lost a faithful member though she could not meet with us these last years.

Fourth, that we extend our love and sympathy to her family.

Fifth, that a copy of these resolutions be sent to the bereaved family, a copy be sent to The Christian Sun for publication, and a copy be placed on the records of our Society.

MRS. T. A. BARBEE,
MRS. W. H. YATES,

WELLBORN.

Thursday morning, Nov. 13, Mrs. Chas. H. Wellborn left this "earthly tabernacle" to enter "the Building of God." She was for year a faithful member of Ramseur Christian Church and affiliated

with all its organizations. She will be missed in the church, community and in the home where the hearts of her husband and children so beautifully trusted in her.

To her loved ones we offer our deepest sympathy and assure them that "to live in the hearts we leave behind is not to die."

Committee.

TERRELL.

On March 10th, God, in His providence, saw fit to remove from the home of her daughter, Mrs. Nancy Susan Terrell.

We, the members of Concord Christian

Church offer the following resolutions:

First, in the death of Sister Terrell, our church has lost a faithful and much beloved member, her family a devoted wife and loving mother, her community a kind neighbor.

Second, we extend our deepest sympathy to all hearts made sad by her going.

Third, that a copy of these resolutions be sent to her family, a copy be placed on the church record and a copy be sent to The Christian Sun for publication.

MRS. ROACH SIMMONS,
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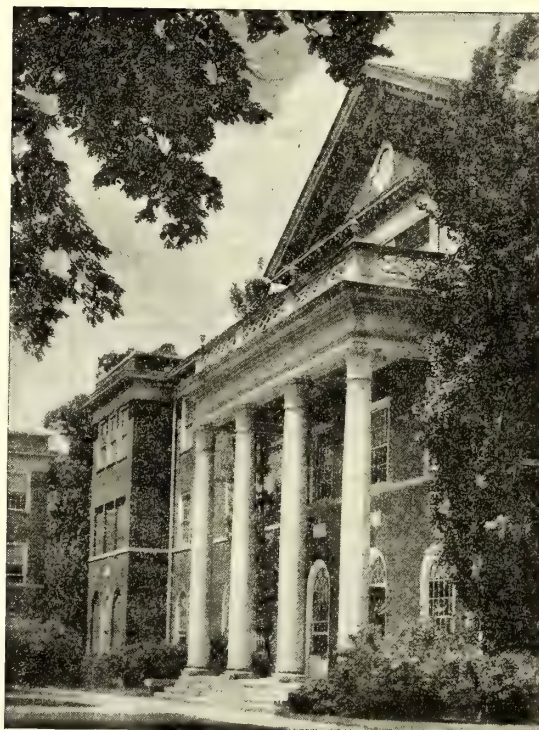
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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, FEBRUARY 20, 1936.

NUMBER 8.

.. THE SUN'S OBSERVATORY ..

Liquor Production Increases. —

The Treasury reports that American production of liquor increased sharply in 1935. The output of distilled spirits amounted to 90,618,171 taxable gallons, which was an increase of 31 per cent over the 62,469,688 gallons of 1934. Federal taxes were paid on 45,207,080 barrels of beer during the year, representing a gain of 11 per cent over the 39,864,997 barrels produced in 1934. There was, of course, a corresponding increase in consumption.—*Exchange*.

Covering too Much Territory. —

Ambassador Saito of Japan is trying to take in too much territory when he makes speeches in the United States applauding European dictators. Diplomatic usage allows him a free hand in explaining and defending the policies of his own government, however bellicose and dangerous they may be. When he goes beyond that and tries to convert Americans to an admiration for the men who have gained power in Europe by gangster methods and are preparing a second and even more disastrous world war, which may engulf the United States, he should be advised that he is overstepping.—*Business Week*.

Pacifism and War. —

There is good reason to believe that Mussolini figured on the popular dread of England and America for another war, and also on the rapid rise of pledged pacifism, especially in the colleges. The votes in both countries had produced rather startling totals of those opposed to war and of those who would refuse to fight in any war. The sudden revision of feeling in England against the Government's plan of giving Italy a big slice of Ethiopia was a big surprise to all and has upset Italy's interpretation of the votes. The English wanted peace, but evidently not at any price. It looks to us as though the wily Mussolini thought the pacifists would keep the two big nations out of the war, and so he waded into his adventure. If so, pacifism really did not prevent war, but made it possible.—*Michigan Christian Advocate*.

Neutrality Bill Extended. —

The House of Representatives, by a vote of 353 to 27, passed a resolution the first of the week extending the Neutrality bill from February 29, 1936, to May 1, 1937. The senate concurred in the action the following day. As finally approved the resolution amended the existing law, which provided a ban on shipments of arms either to warring nations or to neutrals for reshipment, to prohibit all loans and credits to belligerents beyond short-term credits for normal commercial transactions. The bill amplified the Monroe Doctrine, by exempting Latin-American republics from the ban should they be attacked by a non-American power. They were included, however,

if they should join in non-American hostilities. The resolution did not affect the permanent provisions of the law passed last year, which gave the President discretionary authority to allow Americans to travel on vessels of belligerents only at their own risk.

A Key to Our Alphabet. —

Dr. George Lamsa and other Smithsonian Institute scientists claim to have found the key of the English alphabet in the Aramic tongue used in Babylon and after the captivity by the Jews, according to an exchange. The alphabet almost as known today, consisted of letters which were pictures of familiar objects. For example, A was the face of the alpo or ox worshipped as a god by the early Babylonians. B outlined a house of the period. C stood for the camel's hump. D stood for a triangle, supposedly taken from the delta at the mouth of great rivers. H was hawta, a trap used in catching foxes. I was aena, the human eye. T was tara, the door of a tent. Y was the human hand, fingers spread out. Thus men began to spell in the things they could see, which makes the formation of the alphabet and the beginning of reading a very simple thing. But it did not long remain so simple.—*M. P.-R.*

How San Diego Stands. —

The Department of Commerce survey of typical cities in the United States has just completed its work in San Diego, California, its seventh city. The survey shows what the families of San Diego earn, what they buy, how they ride, and where they live. The figures are for the year 1933. It shows that the largest number of families fall within the income group of \$1,000 to \$1,499—in fact nearly two-thirds fall in this group, while 82 per cent run under \$2,000. Nearly 85 per cent of the families live in single-family homes, which in three-fourths of the cases are built of wood. The next largest number are of stucco, and the rent paid ranges from around \$17 to \$60 per month. The mild climate makes heating comparatively unimportant. Stoves serve about 80 per cent, while only about 5 per cent have central heating plants. Fireplaces probably take care of the others. Gas, wood and kerosene furnish the fuel for heating, but gas practically has a monopoly on the business of cooking, furnishing fuel for 99 out of every hundred. They like bath tubs in San Diego, 97 per cent of the families having them, while 4 per cent have two or more tubs. Nearly seven families in ten have automobiles, one in twenty having two or more, but strange to say, mechanical refrigeration is only used by a comparatively small group, there being 84 families out of every hundred who still use less modern methods. Taking the entire census into consideration, San Diego is said to stand at the head of the list of seven cities surveyed.

Supreme Court Upholds TVA Power Sales. —

By a vote of eight to one, the Supreme Court upheld the right of the Government to dispose of "surplus power" produced at the Wilson Dam by the Tennessee Valley Authority. The majority opinion held that: "The Wilson dam and its power plant must be taken to have been constructed in the exercise of the constitutional functions of the federal government," as a project for national defense, and because the Tennessee River may be susceptible of development as an important waterway." It stated that the "power of falling water was an inevitable incident of the construction of the dam," and that the electrical energy generated constitutes "property belonging to the United States." Also that authority to dispose of property constitutionally acquired by the United States was expressly granted by the Constitution. Justice McReynolds, who alone cast a dissenting vote, stated that he thought the trial court which had decided against the TVA had been correct. He said: "If under the thin mask of disposing of property the United States can enter the business of generating, transmitting and selling power as, and when and wherever some board may specify, with the definite design to accomplish ends wholly beyond the sphere marked out for them by the Constitution, an easy way has been found for breaking down the limitations heretofore supposed to guarantee protection against aggression." Under the Court's ruling it would seem that the United States could not legally erect dams for the primary purpose of generating electricity. But there is small comfort to private business in that, when it will be possible for the government to claim the navigability of almost any rivulet in the country and a necessity for the construction of dams to control its waters. Certainly the decision is a lucky break for the inhabitants of the Tennessee Valley, but it is necessarily a blow at the private capital invested in the development of this almost infant industry. Regardless of the Supreme Court's decision, the government has a more momentous one to make. It must stay out of the power business or it must take it over in its entirety. The State of Virginia is probably a typical state. The people of Virginia are just beginning to learn to use electricity. Only about 7 per cent of the farms in the state are lighted by electricity, in some counties the percentage is as low as two per cent. The field is vast and will require an extraordinary amount of capital. But private capital is not going to enter the field unless it can receive a reasonable return and a guarantee of safety. Will the State of Virginia willingly let the national government enter it in competition with private companies, from which it derives a large part of its revenues in taxes? These and other questions are well worth pondering.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Col. J. E. West, president of the Mission Board, has been confined to his home for a week or more. It is hoped that he will soon be able to be out and at his post again.

On page three, this week, we present Miss Pattie Coghill. We know that her many friends throughout the territory covered by THE SUN will be glad to see her.

Dr. H. K. Eversull, of Cincinnati, Ohio, was the speaker at the College, Sunday, at 11:00 o'clock. Dr. Eversull's visits and messages are always greatly appreciated.

Rev. Mr. Woolworth, missionary on furlough, from Turkey and an employee of the American Board of Commissioners for Foreign Missions, spent several days at the College, spoke at the chapel service and to different student groups.

The Board of Trustees of Elon College met in mid-year session, Tuesday, February 18, at 10:00 A. M. The more important matters discussed were the approaching campaign for \$250,000.00 to clear the College of its debts and the organization for the campaign.

A note from Dr. Atkinson states that he is enjoying the Florida sunshine and improving daily. Dr. Atkinson is recuperating at the Orlando Sanitarium, Orlando, Florida. During Dr. Atkinson's stay in Florida, Mrs. J. P. Barrett is staying with Mrs. Atkinson in the home here.

A letter from Rev. A. W. Andes states that he is improving gradually. It will be remembered that Brother Andes underwent a very serious operation some weeks ago and was critically ill for a number of days. His friends will be glad for his improvement.

At the annual meeting of the board of directors of the Suffolk, Virginia, Chamber of Commerce, Colonel J. E. West and Dr. J. E. Rawles were elected vice-presidents of that organization. We congratulate that body on having available two such able officers.

The Annual will be completed this week and will be in the hands of the church clerks shortly. Practically all of the material has been in type for several weeks, but it was not possible to get it out sooner because of delay in receiving some of the tables that necessarily had to be included.

The General Alumni Association of Elon College met in mid-year session at the College, Saturday, February 15th, at 2:00 P. M. Hon. J. O. Atkinson, Jr., is president of the Association. The Eastern Virginia Alumni Association will hold its annual meeting and banquet at Suffolk, Va., February 28th, at 7:00 P. M. All of the alumni in Eastern Virginia are urged to attend.

THE CHRISTIAN SUN is now facing a financial crisis. If the families of the church that should have THE CHRISTIAN SUN would subscribe and pay their subscription, this crisis could be easily met. If all who are in arrears with their subscriptions would pay up, this would help. Can't we have a united church-wide effort in the interest of our church paper so necessary to the work of the Kingdom?

Rev. Ivan R. Smith of our Winchester, Virginia, Church is putting on what is reported to be a quite interesting series of Sunday evening services. Entitled "Chats Around the Fireside," this series takes up various phases of home and community life and studies them from different viewpoints. Certainly the programs are unique, and other pastors who are finding their evening crowds rather small might do well to communicate with our Winchester pastor and learn morn of these programs.

A belated notice reaches us that Esther Carol, lovely baby of Rev. and Mrs. Arnold Slater, of Albemarle, N. C., died on November 29th, and brought sorrow to the hearts of these proud parents that only time and the mercy of our Lord can remove. They have our sympathy, even if so late in being extended. Bro. Slater is the esteemed and faithful pastor of our Albemarle church. His church has voted to adopt, and raise the apportionment asked by the recent session of the Conference of which it became a member last Fall.

OAK LEVEL CHURCH.

This is one of the old churches and marks the place of Christian fellowship for generations of the past. It is the quiet training place where Christian men and women are developed into usefulness. It is the church house of loyal and faithful Christians. I have known of the good people here for more than fifty years. I served them as pastor more than fifty years ago. I am now serving them as pastor again.

The weather has been cold, the snow deep, but every preaching service finds them present. I really feel that there are many homes in this church community where Christian happiness always abides. The membership and visitors are a happy people to come with in Christian service. The first Sunday in February, after preaching, the pastor's attention was called to a pile of packages which these good folks had brought as gifts for the pastor to help make comfortable and happy in good eats for himself and family. In this lot was salt, syrup, sausage, side meat, sugar, coffee, canned peas and butterbeans, cash, soap and socks. The pastor and family are very grateful for each gift and wish for everyone in this fellowship happiness and prosperity.

Gratefully,
JAS. L. FOSTER.

"MORE ABOUT JESUS WOULD I KNOW."

We sing the song, "More About Jesus," and we sing it well, but do we try to think it through? Do we try to trace it to its last analysis to find what its logical conclusion really is? I wish to commend the song and commend those who sing it "with the understanding," for I am persuaded that they will "grow in grace, and in the knowledge of" the truth. Well, first of all, Jesus never wrote a book—never so much as wrote an article for any "church paper." The fact is that he never wrote a paragraph or a line unless he did it "with his finger [when he] wrote on the ground." To my mind there is no question but what he joined in the song at the last Supper, but we do not have it in so many words that he ever sang a song, painted a picture, built a tower, planned a bridge, told a joke, or commanded an army. There are so many nice things that nice folks do today that Jesus never did. But we must remember that many other signs (and many things not signs) that are not recorded Jesus did. He possibly sang and wrote and read and taught and prayed at times and places when the Holy Spirit did not will to make a record. Evidently, Jesus never

said anything that would not be worth repeating nor did anything that would not be worth doing again. However, it appears that all he said and did in some way related to salvation. "These are written, that ye might believe, . . . and that believing, ye might have life through his name."

"Went About Doing Good."

Any estimate of Jesus would be too low that did not place him above the greatest thinker of the world; yet he handed out his theories concerning life very sparingly. It is true that no other thinker or teacher has given the world philosophies of life so profound and faultless, but Jesus seemed to have been content to live and love in a most humble kind of way. He did not boast nor publish that he was going to *build* a life, but he simply went to work and built a life. And such a life men had never known before and have never known since. He *grew* a character that has challenged the admiration of the world. Thus without bragging, parading, or announcing to the public, he exerted an influence that so impressed the just judgment of mankind that righteous men all agree that no one else has ever lived whose words have been so wise or whose life has been so perfect as that of him who "went about doing good." I would not say that the words of Jesus were not new, attractive, and astonishing; but I would say that men were attracted to him and loved him for what he *was* and what he *did* fully as much as what he taught. And may we not conclude that if we, the professed followers of the blessed Lord, would live as he lived, it would not be necessary for most of us to talk so much? Selah!

"Work While It Is Day."

Jesus was a busy man—he did things and in the best possible way; he was a worker, and every day was full of deeds. Seemingly he had no time for day dreams; if he dreamed at all, he quickly translated his dreams into the activities of life. He never gave anyone the chance to speak of him as negatively or passively good, and for the simple reason that he was actively and aggressively good. It is one thing to "never do any harm," but another and quite a different thing to be "always doing good as sincerely as you should." If our heart is right; if our motives are pure; if our mind is clean; if our spiritual senses are keen and our conscience trained, we are prepared to be aggressively and positively good. It is good not to lie and not to steal and not gamble and not drink and not revel and not murder and not do any other thing that is wrong. But a religion that simply assumes a "hands-off" policy and that consists in a bundle of "nots" falls far short of the religion taught by our Lord Jesus Christ. Bluster and storm and bombast had no place either in his vocabulary or his life. He was the most gentle gentleman that ever lived. When a thing needed to be said, he always knew what to say and how to say it to strike conviction to the soul. We read where he wept without speaking and looked without rebuking. He knew how to use a tear and a look when such would be more effective than a word.

"From the Abundance of the Heart."

Jesus talked right out of his heart. He did not stop to think, because he could think without stopping. Nothing seems to have been premeditated nor thought up nor planned nor outlined. He knew right on the spot. He had always known. He did not have to learn as we think of learning, for he always knew all things from the beginning. He loved God, he loved men and he loved the truth, for he knew that only the truth could make men free. No wonder we read: "Behold, the man!" We have noticed that he went
(Continued on page 11.)

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

WASHINGTON'S COUNSEL.

The counsel of George Washington that the support of religion is an indispensable duty of patriotism is cited in a manual on church attendance being prepared for the biennial meeting of the General Council in June at Mt. Holyoke College.

The manual will be issued by the Commission on Church Attendance of which Roger W. Babson is chairman. Each member of the Commission is preparing a chapter. The editor-in-chief is the Rev. Clement F. Hahn of Worcester, Mass.

The advice of Washington is quoted from his "Farewell Address to the People of the United States":

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism, who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and to cherish them. A volume could not trace all their connection with private and public felicity. Let it simply be asked, where is the security for property, for reputation and for life, if the sense of religious obligation desert the oaths, which are the instruments of investigation in the courts of justice? And let us with caution indulge the supposition, that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principles."

* * *

CHURCH ATTENDANCE QUESTIONS.

A referendum will be taken throughout the denomination this spring upon the principle phases of the general theme for the biennial meeting, "The Effective Church." The first phase scheduled on the program to be discussed at Mt. Holyoke is the Sunday service of worship. The problem of church attendance will be introduced on the printed program with the statement: "Whatever the service contains it is valueless if the people are not there."

Questions regarding church attendance to be submitted in the referendum are:

"1. Do you feel justified in constraining men to attend your church?"

"2. How important is it that people should be constant in church attendance?"

"3. What plans have you for securing the attendance of new people?—for securing regularity in attendance?"

"4. How can the church reach the unchurched?—in apartments and hotels of the city?—in the remote homes of the country?"

"5. What can be done for seasonal residents?—for people at summer resorts and at winter resorts?—for people at tourist camps?—for tourists en route?—for both passengers and crew on ship board?"

* * *

AN EXHAUSTIVE STUDY.

Invaluable in the consideration of methods for increasing church attendance will be Mr. Babson's analysis of statistics which have been collected by the Commission. This analysis will be the

concluding chapter in the manual. Reliable records have been secured from some churches for more than twenty-five years. Following the establishment of the commission in 1929, it secured attendance reports regularly for four years from a group of 1,000 churches. Beginning with 1934 attendance reports from over 3,000 churches have been collected by the General Council for the denominational Year-Book. The Congregational and Christian churches are the first denomination to collect and study church attendance records.

Mr. Babson is staying this winter on his Florida estate at Lake Wales.

* * *

SWEDEN, NORWAY AND DENMARK.

Hubert C. Herring of New York City, director of the Council for Social Action, and Frank W. McCulloch, who is in charge of the Chicago office of the council and is director of its department of industrial relations, sailed February 12th to study cooperative movements in the Scandinavian countries. Mr. McCulloch will also visit England. They will be gone two or three months. On account of his health and upon his physician's orders, Mr. Herring cancelled previous engagements and left on the trip earlier than originally planned.



MISS PATTIE LEE COGHILL

Florida Extension Worker.

MISS COGHILL SPEAKS IN THE EAST.

Pattie Lee Coghill of Jacksonville, Fla., extension service worker in Florida, and Rev. Abram Nightingale of Crossville, Cumberland, County, Tenn., just concluded a series of speaking engagements for the Extension Boards among churches in Illinois.

Miss Coghill spoke at the Home Societies evening platform meeting at Evanston, during the Mid-Winter Meetings. She was a decided "hit" and requests were immediately made by persons from the east that she be "booked" for engagements there before returning home. She speaks this week at Gloversville and Albany, N. Y., and at Newark, N. J. She will speak Sunday at the morning service in the United Church, Bridgeport, Conn., of which Dr. William Horace Day, president of the Home Societies, is pastor. Grace L. West, pastor's assistant at the United Church, was a classmate of Miss Coghill at Elon College. Later Connecticut appointments include Centre Church, New Haven.

Miss Coghill was born at Henderson, North Carolina. She is a graduate of Boston University as well as of Elon. Formerly she was director of religious education for the Southern Christian Convention. She took her present position in 1929 and was the first person to have an appointment in united Congregational-Christian work.

WHY NOT REMOVE THE CAUSES?

There are about six principle causes for the disagreeable financial atmosphere found in many churches. Knowing the causes, we may remove them and lift church and missionary monies to their rightful, normal, spiritual place in our local churches.

- (1) We have neglected to introduce definite, clear-cut stewardship programs into our churches for all departments and ages in the church through sermons, study classes, group discussions, dramatization, essays, reading lists, etc.
- (2) We have taught, or allowed to go unchallenged, the common idea that life is in two areas secular and spiritual. We have not corrected the long accepted idea that our *personality* and *possessions* do not stand in the same relationship to Christ. When one gives himself to God, his possessions, little or much, must go with him.
- (3) We have failed to teach giving primarily as worship rather than as a matter of paying bills. Giving is to God and the institution of giving is God's divine plan to help make people like Himself. We have allowed *paying* of bills, *paying* apportionment, *paying* per capita to overshadow giving as worship. We have not lifted our giving to a stewardship basis.
- (4) We have not dignified the Department of Finance in our churches. It has always been compelled to have an inferiority complex. It has been an unwanted child. The finance work has had to hide its face from our congregations.
- (5) Frequently our church budgets have not been made democratically and have been worded in cold, secular terms instead of in warm, churchly language. Many departments and interested activities in the churches do not feel that they have any say in the budget making. The language used is often commercial instead of spiritual.
- (6) Too often we have conducted the E. M. C. primarily as a method to raise a budget rather than to develop the spiritual life of the givers. We have sought for substitutes rather than find the spiritual content of this finest agency. It takes thorough preparation, but is worth over and over. There is nothing like it when rightly prepared.

WARREN H. DENISON.

CONVENTION NOTICE.

The next session of the Southern Convention of Congregational and Christian Churches will be held with the Burlington Christian Church, Burlington, N. C. The date is April 28th-May 1st. The request was made that the Burlington Church consider the possibility of entertaining the next session of the Convention, and the good people of Burlington most graciously decided to undertake it, which means that the Convention will be taken care of in the best possible way.

Dr. I. W. Johnson, Rev. F. C. Lester, Dr. J. H. Lightbourne and Dr. L. E. Smith have been asked to serve with the President of the Convention as a Committee on Program. If there are those who have suggestions relative to the program, any member of the Committee will be glad to receive them.

STANLEY C. HARRELL, *President*.

The infallible receipt for happiness is to do good; and the infallible receipt for doing good is to abide in Christ.—*Henry Drummond*.

E-D-I-T-O-R-I-A-L

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I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BELIEFS—AND PEOPLE.

(Editorial Correspondence)

Florida Sanitarium, Orlando, Fla.,
February 15, 1936.

What a week of varied interests, peoples and professions one encounters, and enjoys, in places where, like this, the cross currents of population and ideas are swift and incessant. Comes first, at the early dawn, of this past week, Dr. D. Brewer Eddy, Boston, Mass., world-traveler, one of the Secretaries of our American Board of Commissioners for Foreign Missions. He dropped in on us to shake hands, to have a game of golf in Florida sunshine, to talk to Rollins College students and give a stereopticon lecture Sunday night on Russia. He had a full house in our spacious Winter Park Congregational Church, and his pictures, with his own camera, taken in Russia, and his report from his recent visit, with his brother, Dr. Sherwood Eddy, were exceedingly vivid, realistic and thrilling. Russia, declares Dr. Eddy, is moving forward in a striking and hazardous economic and social adventure. For years, decades, centuries, the Russians were ground into the very dust of peasantry and poverty, and their plight was pitiful indeed. In their ignorance, oppression, and squalor, in a land of infinite resources, they arose in might and madness, and with one fell swoop, murdered their oppressors—and themselves took a hand in government. And now no individual in Russia owns land, house, store, farm or factory in his own right. The State owns it all, gives all employment, feeds, clothes and houses all; doctors and nurses all who get sick—and carries on. Some experiment; some task!

And with the destruction of higher-up authority in State went also the destruction of all "higher-up" authority in religion. Russia is godless, one hundred per cent Atheistic—and now constitutes the greatest challenge to Christianity that our century, or any other century, has confronted. Russia's belief in the supernatural, in any power higher than man, in a God who created and rules, is gone.

Comes then into our colony of sojourners for a time here are two "blue-stocking" Presbyterians of Wichita, Kansas. The man is a merchant and is trying to pull together his shattered nerves from the incessant strain of big business. The wife prefers her Ladies' Auxiliary and Church Guild to bridge clubs, and social teas: but they can't understand why the church service has become so cold, and its general atmosphere so frigid and unattractive. They were paying their pastor \$10,000.00 a year, and he was eloquent enough, his scholarship and versatility beyond question. So when he got a call to a twelve-thousand-dollars-a-year salary, he accepted and left them. But their church is not growing; the services don't seem to grip and hold, and few members are received on confession of faith. What is the matter with that church?

And then I fall into conversation with a layman of several winters coming here. He is a modest man, retiring in attitude and habits—but little by little I learn he is a prince in Israel and has been a power for God and good in his day. He is nearing 80 now and though retired from active business he is still very much concerned for the church and the salvation of souls. He is an ardent Congregationalist, was formerly on our American Board of Commissioners for Foreign Missions—and in those active days practiced tithing in an inverted way, namely, gave nine-tenths of his income to the Church and missions and only kept one-tenth for himself and family. He supported out of his earnings a whole station of evangelists in China whose one business was evangelism, bearing witness of Jesus Christ and His power to redeem. A few years ago the converts in China, won to Christ by this man's labor, out of gratitude to him signed their names on a great scroll and sent it to him—a scroll which when unfolded, well covered the wall of a whole living room. But you would never have learned this from the man himself, his modesty and humility would not allow. A member of the Board came along and told me or I would have never known. This man tells me in his modest way that the trouble with the Church today is its coldness, its spiritual impotences, its failure to grow lies in the fact that we church members are not personal witnesses for Christ. He calls my attention to the fact that of our more than 6,000 Congregational-Christian churches, 2,000 of them did not add a single member last year on confession of faith. Think of it—practically one-third of the Churches of a far-reaching fellowship not adding one member in a whole year. This, my modest friend declares, is due to the fact that we no longer hear personal testimony of the saving, redeeming power of our Lord. The joy of his life, and he believes the joy of any Christian's life, is in hearing individual, personal testimony to another individual who is unsaved that Jesus the Christ can, will and does save all who will accept Him and believe in Him as Saviour and Redeemer.

Another visitor here this week I was very happy to meet and greet and shake hands with was Dr. Ray Stannard Baker, to me better known and loved as "David Grayson." Here is a man who has become famous in many tongues and languages under two names. As official author of the Woodrow Wilson biography and several volumes of his State Papers, also once editor of American Magazine and Associate editor of McClure's, he

won a prominent and permanent place in the minds of millions with his interpretation of men and measures in public life. And then, by accident, and as a side-line, he came into world prominence as "David Grayson," a name he assumed as writer of books on "Adventure"—in Contentment, Friendship—The Friendly Road and many others. He did not write those books for publication, certainly not the first one, with any thought of ever publishing such "notes, meditations and musings, and experiences put down on paper for his own pleasure and pastime." Well, his publishers begged him into allowing them to print—and here, I think he excels and has made a contribution to real life, letters and literature that will live even when his more serious attempts on Statecraft and politics have been forgotten. I found this famous man a very modest, unassuming, kindly person, and one that loves people, and loves to talk, as well as write, about the commonplace—and in doing so makes the common most uncommonly interesting.

J. O. A.

THE NEED FOR PROFITS.

Why is America the world's greatest nation? Because it guarantees to each individual the right to accumulate.

Americans, in their desire to accumulate, surpassed the rest of the world in developing the science of efficient business management. They were able to attract money from the rest of the world, for investment here, before there was enough in the United States to really count.

The one thing that made possible the attraction of that foreign money was profit. The profit naturally was reinvested to make more profit, and the cycle gave the United States, with only 7 per cent of the world's population, 58 per cent of the telephone and telegraph facilities, 76 per cent of the automobiles, 44 per cent of the radios, and so on and on.

Let S. Bayard Colgate, president of the Colgate-Palmolive-Peet Company, tell the story as he knows it:

"My great-great-grandfather, William Colgate, started in business as a poor boy. He had no capital but he had an idea that if you gave people better soap they would pay a small service charge on each transaction, which was your profit. He plowed most of his profits back into the business, because he knew his boss, the consumer, would expect something better each year at an even lower cost. If he had paid out all his profits in wages or taxes, or taken them all for himself, our business would never have reached its ranking position in the world today."

The company founded by William Colgate has been functioning 130 years. It employs 8,000 workers—gives 8,000 people a chance to accumulate for their old age and children. That sounds to us like a pretty logical reason for the service charge of profit.—I. P. S.

THE TAIL WAGGING THE DOG.

A recent flaring headline in the *Daily Worker*, official publication of the Communist Party in the United States, said:

"Sweep away the autocratic power of the U. S. Supreme Court. A call of the Communist Party U. S. A.

Little more need be said. The Communist Party stands for the overthrow of the American government by revolution. Intentionally or unintentionally, those who would undermine the highest tribunal and the Constitution are playing into the hands of the enemies of organized government.—I. P. S.

GETTING ACQUAINTED WITH CHINA.

By HUGH VERNON WHITE.

It is astonishing how much one does not know about China in spite of the reading of many books about the country. There are so many simple and superficial things that are of interest to one who lives here for a few weeks which either are not mentioned by people who write books about China or which are not noticed by the reader when they are mentioned. For example, the graves. That is a good place to begin about China, both because there are so many of them and also because they are of such importance. We have all heard that much land is kept out of production because of the space taken by the graves, but that hardly prepares the newcomer for the sight of literally hundreds of cone-shaped mounds scattered at random over the fields as far as the eye can reach. Once a year they are cleaned off, they say, and food left upon them. At this season, however, they are just jiles of dirt with grass and weeds growing on them.

The graves vary in kind. In Fukien there is a most interesting type, the horseshoe grave located on a hillside and built of stone or concrete to provide for the bodies of various members of the family. The architecture of these horseshoe burying places is sometimes quite elaborate, and we have seen more than once the flat platform in front of it used as a threshing and drying floor for the rice crop. Wealthy families develop the type to imposing proportions, as, for example, has been done by Admiral Yang on the slopes of Kushan near the city of Foochow.

In this connection, let me ask the gentle reader if he has ever heard of the "widow's arches" of Fukien. This is a three-part structure with a high center arch and a lower one on each side, the whole forming one unit of stone. It is a memorial to a widow who has shown rare devotion to her dead spouse either by dying of grief shortly after his demise or by rejecting every opportunity to re-marry, and living out the days of her widowhood to the end. One is thus reminded, even in China, that this is a man-made world! In Fukien, however, the men confess that the women are superior in physical strength and can do work that men cannot do. The other day I persuaded a village woman to put down the load she was carrying on her shoulders—a thick bamboo stick with a great basket of sweet potato rice at each end—and let me get under it. She said deprecatingly that it was *only* so many catties. It was all I wanted to stand up under, but she tripped easily down the rocky hillside with the balanced load.

That is the way most of the transportation is done in this province; burdens are carried on poles. Of course there is much water transportation, but on land the human back and legs move the food and fuel, the furniture and building materials and everything else. Just outside the window, as I write, excavation is going on for the foundation of the new Union Hospital in Foochow; the dirt is being taken away in baskets on the end of bamboo poles. (Incidentally from this excavation are coming pieces of pottery two thousand years old.) It is only two months ago that the first wheels were introduced into Diongloh, a city which, under the old empire, sent more scholars to court than any other in the province. Now there are a dozen rickshaws, several bicycles and even three ancient automobiles. Of course, in North China, the wheelbarrow, the camel, the cart and other means have been long used, and for many years wheels have borne modern vehicles in increasing number, one of the most common being the rickshaw, of which there are 48,000 in Peiping alone. In Shanghai one of the main labor problems is that of the rickshaw coolie, or, as the

new spelling is, *ricsha*. The progressive municipal government has created a special board to protect the interests of these coolies. That board has unearthed a most interesting kind of racket by which people who never pulled a *ricsha* or even owned one can live in luxury off the earnings of those who do.

This part of the story has to be told first, before any account of the rapid development of railroads and highways, because one reading of the latter too easily gets the impression that China is already practically modernized. Well, she is not, but the progress of the past few years is striking. The main railroads of China are efficiently managed, rolling stock is good and passenger trains run on time. We have ridden on second and third-class coaches and found them fairly clean and comfortable. Even second-class sleeping-car accommodations are acceptable for one-night trips. And for a touch of oriental courtesy the porter presents you with a cup of tea when you come aboard and when you get up in the morning. Chinese do not let anything prevent them from drinking tea, or offering it to others! There is an increasing amount of bus travel as better roads are built, but the American must not think of China in terms of level highways and the luxurious coaches that whisk one from New York to Los Angeles. The rigors of travel are not removed by the introduction of Ford and Chevrolet buses. As for water transportation, with all the thousands of sampans, houseboats, sailboats, junks and steamers plying the rivers and the coasts of China, only a faint beginning has been made of modern convenience in water travel. But one of the most interesting sights that we have seen is the river traffic on the Min below and in the city of Foochow. A fleet of sailing vessels with patched canvas or cocoa fiber stils drifting up the river with the tide is a picture that makes one long for some way of preserving and passing on its beauty.

The seriousness with which the China of today is undertaking the vast enterprise of industrial and commercial development becomes apparent when one looks into the universities and colleges. Both government and missionary colleges are laying great emphasis upon economics, engineering and the sciences. The technical training of thousands of Chinese students must come before plans already projected can be carried out, and the youth of the land are throwing themselves into this training with enthusiasm. Not even politics is drawing their minds away from this basic preparation for the big tasks that beckon them.

Nevertheless, politics looms large in the mind of the Chinese today. Government office has always been the goal of the educated and ambitious and it is likely to remain so for a long time to come. For even under the Republic, government remains to a large extent the initiator of progress and exercises a paternalistic control of the affairs of the nation. Private initiative there is, but the big things that are to be done are both too big and too hazardous to be undertaken by anyone but the government. And then, there is authority needed to do many of the things that are to be done and only government has the authority. There is, of course, no popular government in China. It is representative in a sense, that is, the provincial governments are represented in the central government, but those representatives are not chosen by popular vote, and under present conditions could not be. There is a governing class which, in various ways, sense the feeling of the influential among the population, but which have no constitutional mandate to carry out the will of the people—if, indeed, the people were conscious of having any will with regard to the affairs of the nation.

If one finds in any area, as we found in and around Diongloh, especially fine public improve-

ments, it is not due to the increased civic pride and energy of the people, but to the fact that an intelligent, progressive magistrate is in charge. In this case, as in many others, the magistrate is a returned student. Even so, he can go only so fast. There are certain customs of the people that he cannot ignore even in the interest of public economy and efficiency. But here is a useful career for the student who majors in economics and political science and who has a really patriotic desire to serve his country. The character and energy of the individual official will be, for a long time, the measure of progress of the country.

But these promising efforts of China to create a new political unity and to train men for the material development of the country are now under the shadow of a very discouraging form of foreign aggression. The Japanese military control of the country pushes down from the North and gives protection to encroachment upon the civic, economic and moral life of the nation. This can be seen first in the demand made by the Japanese in large areas of North China that officials whom they consider objectionable be removed and others that they like put in their places. This is a corruption of the political integrity of China. Second is the smuggling of silver out of China and the smuggling in of rayon and other Japanese products. We have seen this going on before our eyes, especially the carrying out of silver on a Japanese boat. This is a serious threat to the financial and economic life of the nation. The recent move of the Chinese government in withdrawing silver from circulation seems to have helped the silver situation, but still, under the protection of extraterritoriality and the Japanese military, the smuggling in of Japanese goods goes merrily on. And third is the traffic in opium. Koreans (Japanese subjects) and Japanese in North China, Formosans (Japanese subjects) and Japanese further south sell opium openly and defy the Chinese police to do anything about it. Miss Muriel Lester's open letter to the Japanese people recently has told of this shameful traffic in detail. This is a morally and socially demoralizing attack upon the Chinese people themselves.

Kagawa has said truly that there is a "heaven America" and a "hell America." There is also a "heaven Japan" and a "hell Japan" that makes itself unpleasantly conspicuous. In this peculiarly demoralizing assault upon China the Japanese do not appear to be very wise or subtle to an impartial observer. To the Japanese public the Japanese military is represented in the role of the policeman in China, keeping order there (although they continually create disorder), and as the keeper of the peace of the Far East. A distinguished liberal statesman in Japan assured me that all Japan wanted was "peace, order and prosperity" in China. As a matter of fact she is trying to compel China to grant to her political, economic and financial dominance and then to be happy and grateful about it. Any failure of the Chinese government or people to cooperate in this program is hotly branded as "insincerity" on their part. To Chinese and foreigners the constant use by the Japanese of this term "sincerity" has come to be a joke, albeit a rather grim and unsavory one.

In the face of this "national crisis" what is China doing? The Central government seems to be playing a desperate game of diplomacy, delay and preparation. China has been the prey of foreign powers for so long and is still suffering from such invasions of her sovereignty (as, e. g., extraterritoriality), that she has grown accustomed to carrying on under disabilities that would mean utter discouragement for most countries. But there is evidence that a new strength is coming. For one thing, the nation is more unified

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CONTRIBUTIONS

SUFFOLK LETTER.

The Church is a secure institution. It was founded upon a rock. Christianity rests its case and risks its future upon the sure promises of Jesus Christ. But church members and professing Christians may drift from the fundamentals of their faith and lose their spiritual inheritance. It is of vital importance that every follower of Jesus Christ shall hold and maintain the "faith once delivered to the saints." The forms of faith may change, but the essentials are eternal and abiding.

In the prayer of Jesus, as recorded in John 17: 15, these striking words are found: "I pray not that thou shouldst take them (disciples) out of the world, but that thou shouldst keep them from the evil." Evidently Jesus did not plan to separate the church from the daily contacts with the world, but to endue His followers with a power which should be able to keep them from evil. That is the glory of the Christian religion, and it is a prophecy of personal triumph. Ardent and enthusiastic reformers go beyond the vision of Jesus when they dream of making the world a better and a safer place in which one may live. Jesus made no such claim for His Gospel. The converts to the Christian faith and Way of Life are made new creatures in Christ Jesus. To that extent they make a contribution to a better and a safer world. But it is claiming too much for the Gospel and the church when one demands that the regenerating and uplifting power of the Cross shall reform those who reject its teaching and spurn its saving grace. Jesus did not promise any help to an unbelieving world. His promises are only to those who believe.

Political reformers and social dreamers are besieging the church, today, to enlist in many movements, looking to industrial, racial, social and moral uplift. Some of these appeals may be worthy of study and serious consideration. But, in the main, they do not approach the problems of our social and moral needs from the viewpoint of Jesus and His Gospel. He went into the temple and cleansed it by driving out the money-changers and closing up the markets. He made no effort to reform these men; but He sought to reform the inner sanctuary of His Father's House. He delivered to the men a Gospel of regeneration and this indicated something more fundamental than reform. Quitting one's meanness is only a beginning. Closing up a den of vice is no promise of social regeneration. The den of vice should be closed, but that is only a small beginning. As a matter of fact, Jesus proposed to give the people, who found new life in Him, a source of spiritual power adequate to keep them true and faithful in the presence of the worst forms of evil.

Therefore, the church of the living God is called to personal examination and individual consecration. The evils of the world may turn their most deadly guns upon the Church in vicious attacks upon the Bible, the ministry and the tenets of all Christian doctrine. But these are only smoke-screens and mimic battles compared with the dangers lurking within the Church. The world has many attractive approaches to the youth of our land. Older people are spell-bound by the eloquence of unbelievers and the charm of glittering ways of self-indulgence. But these things, as charming as they may be, and as deadly as they are, in the end, do not constitute the gravest danger of the Church. Herein is the danger and the peril: the Church looks on the outward appearance, while "God looketh upon the heart";

and the Church fails to realize the importance of keeping the heart right with God. Jesus wants His Church, and the believers who follow Him, to be strong enough to live in the midst of evil and not become tainted by its foul breath and poisoned by its deadly influence.

The work of reform—of social regeneration—must begin in the personal life of believers in Jesus Christ. The world cannot be reformed by any kind of social and political program—other than the regeneration of its life. That can come only through the Gospel of the Son of God. And that can come when the Church sets its own house in order and embodies the teachings of Jesus in its own life. Jesus came to save. Salvation is more than reformation.

I. W. JOHNSON.

ELON COLLEGE CAMPAIGN.

From different quarters inquiries concerning the proposed campaign for the College are coming. Interested individuals are anxious for certain facts concerning the College and the proposed universal effort in its behalf. A campaign for the College is not new. The church is used to such undertakings. The College had its beginning with the effort extending to the limits of the Convention for funds with which to provide equipment and current expenses. Elon, like other institutions of higher learning, has not been able to secure sufficient funds from tuition and student fees to meet current financial requirements. Additional funds, either from invested funds or generous friends, have always been required and will always be necessary, and different times campaigns have been conducted throughout the church either to liquidate debts, augment current funds, increase endowments or provide additional equipment. The proposed campaign is to be a united effort to secure sufficient funds to pay off all debts of the College, to provide an additional sum for current accounts and to pay the expenses of the campaign itself. The amount to be raised is \$250,000.00, which will be ample to meet the needs of the College for at least three years. George W. Williams Company, of Lebanon, Pa., has been employed to conduct the campaign for us. The Williams Co. has been in the money-raising business for about thirty years. It has a most commendable record in this field. It has conducted more campaigns and raised more money for institutions of the size and type of Elon in the South than any other company in existence. It has a reputation of succeeding in such undertakings and of increasing the loyalty of contributors to the cause for which they make their contributions. The proposed campaign for Elon College will not be a long-drawn-out campaign. The campaign is to begin the latter part of March and is to be completed within twelve weeks. This means, of course, that cooperation will be desired by all who are interested. The plan of the Williams Company is to acquaint the constituency with the campaign, with the needs of the College, and then, in a systematic, businesslike way, put the appeal fairly and squarely to individual contributors. There is every reason to feel that the campaign will meet with complete success. There are three definite groups within which the organizations will be formed:

The first and largest group, of course, is the church—Congregational and Christian Churches in North Carolina and Virginia. Definite quotas will be assigned to each local church. These quotas will be arrived at by carefully considering

the membership of the church, the amount paid pastor and the amount raised for benevolences by the church, and the different organizations within the church. The quotas will not be assessments, but will be in the form of suggestions that each local church may know approximately what its share is in this commendable and glorious undertaking. No church will be asked for more than it is able to contribute.

2nd.—The Alumni. Elon College has graduated more than 1,000 different individuals. An additional 9,000 have matriculated as students of Elon. The present addresses of many graduates and former students of Elon are unknown to the Alumni Association. However, we do know the present addresses of a large number. Where possible and practical, organizations will be formed as Alumni units. The details of approaching alumni, who are not members of the church, have not as yet been worked out. In all probability they will be approached individually where it is not possible to form an organization. Contributions by the alumni will be kept separate. Where they are members of the church, their contributions will count on the church's quotas, but duplicate records will be kept by the alumni.

3rd.—Friends of the College. Elon College has a large group of friends, many of whom are neither members of the church nor of the Alumni Association, but they do have an abiding interest in Elon College and have always supported the institution. In an effort to put the College on a sure foundation the number of her friends will be greatly increased. The Administration is greatly encouraged by the number of inquiries that are being made, the evident interest that is being manifested in the campaign and the increasing optimism that prevails in general.

L. E. SMITH.

"G" MAN AT WINCHESTER.

Inspector W. H. Drane Lester of the Federal Bureau of Investigation, U. S. Department of Justice, made a most interesting talk to a large audience at the Congregational-Christian Church on Sunday evening, February 9th. This was the second service in the series "Chats Around the Fireside," this particular service being called "Chats Around the Fireside With A 'G' Man."

The front of the church was arranged to represent the living room of a home, with the pastor, Rev. Ivan R. Smith and his wife acting as host and hostess. Guests who called at the home were Mrs. R. E. Griffith, Mr. Robert J. McNally, Jr., and Inspector W. H. Drane Lester. The following questions were asked Inspector Lester by the Smiths and their guests:

1. Inspector Lester, I wonder if you could outline the general work of the Federal Bureau of Investigation and tell us how you select and train your "G" Man.
2. Perhaps you would be willing to talk a little while about fingerprints and give us one or two interesting fingerprint cases.
3. I understand that the Federal Bureau of Investigation compiles crime statistics and I would like to have you say something about juvenile crime in this country.
4. I wonder if you could tell us something about the Bureau's criminological laboratory activities and possibly mention one or two interesting cases it has helped to solve?

Inspector Lester gave most interesting and informative answers to these questions. In answering question No. 3, he stated that the danger age for boys and girls seemed to be the age of nineteen, as a large percentage of criminals in the last few years had been nineteen years of age. He stated that his Bureau considered it of vital

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Elon Alumni

By M. L. PATRICK, Secretary,
Elon College Alumni Association,
High Point, N. C.

The mid-year meeting of the Alumni Association held last Saturday at Elon was generally acclaimed by the good attendance the best ever called together. Not only was there a goodly number present, but those there entered into the general business and discussion sessions with enthusiasm.

The general plans and arrangements for the coming financial campaign for Elon were heard with interest. Dr. L. E. Smith reported that the debt of the college has been reduced over a half million dollars, through the plans consummated for the liquidation program. Elon faces a wonderful opportunity to throw off its weight of debts and emerge one of the leading colleges of the South, and the alumni have every right to be expectant, to be enthusiastic over the prospects.

Other speakers included D. R. Fonville, of Burlington, who spoke on the part alumni should play in financing their Alma Mater, and he presented that matter in one of the most interesting and convincing styles it has been the fortune of your secretary to hear. I don't know how his address will read, but to hear Mr. Fonville deliver it was a joy supreme.

* * *

Rev. W. T. Scott led a discussion on the part the alumni should take in nominating alumni-members to the Board of Trustees of Elon College. Miss Margaret Rowland, of Greensboro, outlined general plans for Alumni day at the coming commencement. Dr. H. Shelton Smith, Duke University, was nominated for speaker for the morning session at commencement. W. G. (Bill) Stoner, of Greensboro, also spoke relative to financing the campaign.

There were several others who spoke briefly. One of these was W. L. Kinney, Class of 1916, of Winston-Salem. There is a man who has his Alma Mater at heart.

* * *

If the managing editor will allow me space next time, I shall run a list of those alumnae and alumni who have sent in their membership fees. Within forty-eight hours after I mailed the letter, the postman handed me an even dozen letters containing exactly \$13, and was that unlucky? Since then several have come in. By Saturday the drive for a minimum of 500 had run up to fifty. I'm serving notice now, on the strength of the good showing, that we want a thousand members. It can be done, and I confidently expect it to go there.

* * *

A rose by another name might smell as sweet, but I wonder whether a man by the name of Smith with any other cognomen would be as handsome in the mind of another man with the same name? R. O. Smith, Class of '22, stopped me on the street the other day, button-holed me and descanted at large about our college president. Said he, "That man looks like a United States senator, a million dollars." Before he had said much, however, I gathered that he marveled that another Smith could be as handsome.

* * *

Of course, I was not unaware of this man Smith, this ex-plowboy from Georgia. The next time I was in his presence I observed more closely and while I agree heartily, I was somewhat

saddened by the sprinkle of grey around his temples. Four and a half years ago no microscopic examination would show any of those signs of wear and tear. They are beginning to be noticeable now, and anyone at all acquainted with the heroic and untiring efforts he is putting forth to restore Elon will have no trouble understanding why.

* * *

HELP. HELP. HELP!

Below you will find a few names of people holding the A. B. Degree from Elon College who cannot be located by the Alumni Officials. If you know anything about one or more of these we shall appreciate your writing the undersigned whatever information you may have.

R. P. Crumpler	1909
J. V. Dabbs	1923
Clyde Foushee	1930
Elwood French	1905
Mrs. Ella Keyser Garrett	1930
Mrs. Oliver F. Gilliam	1921
was	
Miss Janice Fulghum	
J. D. Hardy	1919
O. L. Harmon	1931
M. Ethel Hill	1924
Paul M. Lossi	1932
S. M. Patton	1909

GEORGE D. COLCLOUGH.

Elon College, N. C.

THE FACE STEADFASTLY SET.

As Easter has approached each year we have found one text ever coming into our mind: "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem." Luke 9:51. We should set our faces with his and sharing his devotion, his courage and his singleness of purpose, go on with him in service to arrive at the victory which came to him after he endured the Passion of the Holy Week.

Looking over the programs which have been handed to the church with suggestions for the pre-Easter meditations we see in every suggested theme Christ facing life. The Federal Council Program of Evangelism invites us to study Jesus facing persons, going to the homes of the people, to youth, to individuals, to laymen, to crowds and giving to all his best and drawing the best from each. We must go to men and meet them face to face, in friendship, in desire to serve them, with confidence that what we have in him is what they need for their lives, if we would give them any help in their personal and social difficulties. We must steadfastly face men with him.

The list of themes presented by the Committee on Evangelism of the Maryland Conference shows us that Christ faced the tough situations in life. He met and mastered ignorance, temptation, prejudice, indifference, discouragement, unpopularity and death. He was tested in all points like as we are and is able to succor us in the heavy tests of duty. He faced the nameless multitudes who were loaded with the kind of common difficulties that are too ordinary to name. The helpless, the outcast, the uncontrolled and the enslaved, the unseeing and all that throng who are engulfed in the mass of human woe, misfortune and social sin. However enmeshed in weakness and wickedness he found them he gave to each the needed strength. There was in him a sense of obligation. The phrase, "I must," was ever on his lips as he felt himself driven by a divine imperative. In his incarnation God enslaved himself and was obedient unto death. He had steadfastly set his face to a given path as though his feet were chained to the way.

Seeing him set in the path of duty let us set our faces to learn of him and set our feet in the way he went. Facing life with him we may find the way to victory through him.

Let us steadfastly face our tasks. The pre-Easter evangelism ought to be a time when every church should face its responsibility for every person who should be won to Christ through the ministry of that church. There should be in every church a survey of its field, a counting of those in the fold to see if there are only ninety-and-nine or less when there should be an hundred. The shepherd who goes to sleep without counting the sheep is not following the master shepherd in studying his flock. This is a time when we should go out to seek and save the lost even as our Saviour who came to give his life a ransom for many.

The loveliness of the Easter worship ought to make every church most zealous that the preaching and teaching of these weeks should give the largest testimony to the truth of Christ and that in every service of the temple of our Lord the beauty of holiness be truly revealed. This will not be easy, nor will it come without thought and labor, but it will be a shame if we enjoy all the beauty of springtime and render to the giver of all good gifts only that which is the poor fruit of carelessness and indolence.

The call of those who have not heard of the risen Christ will come with renewed insistence with the opportunity of Easter offerings. As he went to Jerusalem to give his life so ought we in following him there give our substance. No great gifts will come to the church on this day unless the leaders of the church lay a pressure upon the hearts of the people to give as it has been given to them. We have not yet sacrificed unto blood as he did and an Easter gift that is less than a sacrifice seems too cheap to fit the sacred season.

We face Easter with its tasks, its experiences, its sense of triumph. Shall we steadfastly set our faces with him to move on toward the days which have become to the church and the world The Holy Week? Can we hope to know him and the power of his resurrection unless we have a fellowship in his suffering, in his service and in his sacrifice?

Lent will be upon us in another week. Let us join with the churches of Christendom, with the increasing number of Christians who keep holy days, and enter these weeks that lie before Easter with steadfastness of faith, with devotion to duty, with a passion for souls, with constant prayer so that we may experience the blessed resurgence of hope which is the Easter gift of Christ. Dare we expect that we, without walking in the path in which he set his face and sharing in his service and sacrifice, may find the mystic joy and happy harvest which it is his hope to give unto us and to all who are steadfast in his way?—*Editorial in M. P.-Recorder.*

REPLY TRAGIC.

When the mayor of Peiping, North China, resigned he was asked to give his reasons. Succinctly His Honor replied: "The less said, the better." But rumor has it that he was forced out of office because he tried to suppress the awful traffic in drugs for which Miss Muriel Lester, England's great Christian social leader, and Dr. Sherwood Eddy, tell us Japan is largely responsible. From many sections come stories of demoralization following this introduction of drugs. One country Chinese Christian when approached as a possible "agent" was urged to "cash in quickly," the main idea seeming to be that things were rapidly going to the dogs anyway and so why not get your share while the getting was good?



MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



JOY EXPERIENCED IN DIFFICULT CHRISTIAN WORK.

The Story of a Chinese Christian Worker Who Finds that Attacks by Bandits and Financial Reverses Have Their Rewards.

Recently when on furlough in the United States, at the close of an address to a large gathering of young people a young man came up and exclaimed: "You must get a lot of 'kick' out of your work over there in Manchuria!" If by 'kick' he meant joy and interest, then he was right. I had been telling of some experiences we have with bandits, cold, inconveniences of travel, difficulty of sleeping on hot brick beds, etc., etc. This kind of life probably appealed to some of the young people and it does have a certain amount of fascination for a while, but the novelty soon wears off. But if variety is the spice of life, and if one can maintain a real sense of humor, one can get along in this part of the world.

Those Chinese who work as evangelists and colporters in much of China and here in Manchuria must be willing to take things much as they come without complaint. They must have a lot of faith in God, and also faith in conditions as working for the good of those who love Him. I am thinking now especially of a splendid Chinese Christian man, Mr. Tang Teh-Yuen, who worked as colporter for the British and Foreign Bible Society under the writer's direction, and is now serving as an evangelist. This man was a merchant, but after he became a Christian he wanted to do something for the Lord and for the saving of his people, so we suggested that he become a colporter.

On one of his first trips he was shot in the thigh by a bunch of bandits who attacked an old auto-bus on the plains north of Harbin. When we saw him after the accident his first remark was: "I praise the Lord that no bones were broken, that I was able to make my way to the nearest village and did not freeze or bleed to death." He also rejoiced that the bullet, which is still in his leg, gives him no trouble. On another occasion he was shot again and this time the bullet went thru his wrist and clear of the two bones, not even cutting a leader. While with him on a preaching trip we were impressed with his fine spirit and humility. While preaching he expressed his unworthiness, thus having been wounded twice yet no bones broken, as when his Lord suffered for him.

This man is one of our choicest Christians. He was supposed to give his full time to selling scriptures, but he had one failing (if a failing); he seemed more interested in preaching and exhorting than in selling scriptures. When explaining the merits of his Gospels he became so interested in their message that he frequently preached a sermon before the people were given a chance to make a purchase. Both witness-bearing and sales of the scriptures go hand-in-hand. He did not fail to get the message either into the hearts, or into the hands, of those to whom he was speaking. Being filled with the Holy Spirit, he witnesses with power and is held in high esteem by all who know him. He has now been made a full-fledged evangelist and is giving his full time to preaching.

With a smile and with rejoicing he was telling us recently of an experience in his life which verified to him the truth of the Bible that "All things work together for good to those who love God." Until two years ago he possessed almost one hundred thousand Chinese dollars. The interest on this brought in a neat little sum to supplement

the small amount received as a colporter. Realizing that there was no great need of his earning anything for the family the oldest son of Mr. Tang—the surname comes first in China—lived an idle life. It was impossible for the father to get him interested in his studies in school or in learning a trade. But when the world depression came on, the family lost the thousand dollars. The son realized that he would have to get busy and help support the family and the fine little Christian woman whom he was soon to take as his wife. He accordingly buckled down to work in school, renewed his interest in the work of the Church and developed in a wonderful way. The son has since graduated from school and is now teaching. He has developed into a dutiful son, is a faithful husband and a proud father. His father is consoled to his financial loss—a great one for the average person in this part of the world—for, he says, it has meant the saving of his son and the bringing of more joy and happiness to the family than money could have ever done.

CHAS. R. LEONARD.

Harbin, Manchuria.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 15, 1936.

Sunday Schools.	
Berea, Altamahaw, N. C.	\$ 2.00
Wake Chapel, Fuquay Springs, N. C.	7.85
Sanford, N. C.	1.00
Holland, Va.	8.62
Antioch, Harrisonburg, Va.	4.72
Mt. Olivet (G), March, Va.	15.36
Ramseur, N. C.	3.61
Newport News, Va.	25.00
	68.36
Individuals and Churches.	
Mr. and Mrs. Walton Brill, Hooks	
Mill, W. Va.	5.00
Specials.	
Franklinton, N. C.	19.00
Total for week ending Feb. 15, 1936.	\$ 92.36
Previously acknowledged	9,580.62
Total since Sept. 1, 1935	\$ 9,672.98
J. O. ATKINSON, <i>Secy.</i>	

A COUNTRY DOCTOR'S WIFE.

By MISS D. P. CUSHING, *News Editor.*

There are no nervous breakdowns in Merzifon, Turkey—at least none caused from honking autos, roar of traffic and whirl of humanity, so declares Mrs. Charles E. Clark, wife of medical missionary, Dr. Charles E. Clark in Merzifon.

"No rush to catch the daily train," writes Mrs. Clark. "Autos? Yes, but not so many that your life is menaced and not enough to frighten the nightingales away from our garden. There is work for a doctor here that meets a great human need without too much competition for his clientele is made up of poor village folks who often travel many weary miles for medical care.

"As I compare our lives out here with what they would have been had we settled down as a doctor's family at home, I do not regret the long step we made from Michigan to Turkey," says Mrs. Clark who was born in Michigan. "We are convinced that if all the folks in America could come to Turkey and get acquainted with our neighbors, they would love them as they do their

neighbors at home in the States, and it would help in the great cause of world friendship."

As for Turkey, that progressive little Republic under the leadership of Kamal Ataturk (formerly known as Mustapha Kemal Pasha) has forged ahead in a manner bordering on the miraculous. "We have watched the changes in this country as it has passed from the autocratic rule of the Sultans to the democracy of the present day," Mrs. Clark says. "We have seen it grow from a land with practically no real schools to one with an ideal similar to that of our own country of an education for every boy and girl. The fulfillment of that ideal takes time, but every year we see great strides.

"Two years ago, at the time of the ten-year anniversary of the Republic, you probably read of the many changes which have taken place within that time; of the building of railroads as a network across the country in place of the single railroad from Constantinople, (Istanbul) to Angore (Ankara) when we came new to the country; of the change in dress of the people that they might not feel themselves different from the rest of the world; of the new value given to womanhood; in fact, the change of Turkey from the sick man of Europe, to a member of other civilized nations."

One of the most dramatic of the public works now under way in Turkey is the draining of the marshes at the outlet of the Meander River, called "Execution Lake." During the past 200 years 11 towns and villages in that region have been wiped out by tropical malaria directly traceable to this infected area. Today the long necks of 17 great excavating machines have risen above the marshland and in a few months Execution Lake will be called "Health Plain" and become a rich and populated region.

THEY SWING A "WICKED WORD."

When it comes to a debate you must watch your step if you come up against the boys at Adams College, Adams, South Africa. Recently they walked off with the judge's decision and all the laurels when they met a team of white students from Natal University College. These European boys had never before come in contact with educated "natives." They had known their black contemporaries as "house boys." One of the native teachers at Adams, holding a B. A., told them that he used to sell white students peanuts when he was a boy! "I don't think," adds Miss Lavinia Scott, "that they will forget quickly again that 'Jim' in their kitchens may be using his small wages to put a young brother through school."

NEESIMA SAINTED.

The statue of Joseph Hardy Neesima, founder of Doshisha University, Kyoto, Japan, today is standing in Washington Cathedral, Washington, D. C. In his hands he holds a Bible. He is one of those symbolic figures of the Ter Sanctus Reredos and among his silent companions are St. Timothy, St. Basil, St. Alban, John Crysotom, Reginald Heber, and Bishop Whipple. And another Japanese "saint," Toyohiko Kagawa, in America today, sings: "I fain would be a sculptor of the soul. . . Yet the sculptor cannot carve . . . an image nobler than he sees within his own stout soul. . . There is a Guide for me, who in His living flesh, has given me the perfect image that I seek of God!"

You say, my son, it can't be done?

Your statement isn't true.

You mean, my son, it can be done,

But can't be done by you. —Anon.

A Story for the Children

A PRESENT FOR SOLOMON.

By ETTA W. SCHLINCHTER.

"Mother, mother! I think Solomon ought to be killed." Bennie was greatly excited and so was Minnie Lou.

"Mother," she called, with tears running down her cheeks, "is Solomon going to be killed?"

"Solomon!" exclaimed mother. "Our wise old cat! I should think not. Who would ever dream of killing Solomon?"

"Well, mother," said Bennie, "my robins are building a nest in the cherry tree, and that old cat just sits underneath and watches them."

"Solomon won't catch the robins, Bennie. He's too lazy to go after them, and they are too smart to let themselves be caught, anyhow."

"Yes, but, mother, the mother bird is going to lay her eggs in the nest, and pretty soon there'll be little birds, and they won't be too smart for Solomon. I know he'll go right up that tree and get them."

"Solomon is my kitty," said Minnie Lou, "and I don't want him killed."

"Solomon is quite safe, dearest," said mother, "but we must protect the robins, too. Let's talk it over with daddy when he comes home at noon."

"Kill Solomon!" said daddy, when the children told him all about it. "Our nice old tabby cat! I should think not. We couldn't get along without Solomon." And daddy stooped down to stroke Solomon's back, for he had come to meet daddy, too. "But, see here, you old rascal, you understand you're to let the robins alone."

"Solomon looked very wise, but he didn't promise not to touch the robins."

That evening when daddy came home he was carrying a parcel.

"Oh, Daddy," cried the children, "a present?"

"Yes," said daddy, "a present for Solomon."

He unwrapped the package and what do you suppose Solomon's present was? A sheet of very sticky fly-paper!

"Goodness!" said mother, "do you suppose we are going to have so many flies this summer that we'll need that nasty paper around?"

"That's Solomon's present," laughed Bennie. "But I don't see what he's going to do with it."

Daddy cut the paper lengthwise through the middle. Sticky fly-paper is really two sheets stuck together. Daddy pulled the strips apart so there were four of them, which he fastened together in a long strip.

Then he took some very small tacks that would not hurt the cherry tree and fastened the fly-paper around the trunk just below the lowest bough, too high for anyone to run against, and three feet below the robin's nest.

"The tree has a very sticky belt on," laughed Minnie Lou, though she still could not see how it was a present for Solomon.

"You watch and you'll see," said daddy.

Solomon lay on the grass under the tree seeming to pay no attention to the birds. The children had a glimpse of the four pretty blue eggs. Then after a while, the little birds were hatched, and how busy the parents were kept feeding them! The children almost forgot the tree's sticky belt.

Then one morning, when the little birds were big enough to stretch their heads above the edge of the nest and twitter, Solomon looked up from his bed under the tree. He suddenly made up his mind to have a young robin. He started up the

tree, and the children who had been watching at the upper window, ran screaming downstairs.

"Solomon! Solomon! Solomon's going to catch the baby robins."

And then what do you think they saw? Solomon ran right up the tree and put his front paw on the sticky fly-paper. He was greatly surprised and pulled it off. He sniffed at the paper to see what was the matter, then tried to jump across it, and his hind paws stuck.

"Miaou!" he cried, and his cry was quite angry. He ran down the tree and looked up at the baby robins. Then he started up again, and both his front paws stuck fast to the fly-paper.

This frightened him very much, so he jumped to the ground and began to wash his paws.

But they were so very sticky that it took him hours to get them clean. He would wash and wash them, then go to sleep, and wake up and wash them again.

Solomon was as wise as he should have been with such a name, so he did not forget his lesson.

The baby birds grew up and flew away. Solomon never tried again to climb the cherry tree.—*The Congregationalists and Herald of Gospel Liberty.*

MARY MARGARET LEARNS HOW TO HELP.

Mary Margaret sat on the front steps kicking her heels, a naughty frown on her sweet little face. She was very cross, and for no other reason than that she had to help her mother wash and dry the lunch dishes. Now, if there was one thing in the world that Mary Margaret disliked more than another it was to dry dishes, and since that happened to be one of the duties about the house that fell to her share, she frowned quite frequently.

Mary Margaret lived with her mother and father in a pretty white cottage in a town where her father was a professor in a college. She was "going on seven," and her mother thought it about time for her to begin to learn just how to keep house.

The sun shone brightly on the front steps. After awhile, Mary Margaret tired of kicking her heels; so she got up and slowly walked down over the lawn to a small tree at the side of the house. This was her own particular tree, and she spent many happy hours playing beneath it.

But now she did not feel like playing. She was still thinking about those dishes and feeling more hurt and upset every minute because she had to help.

As she sat there she noticed a number of ants running around in a pile of dirt.

"I wonder why they are doing that," thought Mary Margaret, as she watched them curiously. Then she saw what was the trouble. When she had crossed the lawn she stepped on an ant house, knocking the sand in all directions.

All the ants were helping to build that house again. They had left their own work, and were carrying sand to rebuild the house.

Mary Margaret was so interested in the ants that she was quite startled when several birds began to chatter on the other side of the tree. She looked around cautiously. There she saw a bird with a broken wing, trying to fly. The poor little thing could hardly raise itself from the ground, although several birds fluttered about, trying to help.

After Mary Margaret had watched them for some minutes she suddenly spoke out loud.

"Why, even the birds and the ants are helping one another. Oh, I am so sorry that I was cross to my mother when she wanted me to help this morning."

And as Mary Margaret ran across the lawn again she made up her mind that she could be as kind as birds and ants. Never again would she be naughty when her mother asked her to do anything for her.—*Bertha Altbayer in The Sunbeam.*

CLERGY VOTE AGAINST NEW DEAL POLICIES.

The clergy are more opposed to the New Deal than the country at large according to the findings of a special *Literary Digest* poll of the nation's clergy of all denominations which has been conducted since the recent 10,000,000-ballot referendum of the magazine on the Administration's policies.

A total of 21,606 clergy returned voted ballots of which 70.22 per cent were tallied "no" and 29.78 per cent "yes" in answer to the question: "Do you now approve the acts and policies of the Roosevelt 'New Deal' to date?"

The final returns of *The Literary Digest* main poll to the general voters, which was published five weeks ago, showed 62.66 per cent of the participants against the New Deal.

A poll on the same subject conducted among the clergy in the early summer of 1934 indicated that 55 per cent of the clergy were in favor of the Administration's policies then.

Only in three States, Alabama, Mississippi and South Carolina, are the clergy shown voting in favor of the New Deal in the current tabulation which is published in this week's issue of *The Literary Digest*. These three States evidence approximately 3 to 2 majorities for Roosevelt's acts and policies.

The clergy of Arkansas, Georgia, Kentucky, Louisiana, North Carolina, Tennessee, Texas, Virginia and Utah are recorded as disapproving the policies of Roosevelt in the present poll while in the recent nationwide poll the general voters in these States were shown supporting the New Deal substantially.

In forty-five States the tally of the clergy referendum indicates a majority opposed to the Administration's acts and policies with the vote almost even in Utah.

The anti-Administration majority from clergymen in New England is considerably less than it was in the recent main poll when the northeast section of the country balloted nearly 4 to 1 against the New Deal.

Maryland and Delaware show the heaviest clergy vote, of 4 to 1, against the New Deal.

The clergy in West Virginia, Washington, Pennsylvania, Ohio, New York, New Hampshire, Massachusetts and Florida indicate approximate majorities of 3 to 1 against the New Deal while those in the other thirty-five States register less pronounced oppositions.

"Of the 21,606 who responded to the poll, 15,172 vote 'no' and 6,434 vote 'yes,'" the magazine states in its current issue.

"The negative percentage—70.22—is almost 8 per cent higher than that of the main poll. Only 29.78 per cent of the clergymen vote 'yes,' whereas in the 10,000,000-ballot poll the favorable percentage was 37.06.

"Another way of showing the results is to point out that more than seven clergymen out of ten are opposed to New Deal policies today.

"In *The Literary Digest* Poll of 1934, on the same subject, 13,513 churchmen approved the New Deal, while a minority of 11,346 opposed it.

"Analysis of the figures by States shows only Alabama, Mississippi, and South Carolina clergymen giving a majority for New Deal policies. In the 10,000,000-ballot poll twelve States are favorable."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

ELON SUMMER SCHOOL OF LEADERSHIP TRAINING.

The Elon Summer School of Leadership Training is scheduled for Monday afternoon, June 29th to Sunday noon, July 5, 1936. Please mark this date on your calendar and try to keep it free from other things that would hinder you from attending. Attention of pastors is particularly desired, for when they schedule revival meetings that overlap the summer school it makes it impossible for the pastors to attend Elon and difficult for young people to go.

Plans are in the making for courses that will interest ministers, superintendents, teachers, missionary workers, Youth Fellowship leaders, adult leaders, children's workers, young people, musicians, and vacation Bible school workers.

Suggestions concerning courses, teachers, methods of procedure, and anything connected with the school will be appreciated. Dr. Edwin C. Gillette of 117 W. Forsyth Street, Jacksonville, Florida, is the general chairman, and F. C. Lester, 505 South Main Street, Norfolk, Virginia, will act as dean. Other officials, courses and teachers will be announced later.

The cost for the entire week will be \$10.00, but \$1.00 can be saved by registering before June 15. Churches that are sending their young people, and young people who are expecting to attend should begin making plans now to be at Elon June 29th to July 5th.

EASTERN VIRGINIA YOUTH FELLOWSHIP SPRING RALLY.

At a recent meeting of the executive committee of the Eastern Virginia Youth Fellowship it was decided to hold a spring rally at Suffolk Christian Church on the afternoon and evening of March 28, 1936. A fine program is being prepared and the young people and pastors of that conference will surely be eager to attend the session.

These young people decided last year to raise \$250.00 for missions in churches that do not have a young people's missionary society. The superintendent of service, Miss Alice Yates of Suffolk, is busy at work on this project, and it is sincerely hoped that the young people in every church of the conference, where there is not a missionary society will make some contribution to this missionary project.

THE HUMAN SIDE OF BOARDS AND INSTITUTIONS.

To many of us the boards and institutions of our Church are formal and far away things. They seem to be distant, impersonal, cold. This has certainly been true in my experience until recently when I have had the opportunity to know many of them more intimately. Now they have become human, friendly, interesting.

For instance, a letter has just come to me from the president of Elon College saying that faculty salaries cannot be paid for February unless the churches send in money with which to pay. If Elon College is simply an institution far removed and impersonal, why should I be bothered about it? I am not. But when I think of Dr. Newman, the man who has taught at Elon since the founding of the college, the man who taught me

the Bible, when I think of him not receiving his pay at the end of the month it becomes a personal matter. And I am interested.

The American Board of Commissioners for Foreign Missions has interested me through the years because it is the oldest foreign mission board in this country. But, honestly, it has seemed very foreign to me. Since sitting in council with the Prudential Committee and hearing discussions on whether to use the money received from the sale of chapels in China for repairing other churches or for the registering of deeds, this mission board has become more intimate and personal. It is one thing to know that Dr. R. H. Potter of Hartford, Connecticut, is president of the Foreign Mission Board and quite another to know that he is the elderly man who wears socks over his pants legs to keep out the snow when he goes to the board meetings.

The more we know about our church boards and institutions the more human, personal, likable they become. After all, those who constitute the boards and institutions are our friends who are trying to share with us in doing a cooperative work which we could not do alone. They are very human, they have their personal problems, and they give themselves freely to the work of the Church.

OUR BROTHER'S KEEPER.

"Who is our brother,
Created in the image of God?"
The children of each race reply,
"My brother, it is I."

"Where is our brother?"
We ask the Fatherly Spirit.
"Lo, He is here, there, everywhere,
From Him you can't repair."

"What hast thou done to him?"
Voices around the world ask us.
"Children, thou hast left him wandering
Forlorn, Faithless, hopeless."

We, our brother's keeper,
May pour him the fuel of love
And watch the flickering life-light
Draw him from every height.

—Carl R. Key.

(Note:—The Rev. Mr. Key was married on last Friday to Miss Barbara Chase. Their many friends join with the editor of this page in wishing them much happiness through many years to come.—Ed.)

HOW SHOULD SUNDAY SERVE MAN?

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 1, 1936
(Consecration Meeting.)

Scripture: Exod. 20:8; Matt. 12:1-8.

Daily Bible Readings.

Monday—A workless Sabbath. Exod. 45:21.
Tuesday—A Sabbath ideal. Isa. 56:1, 2; 58:13, 14.
Wednesday—A day of friendliness. Matt. 12:10-13.
Thursday—Jesus' use of the Sabbath. Mark 6:1-6.
Friday—The first Lord's Day. John 20:19-23.
Saturday—The church and the Lord's Day. Acts 20:6-12.

Instrumental Prelude: "Take Time to Be Holy."

Call to Worship:

"O day of rest! How beautiful, how fair,
How welcome to the weary and the old.
Day of the Lord. And truce to earthly cares.
Day of the Lord, as all our days should be."

Hymn: "Safely Through Another Week."

Prayer.

Announcement of topic.—Scripture.

Hymn: "O Day of Rest and Gladness."

Suggested points for leader's introductory talk—

Sunday is the Lord's Day, a holy day, yet many have made of it a "holiday." Many people think of Sunday as a time to "catch up" on their work or their sleep. Sports, Sunday movies, picnics and excursions, late Saturday night dates, the lure of the highway, are all doing their part to close the door of opportunity for the church to reach thousands of people. Tonight we shall try to discover the proper use of Sunday.

Suggested points for short talks—

1. There are some very definite differences between Jewish Sabbath and the Christian Lord's Day. One is that the Jewish Sabbath came at the end of the week. The Christian Lord's Day is at the beginning of the week. The Jewish Sabbath was a day of rejoicing and thanksgiving for the blessings of the past six days. The Christian Lord's Day is indeed a day of worship and praise after the past six days of work—but Christ arose from the grave on the first day of the week, so it means that this day is a day of rejoicing and triumph in memory of Christ's victory over death. And, coming at the beginning of the week, it is a means of preparation for the coming week's work. When Sunday is rightly observed it will strengthen us for our coming tasks.

2. Luke 4:16 tells us that it was the custom of Jesus to go into the synagogue on the Sabbath. The synagogue was a place of instruction as well as worship—it was a place where God's Word was read and explained. We should follow the example of Jesus by going to church on Sunday and making a study of the will of God that we find revealed in His Word.

3. When Jesus was rebuked for healing on the Sabbath he taught men that doing good was a way to keep the Sabbath rather than to break it. Sunday is a day of rest and worship, but if this was the only use of Sunday it would be a selfish day. Jesus taught us that it was also a day to help those who were in need.

4. We live in a world that is made of speed and activity so we need Sunday more than any other generation. We need Sunday for a day of quiet, a day of meditation, a day with God. God has many things to teach us if we only have time to listen for His voice. Go out into the woods, or by a lake, or on a hill away from people and commune with God—He will speak to you in a wonderful way.

For Discussion—

1. Is it anybody's business what you do on Sunday? Suppose you are a leader in the Church, what kind of an example can you set?

2. Is it right to do anything you want to Sunday afternoon just so you go to Church in the morning and at night?

3. Why is Monday "blue Monday" to so many people?

4. If Jesus was living in the world today what do you think He would do on Sunday?

Consecration Service.

Hymn: "O Master, Let Me Walk With Thee."
Mizpah Benediction.

(Note:—"The Only Day I Have" is a fine short play that may be used in connection with this meeting. It can be secured from Eldridge Entertainment House, Inc., Franklin, Ohio, for 25 cents.)

Mrs. W. B. W.

Sunday School Lesson

By REV. H. S. HARBCASTLE.

PEOPLE BEFORE PROPERTY.

LESSON VIII—FEBRUARY 23, 1936.

GOLDEN TEXT: "No servant can serve two masters; for either he will hate the one and love the other; or else he will hold to one, and despise the other. Ye cannot serve God and mammon."
—Luke 16:13.

"People before property"—to the degree that we believe that we bear witness to the influence of Jesus. For when Jesus came "property before people" was the law of society. And more—"People were property." It was the common thing to hold slaves. And today, after nineteen hundred years of Christianity, the issue of the relation of property to people and people to property is one of the "hot spots" of our modern world. Today, as in Jesus' day, men are prone to put profits above persons, property before people, money before men, gain and gold before goodness and godliness. The ideals of Jesus find one of their boldest challenges at this very point. Today as never before, Christianity has come to grips with this pressing and perilous problem. Leaders in the church frankly recognize that unless the ideals and the spirit of Jesus can be applied to economic and industrial life, there is not much hope for the future. Unless the modern world can put people before property, nothing else will matter much.

The encouraging thing is not so much the actual accomplishments in the matter. Christianity has not nearly achieved its end. The encouraging thing is the fact that modern men are finally and actually recognizing the problem, and attempting to solve it. Our modern "property world" is gradually developing a conscience in this matter. Somehow or other the ideals of Jesus condemn and haunt its standards. Vested interests are becoming concerned. Uneasy lies the head today that puts property before people.

Russia; of course, believes that the way out is force. Communism not only denounces capitalism; it would exterminate it by force. But Christianity is much slower—but much more sure—because it depends upon moral persuasion, upon education, upon legislation, upon the development of a social conscience. But as the tiny rootlets of the young tree find a place in what seems to be a solid rock, and eventually, by the silent but irresistible force of the growing life within, burst the rock asunder, just so is Christianity silently but surely, breaking up the world order in which property is put before, or above, people. In the world that is in the making, the supreme worth of persons will be the determining principle of every human institution.

Today's lesson presents in a dramatic form the principle we have been discussing. Here was a man, possessed by evil spirits or devils as the record states. He was homeless—he lived in caves and dens in a wild section of the country. He was in bondage to forces over which he had no control. Naked, he roved about, and when one of his spells overtaken him, he would cut himself and mutilate himself. When men attempted to bind him, seeing in him a menace, he would easily break the fetters and rush "into the wilderness." Luke has drawn the picture in lines that one cannot easily forget.

And then one day Jesus comes to this section. The man somehow recognized Jesus. There was in the presence of Jesus that which aroused all the devils within him, and there seemed to be legions of them. The record of that event is rather difficult to understand. It seems that Jesus gave the

evil spirit permission to depart from the man and to go among some swine feeding nearby. It is possible that the frenzy of the man, a sudden "fit" frightened the swine, and as swine will do, they set out, running pell-mell. They ran down the steep incline, rushed over the cliff, and were drowned in the water of the lake. The poor man, released and relieved, in his right mind, came and sat at Jesus' feet. It was, or should have been a time of great rejoicing. Here was a man, reclaimed as it were from the dead. Let people rejoice and be glad.

But, alas, there were those in that day, as there are those in this day, who put a greater value on pigs than they put on persons. They put property above people. They besought Jesus to depart out of their coasts. It did not matter much what happened to a man in the community, but it did matter a great deal what happened to their pigs.

It is the old, old story of vested interests withstanding every effort to put people before profits. One would think that men would think more of saving manhood than they would of saving money. But let one look around him and see how modern the picture is. It is the picture of modern industry in many forms of application. It lies at the heart of the liquor traffic, legal or illegal. It stands in the way of disarmament—witness the activity of the munition makers against peace proposals, it is the breeding-place of modern wars, it lies at the roots of commercialized prostitution, alas, it seeps subtly into so many areas of life that everyone of us needs to be on his guard against the danger of putting property above people. The love of money is the root of all evil. It is also the main obstacle to the coming of the Kingdom in modern economic life.

"MORE ABOUT JESUS WOULD I KNOW." (Continued from page 2.)

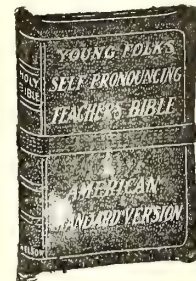
about doing good, but have you noticed *how* he went about it? He did not wait for an opportunity, but he simply went forth into the highways and byways—into the streets and lanes of the cities—and the opportunities met him on the right hand and on the left. Speaking in a figure, we may say that opportunities seemed glad to meet him, for he met them and welcomed them as channels of blessings through which he could render helpful, uplifting service. Truly he lived "in a house by the side of the road," for he was a friend to man—to all men. He hated sin with a great and bitter hatred, but he loved sinners and proved it by the "old rugged cross."

Jesus Was Very Happy.

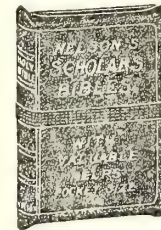
How very, very often do we find such expressions as, "It makes a man happier to give than to receive"? No man ever approached Jesus as a *giver*; thus measured by his own yardstick, we know he was happy. And then again: "Let not your heart be troubled." It is simply unthinkable that Jesus would exhort others to live and to be one way while he lived and was another way. But once more: "That my joy may be in you, and that your joy may be made full." To be sure, Jesus was at times "grieved in his spirit"—"My soul is exceedingly sorrowful"—but in the main he must have been a very happy man, for he had everything to make him happy. The happiness of his soul was fed by eternal fountains so deep and strong, so sparkling and pure, so divine and life-giving, that they could not be dimmed by the surface disturbances "of this present time." If a strong, clean, pure, beautiful, perfect life can make one happy, surely Jesus was absolutely happy. Now let us all join in that song and sing it as never before, "More about Jesus would I know." Sing it, folks, sing it!—By H. H. Adamson in *Gospel Advocate*.

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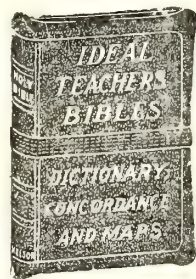
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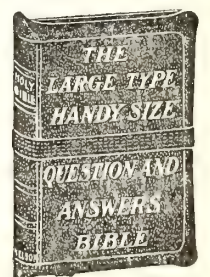
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE.
One of our Chaplains in the U. S. Navy.

MONDAY.

"RUNNING THE RACE."

"Let us run with patience the race that is set before us."—Heb. 12:1.

Arthur Brisbane reminds us that the "International News Service sports department shows that out of about 1,800,000,000 human beings on earth only 11 are known that can run a mile at really high speed; of these not more than four would have any chance of beating an individual named Glenn Cunningham, of Kansas.

"You would think that the billion unknown, uncounted among the so-called 'backward races,' many with native energy, free of civilization's handicaps, could easily be trained to beat the eleven fast ones, but it is improbable.

"Running on two legs one mile in a fraction over four minutes, eight seconds, is an achievement of brain and will power primarily. To make yourself run more than 20 feet in every second and keep that up for a mile is a mental process."

We understand that Paul had been a marathan runner. We gather from his teaching that it takes the same technique to be a winner in Christian experience as it does to be a winner in athletics. That technique is to subordinate everything to the objective. "I count all things but loss for the excellency of the knowledge of Christ." Paul persistently pursues his course that he may excel. He says, "I follow after if I may apprehend."

Paul trains. He says that he "resists unto blood" the things that hinder him. He disciplines his body. "I keep under and bring my body into subjection." He studies and keeps his mind on his training and his goal. "Let this mind be in you." "Endure—lest ye be weary and faint in your minds."

Paul takes Jesus as his objective. "Looking unto Jesus." In Him he found the completion of his faith. In Him he found the right concept of God. In Him he found the power to resist evil and practice religion. And in Him and in Him only was he able to pray and find his soul lifted up to God.

Prayer—Our Father, in all life's races, give us the faith, the spirit and the courage to subordinate everything else to the one achievement in Christ.—*Amen*.

TUESDAY.

"OTHERWISE MINDED."

"If in anything ye be otherwise minded, God shall reveal even this unto you."—Phil. 3:15.

"Actions speak louder than words," and the mind is a "give-away." "As he thinketh in his heart so is he." (Prov. 23:7.) One may be able to control his facial expressions to represent what the heart does not feel; yes, he may have his face "lifted" to look different from that by which he is known thereby hiding a criminal heart. But we are told that there is one thing no one has ever yet been able to control and that is his blood pressure. When one lies, his blood pressure goes up. Therefore, the "Lie Detector" applied to a witness registers the truth or the lie as the case may be.

To say that God will reveal wrong is but another way of saying "ye shall reap what ye sow," or "be sure your sins will find you out."

Prayer—Our Father help us to walk by the rules of faith this day and let us mind the things that be of God, through Jesus Christ our Lord.—*Amen*.

WEDNESDAY.

"THE HEALING WAY."

"And great multitudes followed him; and he healed them."—Matt. 19:2.

The way of the Lord is the most satisfying way that the world has ever known.

Though there are cases of the Lord's healing diseases in modern times it is not understood that He heals the disease of everyone who calls upon Him, for even in disease His will may be done. But according to the Scriptures (Ps. 103:1-5) there are iniquities forgiven; these are destructions from which we are to be delivered; there are "crowns of loving kindness and tender mercies" which are given us along the way; there are satisfactions that come out of good things; there is a renewing buoyant spirit which keeps up our courage and keeps us from fainting along the way. In the presence of all these, mere disease pales away, or at least is borne with a fortitude that is irresistible.

There is a happier thought still. Sin makes disease, and God is so related to the sinner that He not only forgives sin, but He also so deals with the results of sin that he removes every trace of it. Then—let us not think about this work of God in terms of our own personal ailments, but let us think about it in a bigger way. For instance, Florence Nightingale was the founder of modern nursing and we have come to see that the creation of nursing as a trained profession has contributed as much in healing diseases and saving lives as has the use of chloroform or antiseptic surgery.

Surely this is the work of God and it may be termed one way in which it is said, "God Marches On!"

Prayer—O Lord, our Father, preserve our lives from the many dangers along life's way that we may come into Thy presence at least well approved in His sight. In Christ's name we ask it.—*Amen*.

THURSDAY.

"THE RICH AND THE POOR IN SPIRIT."

"Blessed are the poor in spirit."—Matt. 5:3.

In saying "Blessed are the poor in spirit," Jesus is saying, "Blessed are the unworldly; blessed are they who, though in the world, are not of the world. The world says, get all you can and keep all you get. Jesus says blessed are they who in will and heart have nothing. He does not say to everyone, 'Sell all that thou hast, and give to the poor.' That is a perfection beyond the reach of the average man. But Christ does say to us all, 'do not cling to your possessions as though they were your own by an inalienable right. The curse is upon not the rich but upon that trust in riches.'"

Therefore, we learn that we must be ready to resign our riches freely and cheerfully, if need be. We must be ready to use them in His service and for the good of our fellowmen. If you can do all this, you are poor in spirit, and the blessing is yours.

Prayer—O God, the Giver of all power, help us to embrace that poverty of spirit that is like our Saviour's, who spared not himself in all His wealth of heaven, but took upon himself the likeness of man, and lived like man that whosoever believeth on Him might not perish but have everlasting life.—*Amen*.

FRIDAY.

"RICHES WE MAY EXPECT."

"The same Lord over all is rich unto all that call upon him."—Rom. 10:12.

God intends that His child shall be so rich in nature that he will burst with a wealth of kindli-

ness and goodness in his conduct. Such an one finds himself undertaking to create in the things around him that which reflects and satisfies the inner man. To be rich within and without is indeed an infinite wealth.

When we would show visitors the glory of our country we have taken them, in our ignorant way, to the iron-clad ships of war, but when the Psalmist would show the majesty of God's Kingdom he takes us to the hills, the valleys, the cornfields and to righteous glory, and there he saith: "He openeth His hand, and satisfieth the desire of every living thing." Rich in well-being, rich in the honor of God's joys, rich in a friendly spirit, rich in the happiness which is the "essence of divine perfection," rich in love. In these things the tides of life ebb and flow with a rhythm of eternal joy.

Prayer—O Lord, we are adoringly thankful and joyous in Thy blessings. Make us luminous lives in those blessings that others may too walk in the way of the Lord and be happy.—*Amen*.

SATURDAY.

"GOD'S ABSENCE."

"A man planted a vineyard . . . and let it out to husbandmen, and went into another country."—Mark 12:1-9.

That "man" was God; but can the omnipresent God ever be absent? Can God "go into another country?"

Indeed He can and does. It is, indeed, best for His creatures that they be left occasionally alone—alone, at least, so far as their consciousness of God's presence and aid are concerned, because that is the only way to make us strong and reliant.

When we learn to swim, the teacher pushes us into the water, and our terrified splashing becomes an efficient instructor. When we would learn a foreign language, we leave our native land and our books and plunge ourselves into a babel of unintelligible sounds. God will throw us, similarly, upon our own resources. Never fear but He will come to our rescue when we need Him.

Prayer—Our Father, though we cannot see Thee, we know Thou art close at hand. We do not hear Thee, but Thou art always ready with words for our heart. We bless Thee for Thy wise absences as for Thy loving presences.—*Amen*.

AMOS R. WELLS.

SUNDAY.

"THE WINEPRESS."

"And the angel cast his sickle into the earth, and gathereth the vintage of the earth, and cast it into the winepress . . . of the wrath of God."—Rev. 14:14-20.

In olden days men thought much about the wrath of God. Today we talk much about the love of God, and say little or nothing about His wrath.

True, God is love; but God is also hate. By so much as He loves goodness, He hates wickedness. By so much as He blesses the saints, He curses those who persecute them.

The thought of the divine wrath is a comforting thought. Anger is weak and absurd in a weak and absurd man, but anger in the Omnipotent is strong and strengthening. It is glorious to know that force and authority are behind us, but supremely glorious to know that the supreme power and authority are backing us up, ready to punish all our foes.

Prayer—Dear Lord, turn away Thy wrath from our sins. Dear Lord, give, undeserved as it is, Thy love. Through Jesus Christ.—*Amen*.

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

OUR CHILDREN OUR CHALLENGE.

By JOHN G. TRUITT.

"At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. . . . Take heed that ye despise not one of these little ones."—Matt. 18:1-3, 10.

With his arm about the little fellow that stood by his side Jesus gave the charter members of his church a very direct command: "Take heed that ye despise not one of these little ones." I would like to talk to you about that today.

In the first place it is an ennobling picture, is it not? The friendship of teacher and taught had warmed into that beautiful stage of confidence wherein the disciples felt free to bring their profoundest questions to Jesus. They had learned that it would be great to be in the kingdom of heaven. They now have no doubt about it. They have walked with Jesus, and he has talked with them, until they know that to be within the kingdom of heaven will be one of life's greatest boons, *the greatest*. But who will be greatest in the kingdom of heaven? What will be the standards of measurement? Who will tower above the others? Their ideals are beginning to leap forward under the tutelage and life of Jesus. Do not blame them too harshly for their dreams. Jesus did not. He answered them. Patiently, and very understandingly, and fully he answered them.

He called a little child unto him, and placed him in the midst of them. What a beautiful picture that is. Jesus in perfect friendship with the little folks who ever found a place in his heart. He calls the little fellow to him. One wonders what words he used. What little bit of explanation he made to the child as he came forward. What, maybe, the child replied to him. And how the disciples must have looked on. Anyhow, Jesus picked his answer from life. He made it so Matthew would not have any trouble remembering it so as to write it down later in these memoirs, called the Gospel. There are some very interesting things about what Jesus said: He told them there were two things to do before one could even so much as get inside the kingdom of heaven: (1) Set their own minds in tune with the mind of God,—*"change of mind,"* so as to become like a heavenly mind should be, *"be converted,"* turned around and headed toward God, and goodness, and unselfishness; and (2) become as little children, that is with a child-like trust, and purity of faith. Then he looked at the little fellow in their midst, who had humbly obeyed his command to come, and had stood humbly in their midst while his elders talked about children, looking at him, his little, humble helper, and obedient servant, docile and ready to obey, he added a third thing, that (3) all may be greatest, whosoever shall humble himself as this little child had done, obey the divine voice as this little child had done, fill his place as this little fellow is filling his, the same shall be greatest. It is a paradox, yes, but there will be no quarrel over that in the kingdom of heaven!

It was a great sermon. A great answer to their question. It told how to get into the kingdom in the first place, and then how to be the most useful, and happy in that kingdom. It would seem that

"greatest" for the sake of being "greatest" did not get, after much response from Jesus! It was not his way of looking at things! Usefulness, service to others, helpfulness, humility, docility, obedience brought happiness, or joy; and they were the things to be sought after.

We know he hit the nail on the head, do we not? We see it in our daily life all about us. We are still, in this city, reaching forward to an ideal of unselfish service, and thoughtfulness of others, lived out for fifty years in our midst, so that we are duly convinced that to be beloved in a magnanimous way one need only to serve humbly and obediently as the Spirit of God directs. Who is greatest? "Servant of all." As one approaches that, one approaches greatness. In other words, as one draws near in loving service, unselfishly rendered to his fellowmen, he draws near to God. "And whoso shall receive one such little child in my name receiveth me."

And in the second place, it is not only an ennobling picture with an inspiring sermon, but we have here a very special command by the Founder of the Church. "Take heed that ye despise not one of these little ones." Make it a special care of yours that you despise not one of the little fellows! By this the past shall be tied to the future, and all inseparably bound to God. The whole family in heaven on earth shall be bound together by the tie of the tiny child! "Whoso shall offend one of these little ones which believe in me (children surely have a great way of believing in God. In my experience I have never found one that did not), it were better for him that a millstone were hanged about his neck, and that he be drowned in the depth of the sea." "Offend" is the opposite of "defend." Let us not treat the word "offend" too lightly. It does not mean that which may make a petted child pout, rather it may more nearly mean that which may permit the child to become petted, or pouting. "Offend" here rather means to rob a child of his birthright, —to dispossess the little one of what is rightly his, or hers.

And, also, I was going to say a word or two about the word "despise" used in this text: That word I heard literally used the other day by an old colored woman while talking to a young upstart. "I'm giving you no mind." In Greek, "kataphronasete" from "kataphroneo" may be used in two ways, namely, "to think in disparagement of," or "to disregard," "give no mind to." It is really a compound word, which as I say, may be almost literally translated in "giving no mind to." Heb. 12:2. "Jesus . . . enduring the cross, *despising* the shame . . .," namely, "overlooking," "giving no heed to" the shame. Not the common use of the word as when we say, "I despise that person." That can, naturally, be one of the meanings of the word in this text: "Take heed that ye despise not one of the little ones"; but what I am seeking to show you is that the text can also be translated: "Take heed that ye do not overlook the 'giving of your attention to' one of these little ones,"—that ye do not 'overlook' or 'be unmindful of' one single one of them!

Well, there is the Church's mandate. Disobey and die. Heed it and live. Heed it and make a new world of equity, justice and peace. Heed it and be like Christ whose name you take. Heed it, and rear as the next generation of legislators, economists, judges, teachers, preachers, and citizens a people who have caught the mind of Christ. A new day, then let us begin with the children. But,

even that is not where Christ said begin: He said begin with ourselves, in that we first become ourselves like little children, and then begin with them. Too many adults do not expect obedience and respect from their children. For example: Adults teach their children to watch at street intersections for automobiles and to a very great extent they do obey that teaching; but it is a scientific and attested fact that *the adults do not do it*. Children's fatalities at street crossings have greatly decreased in the last five years, since adults have been teaching them to be careful; but in the same time adult fatalities have greatly increased. Adults have set an example exactly opposite from their teaching. Their actions speak louder than words. And yet, we talk about the disobedience of children and youth! "It were better that a millstone were hanged about his neck." It is literally true!

Let the adult in all matters learn child-likeness and become "great" in the kingdom of heaven!

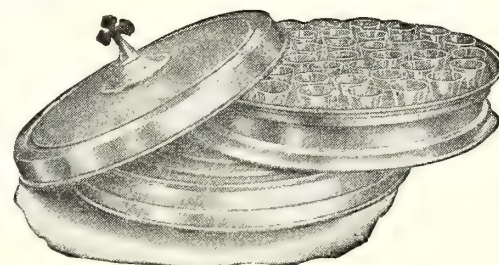
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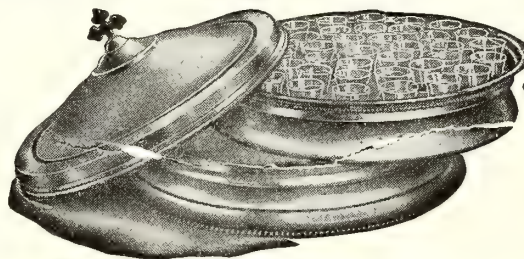
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

The bitter cold weather, which we have had since back in December, with the ground covered with snow and frozen hard, has made it hard for bird life and small animal life. We have always had a very tender feeling for the little birds during long, continued snows when they have no chance to get to the ground to find food. During the bitter cold weather our thoughts have often drifted to the little birds and we have often wondered whether or not they would exist until the snow would melt away. We have seen people shoot little birds, not because they were of any value for food, but because they made a fine target to try out one's marksmanship. A cardinal and its mate have been coming to the shrubbery at my office window and we are happy to have them come. They are so pretty and seem to be so happy in their free life. They always have a warm welcome and we like to watch them as they fly from branch to branch.

The writer has always from a little boy, loved children. He likes to be with children and to work with children. That is the reason orphanage work has appealed to him for the last twenty years. They are more precious than the little birds. We always like to see people considerate of the birds and kind to the children.

Then we like to see people kind to dumb animals. They, too, have feelings and their feelings can be hurt. The writer was visiting in a home sometime ago. The children in that home had had a pet dog for several years and he was very fond of the two little girls who had played with him and loved him. But the father of the little girls had bought another dog, young and playful, and the little girls, of course, had turned their attention to the new pet. It was really pitiful to see the older pet so humiliated because he was no longer getting the attention and petting he once received. He would come and sit by the writer and look up in the writer's face with a sad expression as if to say, "They don't love me any more." It is well to love the little birds and protect them. It is a fine thing to be good and kind to dumb animals and treat them with kindness. It is Christ-like to be kind to children.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 20, 1936.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
North Carolina & Virginia Conference:	
Mt. Bethel	\$ 2.00
Western North Carolina Conference:	
Ramsour	11.84
Burlington	27.60
Biscoe, Jan. & Feb.	1.67
Pleasant Cross	.57
	41.68
Eastern North Carolina Conference:	
Sanford	1.00
Eastern Virginia Conference:	
Newport News	12.00
Liberty Spring	7.00
	19.00
Valley Va. Central Conference:	
Mt. Olivet (G)	16.40
Antioch	2.76
	19.16
Alabama Conference:	
Bethany	1.00
Special Offerings.	
Mrs. Parke Hayes, support of child .	36.50

Thanksgiving Offerings.

Western North Carolina Conference:	
Burlington Church, V. H. Lane, on	
Pledge	100.00
Total for week	\$ 220.34
Amount brought forward	1,357.39
Grand Total	\$ 1,577.73

GETTING ACQUAINTED WITH CHINA.

(Continued from page 5.)

than it has been since the revolution. General Feng Yu Hsiang has come from his retreat (or exile) on Taishan and is living in Chiang Kai Shek's home in Nanking. The Canton government has shown its confidence in and support of the Nanking regime. From north and south we have heard expressions of confidence in General Chiang. That shrewd leader seems to be building up the military strength and the morale of the nation, and it is rather significant that he is developing his bases far to the interior in Szechuan where a Japanese gunboat or a landing party of marines could hardly penetrate, and where even a Japanese army would find it difficult to go—and return. Most Chinese leaders seem to feel that the Nanking government, while anxious to avoid war, will fight if that is the only way finally to maintain the essential independence of China. And there I must leave this matter, about which there are endless speculations and rumors in all parts of China today. There are too many confused questions involved in it; not alone, What will China do? but also, What is national sovereignty and when does it cease? and, When does fighting become war? etc. Anyone who wants to study such questions will find plenty of material in the present strained and complicated state of China today.

There is, however, something about the whole situation that causes one to feel that China is going to move on out of these present difficulties. The attempt of Japan to control her big neighbor seems to have in it far more danger for the future of Japan than for that of China. The best course for both countries lies not in enmity, nor in the subjection of the one to the other, but in a kind of co-operation that will maintain the independence and self-respect of both. True friends of China and Japan hope for such an outcome but so many factors operate to determine national conduct that we dare not be too hopeful of such an essentially reasonable issue. Certainly there is little in the present trend to give promise of it.—*Advance.*

"G" MAN AT WINCHESTER.

(Continued from page 6.)

importance that the Church and Civic Organizations should endeavor to keep boys and girls interested in the worthwhile things of life during the adolescent period.

Special musical numbers were rendered during the evening. A quartet composed of Ed Moten, James Laws, Walker Moten and Charles Reed sang two old Southern Melodies, Miss Mary Cather gave a piano solo, Mrs. R. E. Griffith sang "A New Commandment" taken from "Olivet to Calvary," accompanied by Miss Mary Cather, and Mr. Robert J. McNally, Jr., and Mr. Orville Hoover gave their own interpretation of "The Trumpeter," Mr. McNally singing the solo and Mr. Hoover accompanying him on the cornet.

The third service in this series will be on Sunday night, February 23rd, when Mr. J. B. Kincer, Chief of the Climate and Crop Division of the United States Weather Bureau will take part in the dramatic sketch.

ELSIE MATHEWS, Reporter.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:

A.D. 31.
CHAP. 4.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.
Is. 9. 1, 2.
Is. 42. 7.
Luke 2. 32.
Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

JOHNSON.

On the morning of January 18, 1936, Mrs. Cora Anne Johnson, wife of J. G. Johnson, passed from this life to her eternal reward. She was 54 years of age. Besides her husband, she is survived by seven children, Miss Martha Johnson of Windsor, Mrs. Reginald Payne of Waverly, Clyde G., of Capron, Rev. Hugh H., of Moorman's River, J. Fenton of Montross, J. Sherman of Walters and Frank H. of Zuni; seven grandchildren, two sisters and a host of relatives and friends.

She was a loyal member of Mt. Carmel Christian Church. Funeral services were conducted at Mt. Carmel by the writer, her pastor, assisted by the Rev. J. S. Cobb and Rev. C. E. Gerringer. Her body was laid to rest in the church cemetery.

ELISHA BRADSHAW.

BYRD.

Mrs. Ola Maie Byrd was born November 15, 1888, and died January 27, 1936, aged 47 years, 2 months and 12 days. Sister Byrd was a great sufferer, found great comfort in the Scriptures, feasted on the solace and peace in prayer and rejoiced in the fellowship of her friends. She is survived by her husband, Lizzie Byrd, four sisters, Mrs. Barnes Ellis and Mrs. S. P. Whitfield of Holland, Va.; Mrs. J. C. Finch of Lawrenceville, Va., and Mrs. Elise Moody of Portsmouth, Va.; and two brothers, Messrs. Eley F. Holland and Jessie L. Holland of Holland, Va. She has been a member of this church for thirty-five years.

Funeral services were held at the church on January 29, 1936 and the body laid to rest in the family burial ground near here.

CARL. R. KEY.

FOSTER.

Mrs. Beulah Foster, aged 64 years, died December 16th, after an illness of practically two years. She had been bed-ridden since September, 1930.

In the presence of her loved ones and friends she passed into her reward in the afternoon of December 16th.

She was the wife of J. E. Foster and the mother of 6 children, 4 of whom are living. They, with their father, were constantly attentive to their mother.

Sister Foster was a faithful member of Pleasant Grove Christian Church for 50 years. She was greatly loved by her neighbors and was a noble example of submission in affliction.

The funeral was conducted by the writer. God bless the bereaved.

G. D. HUNT.

BURNETTE.

Mrs. Bessie Viola Burnette died December 23, 1935, at her home near Lynchburg, at the age of 34 years, 7 months and 20 days.

Mrs. Burnette was the younger of the two daughters of our beloved Brother and Sister A. S. Dunn. She was a patient sufferer during an illness which lasted many months, yet she was always cheerful and greeted everyone with a smile. She seemed perfectly reconciled to her afflictions, which was evidence of her faith and trust in the Saviour she professed to follow.

Mrs. Burnette is survived by her husband and six children, also parents, five brothers and one sister. She was a member of the Congregational-Christian Church of Lynchburg.

The funeral was conducted in the church on December 24th, by the pastor, assisted by Rev. H. D. Brown, Jr., of the Memorial Presbyterian Church.

Our sympathy and prayers go out to the bereaved family and loved ones.

B. H. WATKINS.

OSBORN.

Our entire community was saddened by the tragic death of Wilton Osborn, son of Mr. and Mrs. R. C. Osborn, Rt. 1, Henderson, N. C. Corporal James Osborn was stationed on the U. S. S. Manley at Balboa. On Dec. 6, 1935, he was escorting three sailors back to their ships, and they, for some reason, attacked him. He was killed almost instantly.

His Captain had this to say: "I found James to be of the highest type, popular with his shipmates and extremely efficient. A competent officer in line to go to the top in Marine service. Always reliable, sober and dependable, he was a boy that seemed to have almost every quality required for Christian character."

James was 21 years of age and had been a member of Liberty Christian church for a number of years.

On Dec. 28th the funeral was conducted

by his pastor, Rev. S. E. Madren and the body interred in the church cemetery. Military honors were conveyed on the deceased with Company C, 120th Infantry of Henderson, in charge.

Corporal Rosier accompanied his body home as a guard of honor. The pall-bearers were selected from his Sunday school

class and close friends. The large beautiful floral offering showed the high esteem in which he was held.

He left to mourn their loss, his parents, two sisters, five brothers and a host of friends.

May God's grace sustain them.

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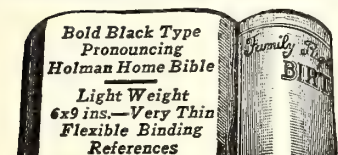
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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SAWYER.

Mrs. Hulda Susan Sawyer was born Feb. 24, 1874, and departed this life Jan. 9, 1936, at the age of 61 years, 11 months and 15 days at her home in High Point, N. C.

She is survived by two daughters, Mrs. J. C. Regan, Mrs. A. L. Allred, four sons, Clarence, Alton, Felix and Robert Sawyer, three brothers F. S., A. Y., and J. B. Miles, who lament their loss with a number of relatives and many friends.

In her youth, Mrs. Sawyer professed faith in Christ as her personal Saviour. She joined Bethel Christian Church, where she has been a loyal and faithful member.

A good neighbor, upright woman and a loving mother has gone to her reward.

A preliminary service was conducted at the home in High Point, N. C. by Rev. S. M. Needham, pastor of the Methodist church and final funeral services were conducted at Concord Church, Caswell County,

N. C. by Rev. J. F. Apple and the writer. May the Lord comfort all who weep.

L. L. WYRICK.

AUTRY.

Mr. John Autry was born in Cumberland County, N. C. and departed this life for the Spirit Land on Feb. 1, 1936 at the age of 90 years plus. In 1871, November 30th, he was married to Miss L. J. Porter. To this marriage were born 11 children: 3 daughters and 8 sons. Surviving to lament their loss is a loving wife, one daughter Mrs. Bert Cole, three sons, J. K., D. A. and D. B.

Autry, thirteen grandchildren, other relatives and a host of friends. Brother Autry professed Christ as his personal Savior in early manhood and joined Mt. Pleasant Christian Church as a Charter Member in 1886. Soon he was ordained a deacon of the new church organization, to which profession and office he has attained such a remarkable record in interest and fidelity. He has seen the church flourish and then drag along for a few years. Mr. Autry was an upright person exemplifying a clean character, a strong supporter and advocate of temperance and prohibition. He

was a highly respected citizen, a good neighbor and Christian gentleman. He will be greatly missed in his community and his presence and council at church. May the Lord perpetuate his memory in his 50 years record of service. Our prayer for the bereaved that the Lord will supply grace for their need. Funeral service was conducted by his pastor at his home church and interment of his body was made in the church cemetery with a large congregation in attendance as the snow blanketed mother earth. Sweet Peace and soul joy be his forever.

L. L. WYRICK.

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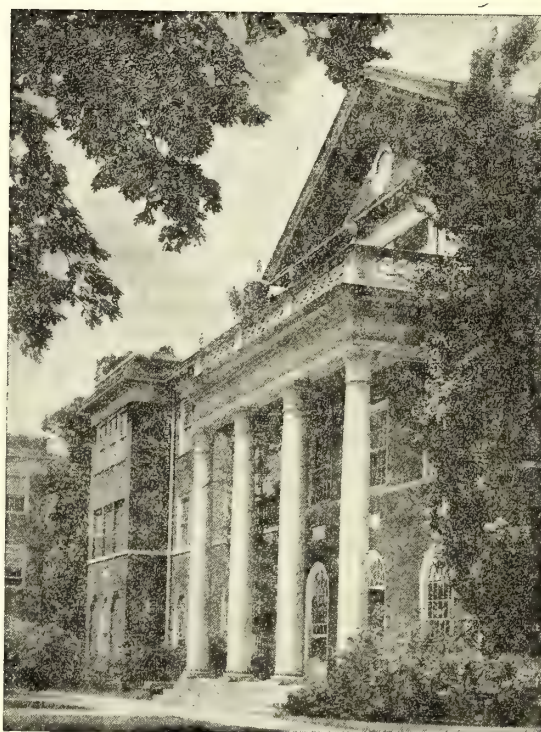
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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, FEBRUARY, 27, 1936.

NUMBER 9.

.. THE SUN'S OBSERVATORY ..

Depressions Plagued Babylon, Too!—

So says Dr. John Albert Wilson, famous archeologist. After the Persians had conquered the country, they levied heavy taxes on the land. The prices kited and inflation ensued, followed by a depression. Economically, at least, there's nothing new under the sun.

A Strategic Error.—

Regardless of right or wrong, someone has made a strategic error. On last Monday Major-General Johnson Hagood was relieved of his command of the Eighth Corps Area at San Antonio, Texas, and ordered to proceed to his home and "await orders." While no explanation was offered as to his removal from command, it is supposed that it is the result of testimony offered before a House appropriations sub-committee, regarding WPA. In his testimony the general urged that \$150,000,000 be used for army housing. Said he: "At the present time there is a vast flow of silver—I won't say gold—spreading out all over the country like mud. It will soon dry up without anything permanent to show for it. I shall not be accused of profanity when I say, 'for God's sake, put some of it into stone and steel.'" He testified that it was harder to get five cents to buy a needed pencil than one thousand dollars to teach hobbies to CCC boys. While the general's testimony might be stretched into subordination against his commander-in-chief, there is grave danger if an employee of the government is to be penalized because he testifies by request before a government committee. Representative Blanton, Democrat of Texas, a member of the sub-committee before which Hagood testified, when he heard of the order, is quoted as saying that Secretary Dern and General Malin should be impeached. He said: "If God lets me live long enough, I shall see to it that the war department does not get away with its arrogant attempt to perpetrate this damnable outrage upon one of the ablest, most efficient, keenest-minded, most courageous major-generals we have in the whole United States army. They shall not punish General Hagood for giving congress his honest, conscientious opinion about appropriations."

Chemistry's Miraculous Colloids.—

There are some thirty-two minerals and metals, with possible traces of several more, that are found in the composition of the human body. Colloidal chemistry is the science which converts these elements into particles minute enough that they may be utilized by living cells. Nature, of course, supplies these various elements in colloidal form, but science has now learned to produce them in the laboratory. And where nature has fallen down on the job, it is now possible to add the needed mineral and metal so necessary to the life

cell. As an example, an orchid which has become faded, and apparently 'dead, has been restored to life, its petals fresh and crisp, its colors vivid, by the addition of copper in colloidal form to the water in which it was placed. Dr. Steinmetz, the wizard of electricity, is said to have devised a method of utilizing colloids in the treatment of sinus trouble. Colloidal iodine added to a city water supply has freed that city from the scourge of goitre. An institution for the treatment of alcoholism is experimenting with a colloidal solution which they expect to not only overcome the effects of excessive drinking, but to remove even the desire for drink. Kenneth Andrews, writing in *Rockefeller Center Weekly*, says that the effects of colloids is due to electric action. The sick or dead cells are attracted to the colloids by electro-magnetic force, as iron filings are attracted by magnet, and are carried into the blood stream and eliminated. The system meanwhile, adapts the colloids it may need. Elements which in their free form are deadly poisons, are not only harmless, but actually beneficial in colloidal form. While colloidal chemistry was evolved by David Graham, a British chemist, 50 years ago, it has only recently been realized by scientists how great can be its influence on medicine, agriculture and industry.

Japanese Military Extremists Seek Control.—

As a result of a coup d'etat on the part of military extremists, three high government officials, including Premier Keisuke Okada, were killed and several wounded. It is too early to know just what the results will be. Meantime the government, fearful of another outbreak, is making efforts to bring the extremist revolt to a close without further bloodshed. The emperor himself is said to have considered the conditions serious enough to warrant his taking personal charge, and a virtual martial law has been declared in Tokyo. Warships have been called in from their ocean stations and ordered to strategic points as a matter of precaution. The rebellious troops seized government buildings at the beginning of the outbreak, but were said to have retired before superior forces of the regular government. Meantime, since the assassination of the premier and the overthrow of his cabinet, there has been an unsuccessful attempt to form a new cabinet. It has been stated that the upheaval is entirely a domestic matter, but it is likely to attract foreign affairs unless curbed. An even more aggressive Asiatic policy would certainly be the result of the revolt if successful, and it might go so far as to precipitate war between Japan and the Soviet Government. Announcement was made immediately by Hiroshi Saito, ambassador at Washington, that the situation would "affect in no way Japanese relations with the United States." Senator Nye, chairman

of the Senate Munitions Committee, is one of the few not too timorous to express an opinion, and he sees in the outbreak "the beginning of the end of the Japanese military." Said he in commenting on the situation: "The military was badly beaten in the elections of three days ago, and yesterday's coup will hardly be considered by the Japanese people as anything other than the military retaliation."

Back to the Farm.—

A release by the Bureau of the Census of the preliminary reports of the 1935 Agricultural Census, indicates a relatively great increase in the number of farms listed in 1935 over those listed in 1930. The 1935 figures show that there were at the time of the census 6,812,049 farms in the United States, or an increase over the five-year period of 523,401 farms. Not only is there an increase in the number of farms, but there is a large increase in the farm population. This increase is far-reaching in its implications, says the University of Virginia Monthly News Letter, for within the past five years, the century-long trek toward the city has been so materially reduced that the farm population has reached the highest point in the history of the nation. This does not mean that there are actually more people leaving the city for the country than leave the country for the city. What has happened is this: the average movement from the farm to the city for the ten years preceding 1930, was approximately 600,000 a year. But during 1933 and 1934, for example, the net rural-urban migration was only about 200,000. Consequently, because of the large excess of births over death in the rural areas, the farm population continues to increase. What, then, will be the result of this increase in farms and farm population? What effect will it have upon the farm population as an entirety? Lewis M. Walker, one of the editors of the Bulletin above referred to thinks that "Probably these trends mean, first, that there will be a stationary, and, later, a declining commercial demand and an increasing non-commercial consumption of farm products. Secondly, there will probably be an increase in the number of farms and a decrease in the acreage per farm and in agricultural production per worker. Thirdly, there will possibly be a lower standard of living for many farmers." One can hardly agree with Mr. Walker entirely, in all three of the conclusions that he draws. He is possibly right in that the farmer may be compelled to rely less on so-called money crops, and more upon garden crops; his acreage may also be reduced; but improved machinery, electricity, and other conveniences which are becoming more and more available for the farmer, will enable him to reach a standard of living in the future which the past has never offered.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

About this time last year, Dr. C. H. Rowland was a patient at the Florida Sanitarium. Last week he returned as a visitor, receiving a warm welcome by the staff and former associates.

We are informed that Dr. and Mrs. L. E. Smith have been vacationing for a few days in the Florida sunshine which the editor of THE SUN has been describing so vividly for the past few weeks. However, something tells us that it was not the pleasant weather alone that drew the good president and his wife to sunny climes, but matters of business concerning the college, at which he has labored so untiringly.

Rev. Milo T. Fisk and Mrs. Fisk, of the Tioga River Christian Conference, are as usual, spending the winter at Treasure Village, St. Petersburg, Fla. Mr. Geo. Roden, Mrs. Lottie Roden and sister, Mrs. Smith, also Mr. and Mrs. William True, all of the Amesbury, Massachusetts, Christian Church, are at Lake Mary. All of these would be glad to meet any Christian Church people who are wintering there. Miss Ruth Roden, who had charge of the Young People's work in Rockingham Conference spent some time at Lake Mary.

"THIS IS A GOOD COUNTRY."

Sometimes the malcontents make so much noise we forget about the people who are the thinking, frugal, working backbone of the country. Then something happens to wake us up, like this letter we just got from a Utah farmer:

"We are living in a very interesting time. I have never seen so much unrest. Anything goes at this time just so a certain element can get something for nothing. We are ruled by a class that don't know a hoe from a shovel. All they knew is the school room. As long back as I can remember, I have heard the old story that the rich are getting richer and the poor are getting poorer.

"I have visited eleven nations and was born in a foreign country. I do know this is the best country in the world. Anyone who will work and save can climb the ladder to success.

"It will be 73 years next April that with my mother we sailed from Denmark for the United States. We came from Omaha to Utah with an ox team. I walked all the way. With no education and as poor as anyone could be, I have made my way up the ladder to the \$150,000 mark, but it has taken hard work and some foresight. I have never had a dollar given to me, but have given thousands away. It makes me tired to hear a lot of pinheads get together and plot against the man who has the nerve to get out and do things.

"In my early manhood, 15 of us young men located on a stream in Utah. All any of us had was our teams. I bought some of my neighbors out through foresight. I worked hard. Today I own more land, more water, more horses, cattle and sheep than the 12 who are left all combined. Under the plan of some I should divide up. No. This is a good country for all who are on the square.

"If I had the power, I could cure this evil that is so prevalent through the land. I would send all the discontented to Europe, give them fifty dollars to start on, and tell them 'Now root, hog, or die.' Give them three years abroad. They would then be willing to come back and be good Indians."—*Selected.*

APATHY? NO, JUST WRONG SLANT.

By BERT H. DAVIS.

Author of "Youth Faces the Liquor Problem."

"The dissolution of the Council for Moderation completes the disillusionment of a good many people who thought that you could be against liquor most effectively by conceding that a little of it does small harm."

For a press interview some few days ago, on the demise of the much advertised Council for Moderation, Mrs. Rushmore Patterson, chairman of the Allied Youth administration committee and Executive Secretary W. Roy Bregg concocted this comment and others of similar note.

The opportunity for newspaper mention of Allied Youth came a few hours after the New York *Herald Tribune* printed the statement of Mr. Everett Colby, president of the Council for Moderation, that the four-months-old movement realized that the plan had not caught on with the public, had secured funds from only a limited number of persons, had found the American people apathetic toward "temperance education."

Apathy? No, say Allied Youth Leaders—both on the occasion of the Council's announcement and with the perspective of meetings, activities and comments accumulated in the next few days.

The Council merely had the wrong slant.

As Allied Youth leaders told the press: "The Council's leaders first determined on a stand that indicated moderate drinking would not be harmful, individually or socially. Condemning excess, like any sensible person, they did not define where moderation stopped and where excess began, and health authorities tell us that such a definition is impracticable if not wholly impossible. Taking the stand, the Council then sought scientists who would agree and supply facts to prove their agreement.

"But science did not arrive at that point.

"The Council would have been well advised to start as Allied Youth did, prepared to follow the facts of the best known authorities and to prove the claims at whatever point is possible. But so beginning its program, the Council would not have become a Council for Moderation at all, for scientists, however much they avoid extreme statements, build a strong case against alcohol for modern men and women."

Alcohol Education Advances.

Mr. Colby, we are glad to tell you of the progress of the same four months in Allied Youth, a national movement devoted to effective alcohol education of a character that arouses youth interest and ministers to the body and its recreation while it serves the mind with facts.

In that period, hosts of teachers and superintendents all over the country received a package that introduced them to Allied Youth as an aid in public education and character building. Thus continued a trend that has been constant in all the recent months. Allied Youth has caught on with the schools.

In the four months, Allied Youth won feature space as good news and as progressive education in periodicals as diverse as *Christian Herald* and a leading fraternity organ and numerous daily newspapers (to indicate a few of scores of the periodicals that aid our public relations.)

In the month's since the Council's initial announcement made first-page space, Allied Youth found the time ripe for a new and needed service to school and organization people, leaders of young people, editors, clergymen, and parents and turned its best thought to creating Affiliate Service, which further presents us as a staff of specialists in alcohol education.

The months that the Council found marked by apathy and a spirit of postponement formed a period of Allied Youth's largest floods of mail inquiries, and repeated orders for Allied Youth's new bulletins and well-known books and pamphlets and improvement in THE ALLIED YOUTH both editorially and in circulation. During these "poor" months, Allied Youth found the contributions, large and small, often sacrificial, from a host of interested friends enough to pay its own way. (Our way of advance requires, however, that surpluses should be created for unusual seasonal demands and for additional needed field work in answer to scores of requests for help in organizing Posts and expanding their possibilities.)

No Gloating, Please.

We do not gloat because the Council has turned the key in its office door, to write "Failed" across its four-months' record. The experiment was not without its values. If it proves one thing, it is that the American people, whether committed to dry ways or to a path well moistened with alcohol, will not remain suspended between the two. We agree with Mr. Colby that the very name of the organization was a weakness. Then, go beyond that, and try to write a set of convincing slogans for a program that would not forbid a little drinking but frowned upon the continued and heavy drinking that, narcotic appetite considered, was fairly likely to follow the permitted potions!

Whether or not an organization stands before us presently as the defender of moderation, we may be sure that a large number of our fellows will believe moderation is possible and proper, will commend it by their conduct, will even promote it as a possibility by their own fortunate ability to stop after a drink or two. So the need to pursue the dry ways as youth's ways for modern living is not lessened, while among groups speaking out against excess one voice less is raised against the Niagaran roar of liquor advertising. Allied Youth needs new life and vigor, a new punch, not because of the apathy existing toward temperance but because of the energy with which hard and frequent drinking advances.—*Allied Youth.*

SUMMER THEOLOGICAL SCHOOL.

The Administration of Winona Lake School of Theology, which conducts annual summer sessions at Winona Lake, Indiana, has just announced its exceptional offerings for the summer of 1936.

Beginning July 9th, and closing August 12th, there will be two semesters of Theological courses of fifteen days each. The courses will be intensive and inspirational and are applicable toward the regular theological degrees. Work may be pursued in one or both semesters.

The Faculty announced for the season includes the following: Dr. Samuel M. Zwemer, Dr. Howard Kuist, Dr. Leslie Ray Marston, Prof. Geo. H. Bost, Prof. Mabel McQueen Weir, and the Dean, Dr. J. A. Huffman. The faculty has been carefully chosen, and each member is a specialist in his field.

The courses offered include: The History of Religion, the Pentateuch, Psychology and Religion, The Gospels, the Study of the Holy Spirit, Pauline Epistles, Greek New Testament, Beginners' Greek. There will also be daily popular lectures, given by members of the Faculty and visiting educators, to which the public is invited.

A twelve-page Prospectus, giving full information has been prepared, and a copy may be had by requesting the same from the Dean. Address: Dr. J. A. Huffman, Dean, Marion, Indiana.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

LENTEN OBSERVATIONS.

In a series of Lenten letters to pastors throughout the country, prepared on behalf of the Commission on Evangelism and Devotional Life, Dr. Frederick L. Fagley, associate secretary of the General Council, has set forth some impressions which have been emphasized in his own thinking as he has been meeting with many groups of ministers during the winter.

"In the first place," he says, "we are deeply concerned by the apparent indifference of people to religion. I believe that this indifference is more apparent than real. There is indifference to dogmas, creeds, ordinances and authority but not to a vital religion. In this sophisticated age people know the world but they seek its meaning. People are in the mood to accept the leadership of a man of vital religion who has something so worthwhile that he is willing to stand for it at all costs.

"In the second place, we are disappointed by the lack of attendance at church. I think that we should hold in mind the fact that people no longer attend church to acquire a badge of respectability but only those go who have a real interest in what goes on there. These people will not be satisfied with a re-telling of a message. There must be advance thought and thought which leads to action. People know when they are growing and they crave growth. They respond to the arresting quality of new thinking and they long for this experience. There is a high satisfaction in facing a challenge.

"In the third place we are distressed that our preaching has not brought more change in the world. We must be doers of the word. Our glory has been an intellectual freedom and an evangelistic zeal. These ideals must be maintained. But we must be prepared to apply the gospel as well as to preach it. There is not a line of division between individual righteousness and social living. Christianity stands for social salvation and is the only power which can insure a better day. The working Christian is the true social engineer, who works towards the fulfillment of the eternal ideal. The shifting of the social pattern is but a vain working in the dark unless there be the guidance of the Spirit of God towards the ideals of His Kingdom. Society must be recast in the pattern of the Kingdom of God. To make this pattern clear is the duty of the Church.

"Above all else this age needs God. Everything that is done in every church should be controlled and directed by a deep sense of this need. This is true evangelism. There is an urgent call for a more powerful and a more effective Christian witness. Therefore for this Lenten season, it is urged that all leaders and workers in our churches review their personal lives and accept their responsibility for the spiritual needs of the church and the community.

"May we have courage equal to the opportunity of these times. Let us seek a fuller consecration and enlist old and young in the great adventure of making a better world."

* * *

A SEASON OF INGATHERING FOR THE CHURCH.

Dr. Fagley brings the series of Lenten letters to a conclusion with a reminder that this is a time of opportunity for enlisting new members of the church. His closing words are:

"The Church's great mission is to bring men

into conscious relationship to God. Man is a spiritual being, however much he may listen to the alluring voice of the 'Green Earth' saying, 'You are only a part of me; you are born, you die.' The pervading sense of immortality in the soil will not let one remain undisturbed. We are driven to find some deeper meaning to human life, with its futilities, its tragedies, its uncertainties. We must find some sure beacon beyond the grave. We must feel the Presence that will go with us through the Valley of the Shadow. The church triumphantly proclaims the truth that Christ does bring men to God and binds them to Him forever.

"The Church of Christ can do these things for men if we are faithful and sure. Into the fellowship of the Church we can invite all men with assurance that the Spirit of God, far mightier than we, works with us to bring salvation to men everywhere."

* * *

THE BOARDS AND MISSIONARY PROMOTION.

The election of the Rev. John R. Scotford at the Mid-Winter Meetings in January to be a full-time associate secretary of the Home Boards gives these Boards a completely unified promotional department with a staff of four. The others are: Mrs. Mary D. White, associate secretary; Miss Helen Frances Smith, project secretary; the Rev. Herbert D. Rugg, editorial secretary. Mr. Scotford had been serving as joint editorial secretary of the Commission on Missions and the Home Boards and as associate editor of *The Missionary Herald*. He continues his connection with the *Herald*. The promotional department of the Home Boards functions under the direction of the secretarial cabinet; the members of the promotional staff are directly responsible to the chairman of the cabinet, Dr. Ernest M. Halliday, general secretary of the Church Extension Boards.

Dr. Fred Field Goodsell, executive vice-president of the American Board, who was elected chairman of the Cooperative Council of the Commission on Missions with the understanding that he would assume the ad interim responsibilities of the office of the executive secretary of the Commission which is now vacant. Dr. Goodsell will arrive from a western trip on March 27th at New York, where he will have an office.

The Home Boards and the American Board are putting themselves in readiness to carry on under the plan of joint promotion which the Strategy Committee has outlined for proposal in its report to the General Council.

* * *

THE GENERAL COUNCIL AND SPRINGFIELD'S TERCENTENARY.

The tercentenary of the founding of Springfield, Mass., and the important part which the city has had for 300 years in the history of the Congregational churches of America, will be observed by the General Council of the Congregational and Christian Churches of the United States with a special session Sunday afternoon, June 21st, in the Springfield Municipal Auditorium.

Plans for the Springfield tercentenary meeting have been announced by the Rev. Dr. Charles Emerson Burton, general secretary of the Council. The principal address will be given by James Grover McDonald, former League of Nations' high commissioner for refugees from Germany and honorary chairman of the Foreign Policy Association.

The session at Springfield will be held in connection with the biennial meeting of the Council at Mt. Holyoke College, Mass., June 16th to 23rd. The attendance will include 825 voting members and 2,000 associate and fraternal delegates from all parts of this country and abroad.

William Pyncheon, founder of Springfield in 1636 was also founder of its first church in the following year, 1637. Its fourth meeting house, built in 1819, is located on Court square across the street from the Municipal Auditorium.

The Springfield church was the first in Massachusetts not in a sea-coast town. It was preceded only by the churches along the Atlantic ocean border in Plymouth, Salem, Boston, Dorchester, Woburn, Roxbury, Duxbury, Charleston, Marshfield, Cambridge, Scituate, Hingham, Newbury, Weymouth, Concord, Quincy and Taunton.

The church in Springfield had its inception in the first of fifteen articles of agreement drawn up and signed by Pyncheon and his associates, May 14, 1636. Their compact began:

"We intend by God's grace, as soon as we can with convenient speed, to procure some godly and faithful minister, with whom we purpose to join in church covenant to walk in all the ways of Christ." The actual organization of the church waited until the coming of pastor George Moxon, Pyncheon's friend, the following year. Pyncheon was a prominent person in the colony. He had been a magistrate in England; he was a patentee of the Massachusetts Bay Company in 1627 and came to Boston with Winthrop in 1630. Prospering in the fur trade, he established Springfield in what was then the far west. It was first called "Agawam," but the name was soon changed to Springfield after Pyncheon's English home. Today it is the largest as well as oldest of the twenty-four Springfields in the United States.

In his vision of the future for the young settlements in New England, Pyncheon was far-seeing. That he even dared dream of their political independence is evident in his words "as yet" when writing to Winthrop in 1646, he commented that "we cannot as yet subsist without England."

Like many other Puritan laymen, Pyncheon was a theologian of sorts. He wrote a book, "The Meritorious Price of Our Redemption, Justification, Etc.," which he published in England while there on a visit in 1650. Copies reached Boston before he returned and he arrived to find himself accused of heresy. The first of three specified errors was his assertion "that Christ did not suffer for us the torments of hell." His defense availed not; his book was publicly burned and in disgust he went to England to stay. Pastor Moxon accompanied him. His son John, however, remained and like his father before him, became Springfield's leading citizen, "the worshipful Mr. Pyncheon."

RESOLUTIONS.

February 23, 1936.

Whereas, the American Christian Convention has merged with the Congregational Church, and

Whereas, the Southern Christian Convention has amended its charter to read "The Southern Convention of Congregational-Christian Churches," and

Whereas, the conferences of the Congregational churches of the southeast have changed their name to meet the requirements of the Congregational-Christian Church,

Therefore, be it resolved,

First, that the Sanford Christian Church shall henceforth be known as the Congregational-Christian Church of Sanford;

Second, that a copy of these resolutions be sent to THE CHRISTIAN SUN and to the local papers for publication.

Signed,

M. A. WICKER,

A. H. McIVER,

MARY A. WHITE,

Committee.

E-D-I-T-O-R-I-A-L

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I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EDITORIAL CORRESPONDENCE.

Florida Sanitarium, Feb. 23, 1936,
Orlando, Florida.

One can only be amazed at the work, growth and achievements of Seventh Day Adventists as one becomes acquainted with them and notes their statistic tables. This writer, wholly unable to subscribe to their creed or church polity, can but admire, and applaud their spirit of self-denial, their efforts to relieve human suffering, and their zeal in giving to all the nations the Gospel as they preach and practice it. There is no communion, fellowship or denomination of professed Christian believers on earth that even approach, much less equal, them in giving, both men, women and children and money to benevolence, charity and missions. In the years of "depression" other church-treasuries and missionary support ran low and suffered shrinkage and decrease. Not theirs. To look at the following figures, and facts, is to wonder. In 1872, there were in all the world only 4,801 members of 205 Adventist Churches, and all these were confined to two languages. It was practically the year of their beginning. (It was not until 1874 that they sent out their first foreign missionary.) They had not begun to build sanitariums, and little if any organized effort had been put forth to relieve suffering. Now look. In the year 1892 they had 33,778 members in 1,102 churches and missions in 15 languages. In 1912 they had 98,044 members in 2,874 churches and missions in 75 languages. In 1932 they had 362,101 members in 7,322 churches and missions in 485 languages. By this time they had built and equipped 58 sanitariums and 68 publishing

houses. Now, in 1934, the last year for which I have official statistics, they had 404,509 members in 7,818 churches throughout the world, in 539 languages, with 69 sanitariums that reach around the world in their ministry of healing. But—they have paid the price, they do pay the price. For giving of their means there is no parallel. In 1933, with only 384,151 members in the world they gave here in North America only \$1,692,774.76 to foreign missions—only—\$11.76 per member. They support their home churches and institutions with their tithe, which all members are required to pay, and their public offerings go to foreign missions. Is it any wonder that they now preach and work in 325 countries and islands and in 539 languages. Growing? In the past six years they have added 119,216 members. Missions and relief of human suffering are the lines of their chief activities. In 1866 they established their first sanitariums. Today they have 69 sanitariums and hospitals, besides many private institutions doing a similar work. The assets of their institutions are eight and a half millions of dollars, employing 4,163 nurses, 903 physicians who treated in 1934, 451,549 patients, and gave charity about \$400,000.

It is not the object, certainly not the intent, of these lines to magnify or advertise in these columns the achievement, growth or influence of these kindly and generous people, but to show to our readers that God gives growth, power, prestige, achievement to those who serve unselfishly, believe devoutly, and then pay for their faith with their earnings and their self-denial. God will and does forgive a people for many weaknesses and failures, but He will not forgive a people who do not cultivate and develop the missionary spirit.

It has been difficult indeed to realize here that it has been so cold, snowy, freezing in Carolina, Virginia and further North, while here the sun has been shining in all its glad glory, the oranges bursting into beautiful and fragrant blossom, the plum trees draping themselves in white and green while the bees hum in their busy occupation.

Among the visitors of welcome and note here for the past week-end were Dr. and Mrs. L. E. Smith of Elon and Dr. C. H. Rowland of Greensboro. Dr. Rowland remained a week to renew acquaintances of a year ago, scores of guests and employees here giving him glad welcome. Dr. and Mrs. Smith only tarried long enough to look us over and give first-hand news from home. This fresh air and good sunshine are priceless especially to one who loves and lives on the life and vigor of the good, broad wide-open. More and more we thank God for His rich provision for the eye, appetite, ear, health and soul of man. This indeed is a beautiful world which our Creator has invited us, His children, to help make better and more beautiful.

J. O. A.

PERSONAL EVANGELISM—THREE LETTERS.

A friend of THE SUN's editor says that some churches in our day are growing both in numbers and in spiritual power; but that in every instance they are churches whose pastors believe in and practice personal evangelism. This friend has made a study of these churches and has written many of these pastors to tell him their plan and methods. Three of these letters this friend let me have and they are given herewith:

"Dear Sir and Brother:

"Our Personal Worker's organization has been working some 12 years. There is rarely a Sunday when they have not brought one or

more before the session for church membership. There are about twenty members, all male. Sometimes we refer a prospect to a group of ladies for prayer and friendly visiting. We seek to bring the unchurched into the church and the lazy and lukewarm to renew their vows and become active. These surely enjoy the work, and the group is our most valued organization.

"Sincerely yours,

"JAMES I. VANCE, *Pastor,*
First Presbyterian Church,
Nashville, Tenn."

"Dear Sir and Brother:

"I am in receipt of your inquiry concerning the method of Personal Evangelism employed in our Church. It is very simple and can be stated in a few sentences.

"For a number of years we have designated Tuesday evening as calling night. A group of laymen meet at the Church and under my direction are sent out in teams of two to call in homes. We have a layman who heads up this work and he does the telephoning and organizing necessary in getting these men out.

"Sometimes we may have only two men and sometimes we have as many as twenty. Each team is given three or four calls. The objective of this calling is to deepen the interest of families with whom our Church has a contact and to make new friends for the Church. Most of this calling simply consists of a friendly visit, and when the time is ripe, I myself approach these persons concerning a decision for Christ and church membership.

"In addition, our women are organized into four circles. One of the main objectives is that of personal calling and they make as high as from five hundred to one thousand calls each month.

"I do not think I need make any further statement except that such procedure is productive of results and if emphasized it can be done effectively in any church.

"Sincerely yours,

"W. H. MURPHY, JR., *Pastor,*
Second Presbyterian Church,
Tulsa, Okla."

"Dear Sir and Brother:

"I have your inquiry concerning the Visitation Work of the laymen.

"Our men have been doing this work for many years. Each Tuesday night, for a period of eight months, they go out by two's, making calls upon members of the church and prospective members; in every way, supplementing and augmenting the work of the ministers through personal contact. The number of men going out varies anywhere between eight to more than twenty. During the Lenten period we have a larger number engaged in this work with a view to assisting in our Easter evangelism.

"It is a very profitable kind of work from every point of view. The men who do the work grow in interest, in their ability as personal evangelists, and in every way become more valuable assets to the church. They are also very effectual in conserving the results of our evangelism, as well as in our efforts to win new recruits to our membership.

"We have no organization, no committees, but aim to keep this phase of work as simple and personal as possible. On Tuesday evening the men report at the church office, receive their assignments and go forth. They

report the results to headquarters and the minister is governed accordingly.

"The men who are beginners in the work are always paired off with experienced men. As a rule, I try to give each man his introduction to this type of work by having him accompany me a few evenings.

"The men who do this work are very happy about it and I think derive more benefit from it than almost anyone else. We use no women in this particular work. Of course our women are doing much more personal work thru their respective organizations than our men.

"Hoping that you will take up this work, if you have not already done so, and wishing you every success, I am,

"Most sincerely yours,

"J. H. GOLDNER, *Pastor,*
Euclid Ave. Christian Church,
Cleveland, Ohio."

MISS MODERATION IS NOT A LADY!

Three High Lights on the "Art" of Drinking.

"Go out and learn to drink, my child, but do it moderately," would be words from every mother's mouth, were some of the "friends of temperance" to have their way.

Said a mother to me the other day, "My Mabel knows when to stop. That is the thing, to know when to stop."

"When is it?" I asked innocently.

"Why, when she feels that another glass of anything would be too much," she explained. This was undoubtedly logic, but to my poor brain it didn't exactly contain a rule to go by, since Mabel might not think she would have too much until long after I might think she had. If she were driving a car, it might not occur to her until after she had run down an old lady, or until she had done some other things that might be awkward, so I asked for further elucidation.

"What symptoms tell Mabel that another glass of anything would be too much?"

This seemed easy to answer from the glibness of Mabel's mother. "Oh, just the regular symptoms. Like feeling pretty lively, or dizzy or something."

I congratulated her upon Mabel's ability to stop when she felt like this, and withal, did it sincerely, since at least that was something, but nevertheless hoped Mabel would never cross my path driving a car when she was feeling these symptoms. I also hoped for Mabel's sake she wouldn't do too many of the little awkward things likely to be done at this stage—things that can spoil a girl's life.

Since the commencement of time, those who wished to learn secrets from others have plied them with liquor. If one wishes to learn the private lives of one's convivial neighbors, dine with them. They will tell you they are moderate drinkers. Let them do the drinking! After a glass of wine even with a meal, the average person grows livelier. After two he grows confidential in a low voice. After three, he becomes noisily confidential. After four, he often becomes irritable.

You say, "Four glasses of wine? Why, that is not moderation!" Oh, yes it is, if you are to believe those who take it.

A formal dinner, at which wine is served at all, has at least three, sherry, claret and champagne, and these are offered and usually indulged in several times. In addition, there usually have been cocktails before. There will be whisky and soda and liquors afterward. So if you are mean enough to wish to know your drinking neighbor at his worst, dine with him. He will tell you why his son was expelled from college, and how his wife nags, and why that business deal did not go thru.

He is apt to scream unpleasant jokes he has heard downtown and talk broadly of subjects he would never mention otherwise; and finally, if he is of the irritable type, as so many drinkers are, he will grow grumpy if interrupted, and angry if anyone differs with him.

If you like your neighbor at his best, this will nauseate you, of course, and make you a bit sad; but if it pleases you to find out unpleasant things about him, a jolly time will be had by all until the next day when said neighbor perhaps remembers unfortunate matters discussed, or loses a deal because he talked too much.

Europeans, long accustomed to their alcohol, interested perhaps in the wine and liquor industries of their countries, love to state proudly that they all drink in moderation. Of course, many drink very little. Many, in fact, do not drink at all, but what most of them consider moderation endangers mind and health, not to mention business.

If European nations had not been aware long ago of the dangers from the consumption of alcoholic beverages, there would not today be the decrease in drinking which has been noted since the last century and the early part of our own. There is a decrease, brought about largely through education; and there, as well as here, along every inch of the way, those who have fought against drinking have been hampered and harassed.

Never have young girls in Europe been drinkers and in general, women there do not drink as much as they do here. This is because the single standard for men and women is not so general there. I think, on the other hand, that European men consume more alcohol than they do in this country, altho I have no statistics to go on. Sunday nights, one doesn't like to motor anywhere in Europe, nor yet Sunday afternoons because of the noisy and alcoholic crowds in the villages and cities. And sitting through an eight course dinner in Europe where wine is served is no more amusing than here. Oh, yes, that sort of thing occurs in Europe quite as much as here. I have seen it. And they call it moderation, there, too. It is also true in Europe as in America, that an increasing number of thoughtful persons are advocating programs of education regarding alcohol's effects.

Miss Moderation, sober and respectable in her cloak of temperance, sounds very proper and prim, but she is a boisterous, unseemly lass before the evening's done, for all that!—*Jean R. Patterson in Allied Youth.*

MAKING RELIGION ATTRACTIVE.

By REV. CLARENCE A. VINCENT, D. D.

In the necessary emphasis in these days upon social love and public welfare, we must not forget the qualities of personality that make the followers of Jesus effective. The beautiful influence that has gone out from the home and every member of it of Philemon has strengthened many a life and many a home.

What One Is.

They used to say of Ralph Waldo Emerson that he could not be long in a company before they felt the nobility of his purpose. "What you are speaks so loudly that I cannot hear what you say." It is not the rocks that surround the spring but the water that gushes out of the ledge that cleanses and refreshes men. The thing that makes the sun a blessing to every living person and plant is the quiet energy that lights and warms everything everywhere.

It is the real experience of God in one and the love of Christ in the heart of a person even more than his words that refresh other lives. It is this heart-experience that makes one's words and deeds messengers of life and comfort. When steel has

in it the force which we call magnetism, it draws other metals to itself; when one has in himself a true devotion to God and loyalty to Jesus and His teachings, he becomes a spiritual magnet. Take love out of a mother and her ministries are mechanical—motherhood is gone. Take love out of a follower of Jesus and he is bereft of power.

Cheerfulness.

But earnest persons are often too intense, too determined, too insistent. We take ourselves too seriously. In standing insistently for the right, we need to keep a kindly spirit. One can denounce wrong without doing it in a profane spirit. Earnest persons who are cheerful have usually a winsome and winning personality. A fault-finding Christian's religion is not attractive. Fault-finding can easily become a habit. An Englishman who had criticised everything in the United States was taken to Niagara Falls. Certainly, he would approve this natural wonder. He looked, and declared, "It is a little overdrawn!" A middle aged woman was enumerating her ills, hard work and care to a caller. She turned to her aged aunt and asked, "How are you feeling?" The old lady gave her this fine rebuke, "Well, I ain't a'dyin' all the time that I'm a'livin'."

Cheerfulness makes one a good companion, comforts others in their sorrows and trails, and helps oneself to meet the tests of life triumphantly. Jesus, for the joy that was set before him, endured the cross, despised the shame.

Browning had found this gladness of heart:

"I find the earth not gray but rosy,
Heaven not grim but fair of hue.
Do I stoop? I pluck a posy.
Do I stand and start? All's blue."

Helpfulness.

A follower of Jesus whose own life is "hid with Christ in God" and who has a cheerful spirit is an effective messenger and servant of God. He wants others to share God's redeeming life and the joys of faith and to give themselves, as he is trying to do, to help others and to establish the Kingdom of God on earth. Others feel the approaches of such a life. Children are won to Christ by it in the home and the school. Neighbors at least respect religion because of such near-by lives. Denunciations of public wrongs have twice the force when given by a loving and cheerful and unselfish person. Jesus' scorching arraignment of the Scribes and Pharisees made them tremble and keeps its force today, because it came from One who was constructive in his spirit and thought and always kindly.

Creed.

One must be faithful to what he thinks is the truth, but he must ever keep in mind that love is more than creed. Creeds too often have separated groups of Christians on mere opinions, who were equally loyal to Christ in purpose. Many barriers are broken down but some remain. To refuse to commune with those whose love and faithfulness and good works you recognize and with whom you associate in prayer and many lines of ministry, to say that the ministry of many of the groups of churches has no authority to give baptism and to preside at the Communion table, to declare that the assurances of salvation are only for those in a certain visible organization, makes an opinion more important than a true life and an all-inclusive love.

These and other divisions keep many from accepting the faith and uniting in the fellowship and work of a church. Creeds are a help when they are held and applied by a true Christian love.

I built a house which I called "My Creed,"

And bolted the door inside;

Love drew the bolt with a noble deed,

And the door was opened wide.

CONTRIBUTIONS

SUFFOLK LETTER.

As a matter of general interest and information the list of Standing Committees of the Southern Convention is herewith submitted:

Temperance—Dr. J. H. Lightbourne, Col. J. E. West, Rev. S. M. Penn, Mr. L. E. Carlton and Dr. J. W. Manning.

Social Relations—Dr. H. Shelton Smith, Dr. P. H. Fleming, Dr. J. Edward Kirbye, Rev. Geo. N. Edwards and Prof. L. L. Vaughan.

Evangelism—Rev. H. S. Hardcastle, Rev. O. D. Poythress, Rev. H. C. Caviness, Rev. A. W. Andes, Mr. W. B. Truitt and Rev. W. T. Scott.

Revising Principles and Government—Dr. J. O. Atkinson, Rev. Milo J. Sweet, Dr. P. H. Fleming, Dr. I. W. Johnson and Dr. L. E. Smith.

Memoirs—Dr. N. G. Newman, Dr. John G. Truitt, Rev. M. J. Sweet, Dr. W. C. Wicker and Dr. L. E. Smith.

Seminary Foundation—Drs. L. E. Smith, E. C. Gillette, J. O. Atkinson, J. G. Truitt, H. Shelton Smith and Dr. S. C. Harrell.

Inasmuch as the Convention Boards were elected and have been repeatedly notified by their regular calls for service, it is unnecessary to give the list of names at this time. The President of the Convention will notify the Chairman of each Board and Committee and request their co-operation in preparing the program and otherwise providing for the business of the Convention session.

The approaching session of the Convention to be held at Burlington, N. C., April 28th-May 1, 1936, will be of great importance to the work of the churches and institutions within its bounds. The plans for paying off the balance of the indebtedness of Elon College will require the best judgment and loyal support of the Convention, if success is to be attained. That is one of the major interests of the Convention. But that is not the end of our endeavor nor the final solution of our problems. When our debts are paid we have only begun our work. It is the point of another beginning. New demands, larger opportunities and higher aims will challenge the church and its institutions to greater sacrifice and deeper consecration.

What is said of Education may also apply to Missions, Superannuation, Publications, Orphanage, Evangelism, Social Relations and all the other great interests of the church. Members of a Convention should be wise enough to study the whole field of church activities, and broad enough to deal fairly with all. Every Department of the Convention, the Conferences and the local churches should be regarded as of major importance by all the people of the various churches. For we are members of one body. All members have not the same office, but they should cooperate as vital parts of the body of Christ, the Head of the Church.

This writer is a veteran in the matter of serving on Conference and Convention Program Committees. Out of this experience some general observations could be made. Usually every Committee and Board desires the most favorable time and place on the Program. The first or second day is the preference. No one wants to make a report on the last day of the session. Why should anyone take that attitude? Is it because one or two departments have been given preference by common consent? Or is it because delegates have a habit of attending Conferences and Conventions

for one or two days, selecting their day and parts of the Program? Is it because many ministers and laymen will not stay through until the closing session, and if they are reached the appeal must be made on the first or second day?

Every session of the Convention is important. Every minister and lay-delegate should plan to attend the entire session. If all the delegates would be present for the opening session and remain until adjournment there would be no occasion for any complaint as to choice of time or place of assignment on the Program. Let every delegate plan to attend for the entire session, and pray that some way be discovered to appeal to our entire fellowship for united effort in helping our local churches grow during the next biennium. Why not make church growth a major emphasis and effort?

I. W. JOHNSON.

VALLEY LETTER.

At this writing I am still at home trying to get well and strong enough to get into my work again. I think I am making some progress in that direction, but it seems to be very slow. I get around right well in the house now, but have not done much going out.

During my illness my churches have been very kind and considerate. They have excused me from all responsibility until such time as I may be able to take up the work again. They make their own arrangements about services or do without them. Most of them are doing without. I hear from them now and then with a contribution on salary even though I am giving them no service now, and have given none since the first of December. This is certainly appreciated at this time when income is small and expenses naturally large.

Leaksville and Newport also turned out in grand style with an old-fashioned pounding. I do not think I have ever had so much good food of all kinds laid down at my door as was done by these two churches some time ago. This calls for a unanimous vote of appreciation on the part of the whole Andes family. We cannot thank each one personally, but hereby thank all most heartily. Others of my churches have also joined in scattered fashion and have kept the good work going on. How fine it is to have good friends especially in time of sickness! Who can appreciate the worth of good true Christian friends? How they help us in the dark days of life, and how even in our best days we must look to them again and again.

A. W. ANDES.

ROANOKE, ALABAMA.

Our church work has been greatly retarded during the winter, but our missionary and Christian Endeavor workers of the Lowell Christian Church have purchased and installed new curtains for the rostrum and otherwise beautified the interior of the building. This is much appreciated by the whole church.

The C. E. Society put on a missionary pageant Sunday evening in connection with their program. It was a very impressive service.

The Christian Endeavor program would have done credit to a much larger society and richer church. Mrs. C. C. Hodges had charge of the play and everyone rendered their part in a fine way. We have some of the most devoted and at-

tentive young people here that I have worked with anywhere. They are planning to otherwise improve the church building when the weather gets better.

We have been very kindly remembered by the friends in Lowell during the severe weather and specially by the manufacturing company who has so generously replenished our coal supply. God bless them all and may He help us to be more Christ-like and do better service for the King. God bless the SUN and all its working force.

G. D. HUNT.

A VAIN QUEST.

There have always been men who have tried to find a substitute for religion. This undertaking has been a vain quest. The atheist is, in his way, the greatest optimist in the world. He continues the age-old determination to eradicate the belief in God. He craves the honor of making such an announcement to what he calls a credulous world.

What advantage would there be in such a discovery? What harm has come to the race for believing in God and in a place where sickness, sorrow and death will be unknown? We know as much about an immortal life as we do concerning some other objects which are acknowledged without question. Has anyone ever discovered what electricity is? And yet no one is foolish enough to refuse to use it until a detailed definition is furnished. Does anyone decline to use the letters of the alphabet because we do not happen to know in whose mind they originated? Is there more superstition manifest in religion than is seen in men who take other things for granted?

To the skeptic it is rank superstition to grant religion a place in one's life, but to him it is the essence of wisdom to make a place in our thoughts for all the theories of scientific inquiry. Speculations about religion are no more numerous than the speculations of philosophy and science. It is especially important to remember this when we are endeavoring to balance the variant ideas of men who represent the multitudinous interests of life. Religion cannot be appreciated when it is studied independent of other subjects which attract the thoughts of men. The same course should be pursued in all our relations to science.

In the nature of the case, mysterious elements will always be present in all our discussions of religion and its inseparable relation to the beliefs and desires of men. This is evident because of the distinctions which mark the infinite and the finite. Man gropes no more for light in the realm of religion than is true of him in his meanderings in the fields of science.

The distinctive mission of religion is the moral improvement and the spiritual security of all its devotees. This is not, however, the exclusive aim of all the representatives of science. It is too often true that a few scientists use their profession to discredit the claims of religion. That this object has not been attained in any pronounced form is attributable to the willingness of mankind as a whole to dispense with everything but their religious convictions.

There is room for conflict between some forms of religion and some so-called scientific deductions, but there is no place for enmity between Christians and those who represent the ideals of factual science.

When we center our confidence in the contributions that have been made in the name of divine revelation, we are justified in believing that men will increasingly assert themselves in demanding a place for religion in all the departments of human progress. Were it not for the cultural influences of religion as they are revealed in the edu-

(Continued on page 14.)



LOOKING THROUGH THE EAST GATE AT ELON COLLEGE.

The Convention Education Period is drawing to a close. If your church has not sent in its apportionment for Education, see that it does so at once.



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

THE CHRISTIAN TASK TODAY.

By HON. FRANCIS B. SAYRE, Asst. Secy. of State.
(Part of an address before the Foreign Missions
Conference of North America.)

We are experiencing today a period of discouragement and of growing pessimism. We seem to be slipping backwards in the long march of progress. Human liberty, democracy, parliamentary government, freedom of speech, freedom of conscience, tolerance, faith—these in important parts of the world have ceased to exist. Today the tide is running strong for autocracy and dictatorship, for censored speech and writing, for riotous intolerance, for crass materialism.

During the past hundred years we have been living through an age of unprecedented material development and progress. New and hitherto undreamed-of power was generated by creative inventions and ideas of the nineteenth century. We have made ourselves masters of the material world but we have lost the spiritual values which alone give to life its satisfying rewards.

The results speak for themselves. We have brought about a cataclysmic war which has all but drenched the world in blood. We have generated an economic catastrophe without parallel in history. It is not honest thinking to regard these as visitations of God which we were powerless to prevent. They are clearly of our own making—the result of a social and economic order which we ourselves have built up, founded on acquisitive instincts and making for social injustice and economic insecurity. On top of all this we are building up armaments to a point never before touched in history.

But we have not found the way to win and make secure the enduring and really precious values of life. We have become essentially a materialistic civilization. We have sought happiness through acquisitive instincts and making for social injustice and economic insecurity. On top of all this we are building up armaments to a point never before touched in history.

But we have not found the way to win and make secure the enduring and really precious values of life. We have become essentially a materialistic civilization. We have sought happiness through acquisition. We have placed our ultimate reliance for security upon material force. We have largely ceased to utilize the matchless power and strength that come through religion. We have failed to advance in our comprehension and understanding of spiritual realities. We are losing our faith, and with it our sense of spiritual direction. We have acquired prodigious material power without a corresponding spiritual understanding and restraint.

The world today is recoiling from the disastrous effects of the gross materialism which has followed our loss of faith. Humanity is yearning now, as seldom before, for surer foundations on which to build. There is only one way. From widely shifting beliefs and differing faiths we must sit out life's fundamental values. We must get back to the eternal verities of human experience—for instance, that self-seeking and self-indulgence, unrestrained, ultimately lead to suffering; that dishonesty, whatever the apparent gain of today, inevitably undermines confidence and saps the possibility of rewarding relationships tomorrow; that force and violence, however tempting to gain quick results, destroy the very foundations of social security and thus ultimately delay the march of human progress; that understanding and love have

more potency to achieve lasting results than material force.

Humanity is not now athirst for more inventions and scientific discoveries and improved methods of manufacture. These things will not stop heartaches or broken lives or suicides. What men and women are yearning and groping for today are spiritual values, such as inner happiness unconquerable by outward circumstances, joy in daily work and satisfaction even in commonplace labor, the affection of a chosen few and the respect of all, some objectives of existence which colors all life with beauty. Values such as these cannot be built upon material foundations.

Every great civilization of the past has had its rise, its noon-time brilliance and its gradual decline into the sunset. We can scarcely expect our own to prove an exception. We are beset today with dangers to our civilization of the gravest sort. The time is at hand when either we must commence a new chapter of forward progress or watch a slow decline. The outcome depends not upon blind forces outside of our control, but upon ourselves.

Further progress demands building anew upon spiritual foundations. The one solution that I can see, the only solution that seems really practical, lies along the teachings of Jesus Christ. He sensed, as no one else before or since, the heights and depths of human nature, knew how to satisfy its fundamental needs. He understood the secret of power. His life at the time was looked upon as a failure and He died a felon's death. And yet, through His life and through His death, He generated a power which has fundamentally changed human history.

I do not mean more ritualism. I do not mean more ecclesiasticism. I do not mean more dogmatic theology. I mean that if our civilization cannot be brought to understand more clearly and to believe more strongly in the fundamental teachings of Jesus Christ and the principles upon which He staked His life, our civilization cannot survive. I mean that men must of their own consciousness come to perceive the utter folly of trying to build a civilization on materialism and brute force, and come to realize, perhaps through suffering, that the enduring values that humanity will always crave grow out of understanding and love and self-sacrifice.

There is only one way to make men realize that. We must go back to the living Christ—to the audacious, thrilling, winsome figure that actually lived. Unless men learn to love Him, they will not follow Him. Neither will they come to understand how to master life.

That is the mission of Christianity to the present world, as I see it. As one catches the vision of all that hangs upon the outcome, the call of Christ becomes the most exciting challenge in the world today.—*In Federal Council Bulletin.*

MISSIONARY OFFERING.

WEEK ENDING FEBRUARY 22, 1936.

Sunday Schools.

Union Grove, Asheboro, N. C.	\$.38
Pleasant Hill, Liberty, N. C.	1.90
Durham, N. C.	6.33
Rosemont, Norfolk, Va.	10.95
Liberty (Vance), Henderson, N. C. .	3.07
Berea (Nans.), Driver, Va.	2.05
Union, Burlington, N. C.	4.00
Franklin, Va.	5.00
	33.68

Individuals and Churches.

Haw River, N. C.	13.08
Specials.	
Long's Chapel Aid & Missionary Society, Mebane, N. C.	5.00
Burlington S. S., Burlington, N. C. .	37.02
	42.02

Total for week ending Feb. 22, 1936	\$ 88.78
Previously acknowledged	\$ 9,672.98

Total since Sept. 1, 1936\$ 9,761.76

J. O. ATKINSON, Secy.

LENTEN FELLOWSHIP OF PRAYER.

When Lent begins on February 26th several hundreds of thousands of Christians of the major communions—unless all signs fail—will be using the Fellowship of Prayer. This year's edition, containing a devotional study for each day of the Lenten season, concluding with Easter on April 12th, has been written by Rev. Raymond C. Brooks, head of the Department of Religion at Pomona College, Claremont, Calif. It bears the suggestive title, "Building a Christian World," and each day's meditation is centered around some aspect of this theme.

This is the eighteenth year since the Fellowship of Prayer was inaugurated. It was initiated by the Congregational-Christian Commission on Evangelism and the Devotional Life. Through the Federal Council's Department of Evangelism it is promoted on an interdenominational scale. Last year over 750,000 copies were distributed.

Being printed in an almost unprecedented quantity due to its interdenominational use, and being offered at cost, this attractive 32-page booklet is available at the surprisingly low price of three cents a copy. In quantities of 100 or more, it is sold for \$2.00 per 100. Many churches have adopted the custom of securing sufficient copies to be placed in the hands of every church member, or at least every family, on the Sunday before Lent begins. Orders may be sent to the Federal Council of Churches, 105 East 22nd Street, New York.—*Federal Council Bulletin.*

"HIS WONDERS TO PERFORM."

Autumn brought to Hsiao-I, the county seat of Fenchow, market time, and, presumably, the usual expensive theatricals. But this year the city pocket-book was as flat as the proverbial pancake. "What to do!" said the gentry. "Let's invite the Evangelistic band from over in Fenchow to give their religious plays in place of the other theatricals," suggested a business man. They did. They paid all expenses, and literally thousands crowded around the big outdoor platform to witness the plays. The presentations included: "The Prodigal Son," "Lazareth and the Rich Man," "The Selling of Joseph," "Reform and Christianization of the Home," a Chinese play to combat superstition and a Chinese Morality play.

LOOKING TOWARD THE NEW DAY.

"I face the future with hope and fortitude certain that God never abandons a people who ever follow His unerring and guiding hand." So said President Manuel Quezon of the new Commonwealth of the Philippines in his inaugural address. "Goodwill toward all nations shall be the golden rule of my administration," he added. The Philippines' Number One man also declared that, "Maintenance of peace and public order is the joint obligation of the Government and the citizens. Reverence for law as the expression of popular will is the starting point of democracy."

A Story for the Children

THE FAIRY BROOK.

When the children came to Grandfather's for the summer, little starry-eyed Elizabeth chose the tiny southern chamber for her own, because she could look out the window, across the meadow, and see Fairy Brook.

"Why did they call it 'Fairy Brook,' Grandmother?" she asked. "Do you really suppose someone saw really, truly fairies there some time, playing in the water?"

"Perhaps," laughed Grandmother, as she hurried back and forth in the sunny kitchen; "suppose you and Lester go and see."

The children played all the morning by the brook. "We are going to call it our playground," said Elizabeth, "and play there all summer."

What fun they did have there! They watched the little minnows that swam by and threw them cracker crumbs to eat. They planted forget-me-nots and water-cress by the borders of the brook, and made friends with a turtle who took his sun bath every day on a big flat rock right in the middle of it.

But try as they would they could never see the fairies that they were sure must be there. "Grandfather says it is only called 'Fairy Brook' because it is so pretty," said Elizabeth, "but Lester, I almost just know that lots of things are there we can't see. I wish the turtle could talk and tell us of what goes on when we are not here."

Lester pushed his hair from his eyes and smiled at Elizabeth. "We'll get up before the day is here," he said. "Maybe we can surprise the fairies then."

"Oh, no, Lester," said Elizabeth. "Don't you know the fairies always go before the day comes? We must come by moonlight."

Two nights after that, Elizabeth woke. The moonlight made everything seem as bright as day. She jumped out of bed and dressed hurriedly and called Lester. "Let's go to Fairy Brook," she said, "and perhaps we will see the fairies in the moonlight."

They stole softly down the stairs and out of the door, just as the big clock in the kitchen struck two. "How strange it is to be out here awake when all the world is asleep!" whispered Elizabeth.

But all the world was not asleep. As they came nearer to Fairy Brook there was a rustle and a crash as a mother doe and her two baby fawns leaped out of the brook and rushed back to the forest. Elizabeth and Lester looked at each other with eyes big with wonder.

"The dear things," whispered Elizabeth. "We will leave some salt on the old stump tomorrow night. Grandfather says deer like salt as much as we like candy. Oh, Lester! think of having deer for pets! Isn't it just wonderful!"

Mother Deer and her little fawns found the salt, the apples, and the other good things that Elizabeth and Lester left for them. At first they came only at night, but one day when the children had been very still watching the minnows for some time, Elizabeth caught sight of a pair of bright eyes watching them from a bush. "Oh," she said, "look, Lester, but keep very still."

After that they put things on the stump in the daytime, and if they kept very still, Mother Deer would come and take them, but it was a long time before she would let the babies come, too. At last they grew so friendly that they came every morning for the breakfast the children always had ready for them, and Mother Deer would let gentle Elizabeth lay her head against her soft,

furry side, and the baby fawns would lick Lester's hand with their slender pink tongues.

When it was time to go home in the fall, Grandfather promised to see they had their breakfast all winter. "When you come again next summer," he said, "if they are fed all through the winter and spring, they will be waiting for you."

"After all," said Elizabeth, "it was a Fairy Brook. I don't believe things like that happen at most brooks."

"No," laughed Grandfather, "I don't believe they do."—*Anne Altha Singleton in Advance.*

WE ARE EAGLES.

The two Miller boys had gone over to Holland Dean's work-shop where, with Mr. Dean's help, the boys were working on an airplane model.

"Let's call it the Eagle," Jack Miller suggested. "That makes me think of a story," Mr. Dean said, "that I read the other day, of a great good Christian man in Africa."

"Is it a boy's story?" Hal asked, interested, for he liked above all the stories of boys his father could tell.

"It's a story Dr. Aggrey told some boys about an eagle. How a man caught a young eagle and put it among his fowls, giving it chicken food to eat. One day a naturalist passed by and said, 'That bird is not a chicken, it is an eagle.'"

"Not now," said the owner, "for I have trained it to be a chicken."

"But the naturalist persisted that it was an eagle still, because it had the heart of an eagle, and promised that he would make it soar high up in the heavens."

"It will never fly," declared the owner, "because it has become a chicken."

"They agreed to a test. The naturalist held the bird high and said, 'Eagle, thou art an eagle; thou dost belong to the sky and not the earth; stretch forth thy wings and fly!' But the eagle looked down at the chickens picking at their food and flew to them."

"The owner smiled, 'I told you it was a chicken.'"

"No," persisted the naturalist firmly, "It is an eagle, give it another chance." The next morning the naturalist carried the bird to the foot of a mountain. It was early dawn and the sun was just rising. "Eagle," he said again, "thou art an eagle; thou dost belong to the sky and not this earth. Stretch forth thy wings and fly!" He held it high, but the bird only looked around and trembled and did not try to fly. Then, knowing the ways of birds, he turned it until it faced the sun, and suddenly, with a wild scream of joy, it stretched its wings and mounted higher and higher—never to return."

The boys had forgotten their work, they were so interested in the story.

"I think the Eagle will be a fine name," Hal agreed.

"It will, indeed," Mr. Dean assured them, "for Dr. Aggrey made use of the story to impress on the people that we are created in the image of God, but that men have made us think we are chickens and not capable of improvement."

"We are eagles," he told them, "your home is in heaven. Stretch forth your wings by the power of God, and fly! Don't be content with chicken feed!"—*S. W. Middleton in The Sentinel.*

Would we codify the laws that should reign in households, and whose daily transgressions annoys and mortifies us, and degrades our household life—we must learn to adorn every day with sacrifices. Good manners are made up of petty sacrifices. Temperance, courage, love, are made up of the same jewels. —*R. W. Emerson.*

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

The weather still greets us with beautiful snow. On February 20th, we had another light snow. On the 21st we had more snow, making the eighth snow this winter. The morning of the 22nd of February greeted us with delightful sunshine and a moderated temperature. The birds are chirping and are very active in the trees. It make us think that the worst part of winter is behind us and that the beautiful spring days with their balmy breezes mingled with the songs of the birds are just around the corner.

I know that the warm weather will receive a warm welcome by the entire orphanage family. To keep 100 children in the house from the middle of December to the last of February with hardly a single day for them to play out of doors is hard on the children and the matrons, too. But such has been the case since early in December. Most of our children are making good grades in school. They stand shoulder to shoulder with the other children in the consolidated public school. The basketball team is made up of orphanage boys except one. They have played quite a number of schools this season and have lost only one game. They played a team a few nights ago that had not been defeated this entire season and won with flying colors.

The Orphanage feels proud of its basketball players.

We have one case of chicken pox in our big family. It is about time for measles and other children's diseases to appear on the scene.

CHAS. D. JOHNSTON, Supt.

REPORT FOR FEBRUARY 27, 1936.

North Carolina & Virginia Conference:

Salem Chapel, Jan. & Feb.	2.00
Reidsville	6.92
Union Ridge	4.00
	12.92

Eastern North Carolina Conference:

Youngsville, Jan. & Feb.	2.00
Liberty-Vance	3.70
Cary	.70
Wake Chapel	7.66
	14.06

Eastern Virginia Conference:

First, Richmond, Jan. & Feb.	8.11
Berea, Nansemond	5.00
	13.11

Valley Virginia Central Conference:

Whistler's Chapel	.36
Newport	1.03
Winchester	4.73
	6.12

Special Offerings.

Mrs. Mesley, support of Robert A. Hines, Jr.	18.00
Mrs. Dalton, support of children ...	12.50
Gasoline Tax Refund	42.30
Cash	2.00
Mrs. Lasher, support of child.....	20.00
A. J. Morgan, guardian for Morgan children	10.00
	104.80

Total for week	\$ 151.01
Amount brought forward	1,577.73

Grand total\$ 1,728.74

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

WHY PERISH IN THE MIDST OF PLENTY?

When the Prodigal Son, in the story told by Jesus, sat down by the feeding hogs and thought of himself, he soon decided that it was foolish to starve while there was plenty of food in his father's house. He could continue to eat with the hogs, or he could go back home where he belonged. He went home. And received clothes and food and love.

Millions today suffer for necessities, but there is no shortage of food, shelter or clothes. There is plenty for all, but not all get their share.

The fault sometimes lies with the individuals. They spend their substance for things that do not satisfy. Many had rather smoke or drink than to eat regularly and have a good home. That is their fault, and there is little that a good world can do for them until they have come to their right minds and are eager for things that are important. Others are not willing to work for their share of the world's goods. They wait for their friends, or a benevolent government, to supply their needs. Recent extravagant relief, and I say this with appreciation for those who have administered relief for I have worked with them, has undoubtedly taken away the initiative of many individuals. According to the story that Jesus told, God will let his children starve unless they bestir themselves and go in search of food. This law is written in nature. It is the way God works. Why shouldn't the government do the same?

But many suffer who are victims of circumstance. They either cannot work, cannot find a job, or that which they deserve is taken by the greedy hand of another. In such cases it is the business of Christians and government to help. The aged and the sick must be cared for. It is important to get jobs for those who want to work. And the greedy hand should be deterred. A living wage is the right of all who work.

Some are worth more to the world than others, but certainly there is not a fair divide right now. Any American family can live comfortably on less than \$25,000 annually. Then why should some receive a million while others get none? That is neither right nor Christian. It is the business of Christians, and especially Christian business men, and government to see to it that incomes on labor and investments are divided so that all who are able and willing to work can have a share and those who are unable to work can be cared for also.

The story of the Prodigal has its spiritual application. The real difficulty with our world today is spiritual. We feed our souls on husks that should be fed to swine. Comic strips for Sunday breakfast will not grow great souls. Movies and cheap magazines will not develop great minds. Major Bowes' programs are no substitute for the worship of God. It takes real food to develop a body, mind or spirit. Those who feed on husks will never grow fat, but may take on the character of the hogs and have to live with them rather than in the Father's house.

Selfishness and greed kill the souls of people and wreck business. Gambling is no substitute for honest toil, but rather is the way to spend what one has without supplying his needs. But the loss of money is only the smallest loss. The loss of desire for honest profits is far worse. "Get something for nothing" is a motto that destroys individuals and business. It leaves people hungry and cold and hopeless in the midst of plenty.

The way to correct our difficulties is to renounce the old way of life, to leave the ways of the swine, and go back to God. There is an abundance of good, of comfort, of peace, of joy, of love in the Father's house. We can get it when we return, but not so long as we neglect the weighty matters of the soul and live for selfish enjoyment. The path to God is the way to plenty in things both temporal and spiritual. If we have followed the Prodigal away, will we follow him back?

RELIGION AND THE WEATHER.

Cold weather in the South has been playing havoc with schools and churches. We were not prepared for such weather. The old horse and buggy are gone and we do not want to walk any more. When the auto can't go we are stuck.

But what of our religion? Is it snowed under waiting for springtime, or is it frozen out entirely? Let's hope that it is neither. Robins and red birds are on their way back north already and their music fills frozen air. If the birds can "take it" and come through with a song, why can't we?

Many are aged and sick and cannot attend the church services. They need the services just as much as ever. Why can't the young people take it to them? You can sing, and read and pray. This weather brings new opportunities to serve.

Some are in need of food, fuel, or clothes. They may not tell it, but the need is widespread. Why does God give us more than we need except that we may share it? Rough weather is a test of the thoughtfulness and generosity of the Church.

The expenses go on whether many can attend or not. It may even cost more to heat an empty house than one well filled. The paid workers need food and fuel and warm clothing. Don't forget them because the weather is cold.

Shut-in days and long winter evenings are good times for constructive reading and making plans for the future. A lower animal may be willing to hibernate (sleep) through the long, cold winter, but not so the Christian. Like the flowers and the trees, this is our preparation for growth.

Let your religion live and shine and sing and serve and give. Then springtime will be the harbinger of happy harvest in hearts and homes and churches.

PROTESTANT LOYALTY.

Why are members of the Roman Catholic Churches more loyal than Protestants? Perhaps they are not but it seems so. Dr. Russel H. Stafford, minister of the Old South Church in Boston, sought to answer that question in speaking to Tidewater (Virginia) ministers at Portsmouth last week. He said the answer is worship.

Worship is the center of the Catholic service. The ceremonies contain the materials of worship as taught by the centuries. Pageantry and drama have their part. Music, prayer, and responses are mingled in the personal approach to God. The altar is the sacred place where God is. People want to find God, and they find him in worship. That is why Catholics are loyal—they find God in their worship.

A little shoe-shine boy said to me: "Naw, I don't go to a Protestant church, for there a man just gets up and talks. I go to St. Mary's. There

we have mass." There was reverence in that last word.

Recently a Catholic girl told me with pride of being in the three-mile parade in Chicago that included all Catholic schools carrying banners asking for decent movies. She seemed to be happy, also, to have shared in a youth conference that had as its motto: "We Dare to Be Different." "Spiritual" was a word that she used often in conversation with a stranger.

Yes, I believe that we Protestants can learn something from our Catholic friends. That lesson may be worship of God that leads to loyalty.

WHY BE RELIGIOUS ANYWAY?

CHRISTIAN ENDEAVOR TOPIC FOR MAR. 8, 1936.

Scripture: Acts 17:23-28.

Daily Bible Readings.

Mon.—False Religion. Rom. 1:19-25.

Tues.—Mistaken religion. Matt. 6:1-4.

Wed.—Real religion. Matt. 25:31-40.

Thurs.—Practical religion. Luke 10:30-37.

Fri.—Religion in the home. Luke 10:38-42.

Sat.—Pure religion. Jas. 1:26, 27.

Instrumental Prelude: "O Master, Let Me Walk With Thee."

Call to Worship:

"Take time to be holy,
The world rushes on;
Spend much time in secret
With Jesus alone—
By looking to Jesus,
Like Him thou shalt be;
Thy friends in thy conduct
His likeness shall see."

Hymn: "Living for Jesus."

Prayer.

Hymn: "It Pays to Serve Jesus."

Announcement of topic—Scripture.

Points for Suggested Talks—

Why be religious anyway? Obviously not to escape heaven or hell. Obviously not because we are afraid not to be. I would not be religious thinking that thereby I would avoid misfortune or hardship.

1. For one to eliminate religion would be to eliminate Christ. Not to be religious would be to automatically exclude from one's life the power of the world's greatest influence. So I would be religious in the sense that I include Christ in the circle of my companionship. His teachings offer wisdom and guidance I cannot afford to ignore. His example is so unique and His influence is so far-reaching that His friendship is essential to my highest development. Certainly it is the height of wisdom to be religious.

2. An irreligious person is one who make no conscious effort to order his life after the Divine Pattern, one who eliminates God from his philosophy of life. I would be religious in the sense that I seek to know God's will as it is progressively revealed to us. I would like to consult the Architect of this universe in the planning of my own life.

3. An incentive for one to be religious comes with striking force in the accumulated testimony of Christian people. All people who claim to be religious are not a credit to Christianity. Yet it remains preeminently true that the creative personalities of history have been, with rare exception, decidedly religious. I would not hesitate to cast my lot with those "who through faith, subdued kingdoms, wrought righteousness, obtained promises . . ."

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

VISION AND SERVICE.

LESSON IX—MARCH 1, 1936.

GOLDEN TEXT: "He that abideth in me, and I in him, the same beareth much fruit."—John 15:16.

LESSON: Luke 9. Printed text: Luke 9:28-43a.

The Christ of God.

"Peter answering said, The Christ of God," or as Matthew records it, "Thou art the Christ, the Son of the Living God." The historic Jesus was the promised Messiah. He was Christ the Anointed One of God. He fulfilled the ancient prophecies about the Messiah, and He himself here privately admits that what He later publicly proclaims on Palm Sunday. We have no need to look for another. No other Christ. This Jesus of history is the eternal Christ.

It is significant, however, that as soon as Peter made his confession that Jesus was the Christ of God, Jesus immediately began to set the disciples right about the essential nature of His Messiahship. "The Son of man must suffer many things, and be rejected of the elders, and chief priests and scribes, and be slain, and raised the third day"—these are the words of Jesus himself. He was the Suffering Servant of Jehovah so dramatically portrayed in Isaiah. He was to give His life a ransom for many. He was to conquer by love and love alone. The cross was to be the central fact of His ministry. Indeed what happened on the Cross was simply an expression in time of the essential spirit of His life. He saved others because He gave himself for them.

And Jesus said that the law of the Cross was to be the law of discipleship. "If any man will come after me, let him deny himself, and take up his Cross and follow me." Self-denial, the renunciation of self, the surrender of self to Christ—this is the condition of true discipleship.

The Mount of Vision.

"About eight days after these sayings"—after He had told them of the law of the Cross, and while the shadow of His own cross began to fall across His path, "He took Peter and James and John"—the inner circle, those who were spiritually prepared to enter best into his experience, "and went up into a mountain to pray"—the Master prayed. He did not pray for forgiveness of sins, He did not pray for things. He prayed as a means of renewing His inner life, as a means of deepening his fellowship with God, as a means of understanding God's will, as a means of getting strength for the ordeal that lay ahead of him. One thing is certain: if Jesus prayed, we need to pray.

"And as he prayed, the fashion of his countenance was altered." It would seem that he was transformed by a light that was not of this world. The beauty of his character and the whiteness of his purity stood forth in dazzling white.

"There talked with Him two men, which were Moses and Elias." Here were the representatives of the law and the prophets. He had fulfilled the one as he had fulfilled the other. They spoke about his decease—the word means his exodus—which he was about to make. Events were going on in time which concerned eternity. The things which we do in the flesh are the concern of those who are in the spirit.

"While he thus spake, there came a cloud and overshadowed them, and they feared as they en-

tered into the cloud." Quite naturally so—it was all so strange, so unusual. Then, too, a cloud was the symbol of the divine presence, or an accompaniment of that presence. Would that we, as worshippers, had more of the sense of wonder and awe in the presence of God.

"And there came a voice out of the cloud"—some certainty in all the mystery, some light in darkness. God hath not left himself without witness. If we follow the light we have we shall have more light. If we obey the voice we hear we shall know more of his will and his truth.

"And when the voice was past, Jesus was found alone." He stood out preeminently. Law and prophecy faded into the background in the presence of his majesty. In him is the glory of the Father seen.

The Valley of Service.

It would have been good to remain there—Peter frankly said so. But moments of vision, and experiences of exaltation are not ends in themselves; they are means to ends. They are not to be kept; they are to be shared. God gives that we may share. We have visions on the mountain that we may be inspired to, and prepared for, service in the valley.

At the foot of the mountain there was a troubled, a distracted father. He had only one son, and, alas, he was an epileptic. It was a stubborn case, and the father was heart-broken, all the more heart-broken for it seemed that those from whom he had a right to expect help could do nothing about the matter. Alas, when people look to us for spiritual help when we have nothing to give them.

But hope revived when Jesus came. As Jesus moves amid human need He awakens and quickens hope. The sick and the sinful instinctively turn to Him in their extremity. And He does not fail them. With authority he rebuked the unclean spirit, and healed the child and delivered him again to his father.

What a scene that must have been! Think how that father must have felt when he realized that he and his only son, who a few minutes before had been a helpless and hopeless epileptic—he would perhaps have preferred to have him dead than to see him thus—to have this son restored whole again to him.

It is a parable of life. Jesus is always restoring boys and girls to heart-broken parents. He is still the Potter who can make again lives that have been marred. There is no lack to His power or his willingness. The only thing that can hinder him is the inpenitent spirit and the disobedient will.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Period of Directed Prayer—

(Play softly—"More Like the Master.")

1. Thank God for the transforming power of Christ.

2. Thank God for the privilege of being a Christian.

3. Ask God to help us to "live" the Christian life.

(Sing the last verse—"More Like the Master.")

Special Music.

Have each member tell—"What Religion Means To Me."

Closing Hymn—"Give Me Thy Heart."

Benediction.

MRS. W. B. W.

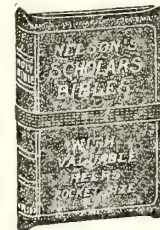
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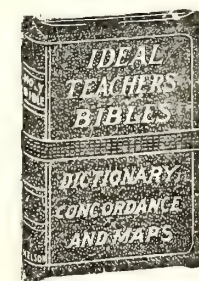
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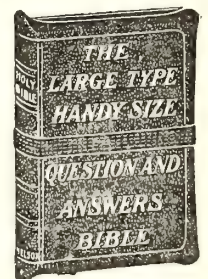
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MONDAY.

"THE APPOINTED WAY."

"Love the Lord your God and walk in all His ways, and keep His Commandments."—Josh. 22: 5.

There is one way for thee; but one, inform Thyself of it; one way each Soul hath by which the Infinite in reach Lieth before him; seek and ye shall find: To each the way is plain; that way the wind Points all the trees along; that way run down Loud singing streams; that way pour on and on A thousand headlands with their cataracts Or toppling flowers; that way the sun enacts His travel, and the moon and all the stars Soar; and the tides move towards it; nothing bars A man who goes the way that he should go; That which comes soonest is the thing to do. Thousand light-shadows in the rippling sand Joy the true soul; the waves along the strand Whiten beyond his eyes, the trees tossed back Show him the sky; or, heaped upon his track In a black wave, wind heaped, point onward still His way, one way. O joy, joy, joy, to fill The day with leagues!

Go thy way, all things say,
Thou hast thy way to go, thou hast thy day
To live; thou hast thy need of thee to make
In the hearts of others; do thy thing; yes, slake
The world's great thirst for yet another man!
And be thou sure of this; no other can
Do for thee that appointed thee of God;
Not any light shall shine upon thy road
For other eyes;

Thee, the angel calls,
As he calls others; and thy life to thee
Is precious as the greatest's life can be
To him; so live thy life and go thy way.

Prayer—Our dear Father, grant unto us thy light and thy love and the desire to walk according to the light that is in us. We would follow thee in un murmuring obedience as we would follow a fuller light along our path. Make us patient, never forgetting that "They also serve who only stand and wait." Forbid that we shall consider consequences when duty is clear. O God, we would follow Thee.—*Amen*.

TUESDAY.

"THE INFALLIBLE TEACHER."

"I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."—Psalm 32:8.

The following explanation of this text is so forcefully put by Hastings that I quote:

"It was the end of a long and bitter trial that this promise was given to the Psalmist. It was by passing through doubt, perplexity, and despair that he was taught at last to find his way by the light of God. He had tried long and desperately to be his own guide, to trace out a path for himself through life, and it was after many wanderings, and many shameful falls, and much misery, that he was forced to confess that it is not in man that walketh to direct his steps, and that his only way of safety is to give himself up to One who will guide him better than he can guide himself. Feeling his ignorance, and perplexed at times by uncertainty as to his duty, he besought the Lord to teach and to guide him; and the Lord

heard him and answered him, bringing strength to his weakness, light into his darkness, and showing him the way in which he should walk."

A further explanation is given which says, "I will counsel thee with mine eye upon thee," which being interpreted means "that with a Divine word of counsel in the ear, and the eye of providences watching from above, the traveller in the pathway of life will be safe."

Prayer—Our Father, we confess our great need of Thy guidance, lest we be found rejecting Thee. We pray Thee to check our waywardness. Rule Thou over our hearts. However dark our surroundings, give us Thy light and make us luminous, lighting the way of both ourselves and all others whom we meet.—*Amen*.

WEDNESDAY.

"I HAVE A WAY."

"Remember the way."—Deut. 8:2.

"I have a life with Christ to live,
But, ere I live it, must I wait
Till learning can clear answer give
Of this and that book's date?"

"I have a life in Christ to live,
I have a death in Christ to die;—
And must I wait, till science give
All doubts a full reply?"

"Nay rather, while the sea of doubt
Is raging wildly round about,
Questioning of life and death and sin,
Let me but creep within
Thy fold, O Christ, and at Thy feet
Take but the lowest seat,
And hear Thine awful voice repeat
In gentlest accents, heavenly sweet,
Come unto Me, and rest:
Believe Me, and be blest.

—John Campbell Shairp.

Prayer—Our Father, give us the full knowledge of Thy way as we meet it today, and as we go on, when we are in position to benefit by more grant that light sufficient to show us the way on to our home. In Christ's name, we ask it.—*Amen*.

THURSDAY.

"THE BOW IN THE CLOUDS."

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth."—Gen. 9:13.

Nature everywhere bears the touch of God. There are hours when one feels that there is not a wind that blows that is not music, and not a color in the sky that is not a promise. But it is a more beautiful thought that God has given us one thing to look at in order to keep our faith steady and our courage strong.

It matters nothing regarding how the bow comes to be, scientifically. Upon seeking it, if everyone would remember the sweet meaning of it, God's love, and God's never-failing oversight and guidance, it would move his soul to the higher ecstasies where he would regard it as sacred as a revelation from heaven.

Cultivate the spirit of God's promise in the rainbow. We are sure it will keep away the flood that comes often like a mighty sea.

Prayer—Our Father, and our God, give us eyes to see the beauties of Thy earth, but most of all, give us the eye of faith to see that every pang assuaged by human agency, every kind word that is spoken, every thought given to the despairing spirit, every deed of charity, every grasp of a friend's hand, every ray of light that falls upon

life, is a manifestation of Thy mercy. Give us faith to know that every virtue of man is a blessing as truly as God's angels are. Thy bow is in the sky; thy promise is in the hearts. We pray that Thy life may be ours always.—*Amen*.

FRIDAY.

"TRUE LIBERTY."

"Stand fast therefore in the liberty wherewith Christ hath made you free."—Gal. 5:1.

What is the liberty and the freedom Christ gives us? John said, "The truth shall make you free," and "If the Son shall make you free ye shall be free indeed." The Psalmist said, "I will walk at liberty: For I seek Thy precepts." And Paul said, "Now the Lord is that spirit: and where the spirit of the Lord is, there is liberty." "Stand fast therefore in the liberty wherewith the Christ hath made you free."

What is this liberty? It is liberty in law. It is liberty in law because it is surrender and obedience to law. No law affects a righteous man. It respects that which is above us and over us.

It is a liberty of conscience. Only a guilty conscience lives in bonds.

It is the liberty of responsibility that challenges the best in man. It is the liberty that is the power not to do as we please but to do as we ought to do.

Doctor Charles Jefferson once said:

"A dead leaf falling from the bough of a tree has the power to do what it pleases, because it is dead. But the earth travels around the sun and is very careful not to get outside its appointed path, for if it should the smallest iota, it would upset all the life of its surfaces. The earth is far freer than the autumn leaf.

"Being immortal souls, we are created in God's image. We have a mighty work to do and our liberty, service and happiness consists in keeping the orbit which our Lord has traced."

Prayer—

My Lord, my God, the only prayer
That moves my lips for me
Is 'leave the heart that now I bear,
And give me liberty!'

Yes, as my swift days near their goal,
'Tis all that I implore
In life and death, a Christlike soul
With courage to endure.

—Emile Bronte.

SATURDAY.

"THE FOLLY OF PREEMINENCE."

"Whatsoever they were, it maketh no matter to me; God accepteth not man's person."—Gal. 2:1-10.

Even when he met the holy and revered apostles in Jerusalem, Paul would not allow himself to be overpowered. It was not John whom he was serving, or Peter, nor was it James the Just, great Christian leaders though they were. He was serving the Lord Christ, and Him alone.

A soul is a soul to God. One soul is superior to another in service, but a father does not allow himself to have favorites among his children. There are no Celebrated Personalities in the court of heaven. All will there be so lowly, when compared with the King of kings and Lord of lords, that there will be no kings and no lords.

And so we shall honor manhood in all men, and respect all men as they do their best with their manhood, but we shall not consider that any God-fearing man is more honored than another by Jehovah.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

OUR SOUL-WINNING PROGRAM.

By JOHN G. TRUITT.

"Behold, I stand at the door and knock."
—Rev. 3:20.

You who gather at this mid-week service of praise, and meditation are deeply interested in the soul winning program of your church. You want your church to have a program of soul winning, and you wish it to work at that program. You would not like to feel that your church goes thru a single week without consciously seeking during that week to win someone to Christ. You love the Christ yourselves, and you see something of what it means in your lives to be a Christian and therefore you are anxious that others, and an ever-increasing number of them, may know something of that inner peace, and power. You like to feel that you help continue the call of Christ to "Come follow Me." You like to feel that through your own selves, and your very own church, you are still, for Christ, saying: "Behold, I stand at the door and knock." In other words you do not like to feel that Jesus has no one in your homes, church, and community, and day, knocking at the door of the soul for room for the Savior of men.

Furthermore, you understand that Christ has directly commanded you and me as Christians to go win others to Him. Jesus commanded it. Our Gospels record it. The church has taught it. And our own consciences as Christians demand it. Boys and girls, and men and women, as little as they themselves may think about it just now, will demand of us a reason why we did not do our Christian duty to seek their lives for the Christ, and His Kingdom, if we fail them. Christ will call us to account if we, as Christian followers of Him, fail Him in winning others to the Way. So, I believe, you will be interested, and I trust edified, in this heart to heart message tonight.

Is there a program of evangelism for your church? Yes, there is, a very intensive one, and you may enter into it heartily. A seasonal, intensive effort to win others will be emphasized from now until the fourth Sunday in April. This special effort will begin in a public way the first Sunday in March. That is to say, from March 1st, to May 3rd, our church is to emphasize along with other things soul-winning. I wish we could have someone publicly profess their faith in Jesus Christ and unite with our church every Sunday during that nine-Sunday period. By the close of that time I hope we may have many who have decided to live a Christian life, and have publicly professed their faith in Jesus as their Redeemer and Lord. What a worthy goal that is! What a noble thing to win someone to do! It is your challenge and mine.

Already I have made a list of prospects, more than one hundred twenty-five of them, whom we should win in that time,—some who are members of the church elsewhere, to membership with us where they do now attend; and others to a public profession of faith in Christ, and membership in our church. By your thought, and efforts, this list could be brought up to more than two hundred. Would it be placing our goal too high to place it at one hundred new members for our church by April 26th? We want real Christians, and we wish to realize that the winning of them will add responsibility to our church to keep

them, and to care adequately for their soul's enrichment in Christ Jesus. But on the other hand shall we content ourselves to leave off this business of winning others to Christ because we know it will add to our responsibility as Christians and as a church? Or shall we say it is futile to take in a large number because so many of them may not be Christians, or that we shall never hear of them again? Excuses and alibis do alter Christ's command to go out for Him to seek and save the lost. You and I will gladly do it, and become better Christians ourselves in the doing of it.

In that, by the way, lies one of the great and good principles of Missions: It is a direct and definite effort to obey Jesus in winning others to Him abroad while we are at work at it at home. It is as logical as the love of God and we are as liable to the Gospel that preaches it as we are to the Gospel of salvation for our own souls. There is no escaping that. It has been the glory of the church and its salvation all down through the centuries that it has undertaken to save souls abroad while it put forth effort to build up a strong home base. The two go hand in hand. And therefore, as your pastor, I am asking you to help greatly in this business of winning souls in our own city, and at the same time to give liberally of your money and your prayers in an effort to win others in other lands than our own.

Beginning with our large class of men, and throughout all the classes in our Sunday School, an effort will be made to secure renewed interest, and increased attendance both in Sunday School and in church. Large attendance begets lively enthusiasm and interest, and makes a larger area for the operation of the Spirit of God, upon Whom we must depend, in this business of winning others to Christ. Besides this special effort at increased attendance all along the line there will be a Pastor's Class for boys and girls in our Sunday School who have not as yet professed their faith in Jesus publicly and been received into church. And during the two weeks following Easter we plan to have a series of services daily in our church in an intensified effort to win others to Him. You will be called upon to pray daily for the success of this program, and that God through His Holy Spirit may alter, or amend, or perfect it in whatever way He chooses.

We hope and pray for a tide of His power to sweep through our own hearts on its mission of cleansing and consecration, and on through the hearts of many others, until it shall be as natural for souls to be born into the Kingdom of God as it is for flowers to burst into beauty in His blessed sunlight. It is that season of the year. Let us hope for it, long for it, earnestly pray for it, and then get out and definitely work for it.

In order to quicken our interest in this very vital matter I am asking you to attend carefully and prayerfully to your devotional daily reading of the Bible, and to daily pray for yourself, your pastor, and your church. I wish it were possible for many of you to read some of the books I have in my study on Evangelistic work. I shall be glad to lend them to you. Reading on a subject helps create interest in it. Some of the books I could offer you are: "Parish Evangelism", by Dr. Frederick L. Fagley; "Visitation Evangelism, Its Methods and Results", by Karl Kernahan; "Pastoral and Personal Evangelism", by Dr. Charles L. Goodell; "Motives and Methods in Modern Evangelism", by Dr. Goodell; "Enlisting

for Christ and the Church", by Dr. Howard Agnew Johnston; "Every Church Its Own Evangelist," by Rev. Loren M. Edwards; "What It Means to Be A Christian", by Dr. Edward Increase Bosworth; "You and Your Church", by Dr. Fagley; "The Modern Church", by Dr. Philip A. Nordell; "The Evangelistic Cyclopaedia", by Dr. G. B. F. Hallock; "Handbook for Inquirers and Converts", by Rev. C. L. Jackson; "Conversations Circles on Winning Others to Christ", by Theodore S. Henderson; "Personal Evangelist, the Greatest Work in the World," by Sherwood Eddy; "Experiences in Witnessing for Christ", by George Irving; and "Finding A Religion to Live By", by Dr. Chas. E. Burton. There is nothing better than reading the Gospels with the idea of personal evangelism in mind.

(Continued on page 14.)

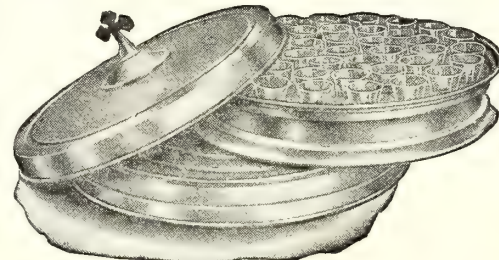
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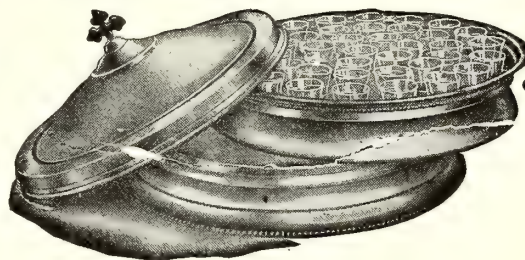
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

THE FAMILY ALTAR.

(Continued from page 12.)

Prayer—We bow before Thee, O Lord of hosts. We reverence Thee. We serve Thee. Thou and not any of Thy creatures shalt have our adoration.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"TRANSITORY TRADE."

"Let not the buyer rejoice, nor the seller mourn."—Ezekiel 7:10-13.

Buying and selling make up a large part of life. It is a useful part, a necessary part. The goods that are made must be distributed to the users. The produce that is grown must be transported to the eaters. Even the works of the imagination must go from their originators to those whom they will inspire and cheer.

But buying and selling add nothing to the intrinsic value of what is bought and sold. A bushel of wheat may be doubled in cost as it passes from the grainfield to the grocer's counter, but the bushel of wheat is still no larger; indeed, it is less.

Fair exchange is the fundamental rule of trade. Therefore, in all our buying and selling let us be as solicitous to pay a just price as to receive honest goods. Whether we are buying or selling, let us make sure that both buyer and seller are content.

Prayer—Free us, O God, from the iniquitous spirit of greed. Help us to buy and sell as Christians. In the Master's name.—*Amen.*

AMOS R. WELLS.

THE SUN'S PULPIT.

(Continued from page 13.)

I would like to suggest that each of us set for ourselves the goal of winning one or more persons to Christ during this period, and that you place two or three persons on your daily prayer list with that end in view. It is a great joy to win someone to Christ. The other day while standing by an open grave I saw a man in middle life acting as a pall-bearer. He had come from another city. I recognized him as someone I had known, but I had quite forgotten his name. Coming up to me after the service was over he asked if I remembered him and told me that he remembered me all right. Then he told me how I had made several trips to see him trying to win him to Christ and how I had finally succeeded, and he added that that was his start upward, and that now he never missed a Sunday in church, and that his whole family loved and worked in the church. It was a joy. Your word rightly spoken, your interest and prayers properly shown, your invitation earnestly made will bring someone to a knowledge of Jesus Christ as his Saviour and Friend, and there is no finer thing that you could do.

All along the way our church has had a normal, fine increase. The record of your work back across the years is a very fine one. This church has averaged a new member every week for the past 10 years, and perhaps for a longer period that that, for I only looked up the record for the past ten years: 1926 added 151; 1927 added 10; 1928 added 14; 1929 added 121; 1930 added 24; 1931 added 33; 1932 added 27; 1933 added 51; 1934 added 65; and 1935 added 34. For the present year we have added already 13. I wish we could bring it to 100. In some of the books I have listed above you will be told that a normal increase for a church is ten per cent of its present membership.

It is not amiss for us to recognize that we are a part of a larger program in our Eastern Virginia Christian Conference. There is a Conference Committee on Evangelism which is keeping our

pastors posted as to the number of new members received in each field, each month; having a special part of each meeting of the ministers set aside for reporting and discussing of evangelism in each pastorate; and setting aside a whole afternoon of the March meeting for the discussion of definite plans of winning others to Christ in all the churches of our Conference. The three pastors whose work reported the largest increase last Conference were all country pastors: Rev. R. E. Brittle, 53 new members; Dr. I. W. Johnson, 36 new members; and Dr. N. G. Newman, 35 new members. Be it said for Dr. Johnson, second up in this list, that he is doing his 38th year in his field, and is still going strong. Dr. Johnson is not offering his people any fads or furbelows, either,—simply the unadulterated Christian faith, more precious than all the passing vanities of earth! Dr. Newman manages to get the reputation of being the oldest regular pastor in the Conference, and yet, he, too, is right up in the front of the running. Hats off to these two great pastors, long may they serve! Brother Brittle, who leads the list, led it year before last with a still greater margin, in which year he received 74 new members. Brittle knows what the roads are for in Nansemond County, and he knows who lives at the end of the lane in full many a home. May God speed him, too! With the first half of this present year about finished, a city preacher has the lead up to the present. Rev. O. D. Poythress of South Norfolk has received 41 new members since last Conference. There are twenty-four active pastors in this Conference, serving 44 churches. I wish we could add on the average, 24 members to each church, which would make a goal of over 1,000 for the Conference. It is not too much. Let us earnestly and honestly do our part here in Suffolk to win those God is placing right at our door, and thus help inspire others to go and do likewise.

Numbers do not count, you say. But Christ does! Numbers may not always count, but work does! Numbers may not count, but prayer does,—an interest in another, friendship, fellowship, and faith! When Christ was on earth he knocked at the heart-door. How? With love, kindness, a good work, a stirring invitation, help, and healing,—a forgetfulness of self and a desire to do good to others that made Him unique. His Church, may it still knock at the heart-door for Him! "He that winneth souls is wise."

A VAIN QUEST.

(Continued from page 6.)

cational and social movements of modern civilization, the unbelievers would lack the ability to exert any noticeable influence in the realm of adverse comment. But even now the popularity of the atheistic version of life is confined to those whose lives never become factors in conserving a high moral tone of their generation.

The Christian religion is the inspiration of human desire, the authority for man's loftiest hope, and the bed-rock of universal belief in the immortality of the soul. If anything better were needed for the permanent uplift of the race it would have been announced by the Christ who said, when speaking of his mission among men: "I came that they might have life, and that they might have it more abundantly."—By Rev. F. C. Viele, D. D., in Exchange.

SPECIAL NOTICE.

I am planning, if it should be the will of the Lord, to spend quite a bit of time during this year in evangelistic service among the weaker churches of our State. If any should desire my services and dates and plans can be arranged, it will be a pleasure to me and I trust a glory to God. G. D. HUNT.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

CHAP. 4.

Isa. 9. 1, 2.

AND seeing the multitudes, he went up into a moun-

14 That it might be fulfilled

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr-dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Isa. 9. 1, 2.

Isa. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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MARRIAGE

RAWLES—ROGERS.

Mr. Julius Telemachus Rawles of Holland, Va., and Mrs. Ava Rawles Rogers of Route 3, Suffolk, Va., were united in marriage by the writer on January 28, 1936, at the home of Mr. and Mrs. R. E. L. Holland, Route 1, Holland, Va.

Mr. Rawles is a prominent business man of Holland and the senior deacon in Holy Neck Church. Mrs. Rawles is the daughter of the late Edward and Cornelia Norfleet Rawles and is prominent in the religious and social life of Liberty Spring Church and community. Their many, many friends wish them much happiness.

N. G. NEWMAN.

STULTZ—HOLSINGER.

Robert T. Stultz and Miss Evelyn V. Holsinger came to my home February 18, 1936, and were married in the presence of a few intimate friends and relatives. The groom is employed as a dairyman, and is a son of Norman Stultz who formerly lived at Tenth Legion. The bride is from near Timberville, a daughter of Vernon Holsinger. These are splendid young people and have a bright future before them. May no dark clouds obscure that brightness.

A. W. ANDES.

OBITUARIES

LUCKHART.

James Henry Luckhart, son of William and Susan Luckhart, died at his home near Semora, N. C., Wednesday morning, Dec. 11, 1935 at the age of sixty-three. On November 29, 1906, he married Miss Anna Clark, who survives him, together with their five children as follows: Otis, Samuel, Harry, Wilson and Clara.

The deceased was a man of a friendly disposition, a pleasant conversationalist and took a keen delight in entertaining his friends and neighbors in his home. Evidence was given of his great number of friends by the crowd attending his funeral which began by the writer with a brief service at the home, followed by the funeral at Lebanon and interment in the church cemetery. There were many ex-

pressions of the esteem in which he was held and a feeling of a personal loss at his going both by word and in the quantity of beautiful flowers banked about his grave.

Bro. Luckhart did not unite with the church, but in no home was the minister more welcome and I never heard him pass criticism on the church. He expressed a belief in the Saviour and the Christian religion and those who know him best tell me they believe he was a Christian.

May an abiding faith in the Saviour and his promises comfort the surviving ones.

C. E. NEWMAN.

MILES.

We, the members of Concord Christian Church wish to pay tribute to our departed friend, Miss Martha Miles, who for many years worshipped with us.

Therefore, be it resolved:

1. We humbly bow in submission to the will of our heavenly Father, knowing that He doeth all things well.

2. That we cherish the memory of her purity of purpose, her mild and gentle manner, her unselfish spirit, and her loving, tender and wholehearted service to her friends and loved ones. "Who can find a virtuous woman? For her price is far above rubies."

"Favor is deceitful and beauty is vain but a woman that feareth the Lord shall be praised."

3. That we extend our sympathy to her loved ones and commend them to God, the Great Healer of broken hearts.

4. That a copy of these resolutions be sent to the family, a copy be spread upon the church record and a copy be sent to The Christian Sun for publication.

MRS. J. P. UNDERWOOD,
MRS. SALLIE TATE,
ANNIE ALDRIDGE,

Committee.

NEWMAN.

Whereas, the Death Angel visited our community and took from our midst a faithful and loyal member and supporter of Henderson Christian Church, Mr. W. A. Newman, who departed this life on November 10, 1935.

Therefore, be it resolved:

First: That we thank God for such a life of usefulness, one that delighted in the cause of the Church and supported it both in attendance and contribution.

Second: That we seek to bear the task to the family and a copy spread on the minutes of the church Board of Deacons. to make it a stronghold for God.

Third: That we extend the family our deepest sympathy, realizing that the family has lost a faithful father and husband.

Fourth: That a copy of these resolutions be sent to The Christian Sun, a copy sent

C. D. HORTON,
F. M. HARWARD,
C. D. NEWMAN,
J. LEE LASSITER,
B. H. NELSON,

Committee.

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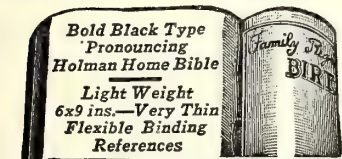
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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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SIMPSON.

We, the members of the Ladies' Aid Society of Bethlehem Christian Church wish to pay tribute to the memory of our beloved member, Mrs. Myrtle (Kernodle) Simpson, who died June 30, 1935.

Her going has brought us great sorrow.

Therefore be it resolved:

1. That in the death of Mrs. Simpson, we have lost a faithful member and loyal friend.

2. That we extend to her family our sincere sympathy and pray that God will bless and comfort them.

3. That a copy of these resolutions be placed on the records of our Society, a copy sent to the Christian Sun for publication and to the family of the deceased.

Respectfully submitted,

MRS. C. L. SIMPSON,
MRS. GEO. SOMERS,
MRS. ROY KERNODLE,
Committee.

OFFERELL.

Bereavement entered our community Saturday, November 9, 1935, when a beloved brother, Mr. John William Offerell was called by our Maker to his reward.

Brother Offerell had been a member of Hines' Chapel for the past few years and we thank our Heavenly Father for his stay with us and for his loyal service to our church and community.

We wish to express our gratitude for his tireless efforts in behalf of the Kingdom. We shall miss his pleasant words and sunny smiles but we strive to meet in that Great

Beyond, where there are no tears, pain, sickness or death.

We extend to his grief-stricken father and loved ones our greatest love and sympathy in this sad hour, commending them to the greatest of all Comforters, who said, "Let not your heart be troubled."

H. S. LOWE,

R. W. ISELEY,

Committee.

"WE HAVE THE CHOICE."

At every downward step we encounter immense opposition. We are fashioned in

the image of God. There is an inner compulsion of the soul that directs us upward. When we rise, we are acting according to the real constitution of our being. His law is within our hearts. Our deepest nature is with us in the upward flight. We cannot escape resistance. It is either to resist the evil or to resist the good. We shall overcome the evil or we shall overcome the good. It is a struggle either way. We have the choice.—*Christian Advocate*.

Ability wins us the esteem of the true men luck, that of the people.—*La Rochefoucauld*.

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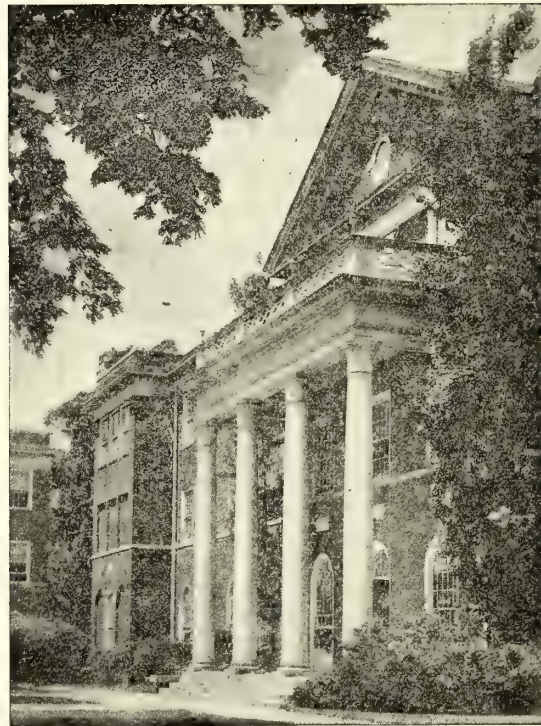
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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MARCH 5, 1936.

NUMBER 10.

.. THE SUN OBSERVATORY ..

Rev F O Lester
505 S Main St
5-1-34

Alabama Wins.—

In Alabama, half the Confederate pensions will be paid with federal funds. The state has included the veterans and their widows among the beneficiaries of its new old-age pension and the federal government will pay half the cost, under the terms of the Social Security Act. Other Southern states will probably follow this happy example. Northern states can't save any money by a similar method, because Union veterans are pensioned directly by the United States.—*Exchange*.

Youth Bans Arms Profits in Ballot.—

In a recent ballot conducted by the "American Institute of Public Opinion," the question was asked: "Should the manufacture and sale of war munitions for private profit be prohibited?" The vote was in favor of such prohibition among those who have become of voting age since the last presidential election, the percentage being 84 to 16. There is a growing sentiment among the youth of America in opposition to war and if this spirit can be communicated to the young people of other lands, much will have been accomplished toward its final outlawment.

A Messiah Fails.—

Last August, Mr. William Aberhart was elected premier of Alberta province, Canada, on a promise to pay a "social dividend" of \$25 a month to everybody in Alberta. He told the voters not to worry about where the money was coming from; just leave that to him. Now the Alberta legislature is in session. It finds that no \$25 dividends have been paid; none are in sight. The provincial government already has boosted its taxes to the limit and its credit is so bad it can't borrow. So Mr. Aberhart is on a sizzling political platter. Is it possible that some would-be American Messiahs would be in the same frying pan if they were confronted with the hard reality of having to make good rather than just promising so as to be elected?—*Exchange*.

A Labor Shortage.—

Paradoxical as it may seem, with millions still unemployed, there is an acute labor shortage in many of the more skilled and specialized classes. One example is that of the airplane business. Airplane manufacturing companies are doing a rushing business, due to government orders, and they claim that there is great need for good mechanics. The automobile industry is another in which there is a demand for the right kind of workmen. This shortage is due, probably, to the neglect of apprentice-training programs during the depression. Various companies are trying different methods for overcoming the existing conditions. There is an opportunity for someone with a practical idea to do some good.

No Longer a Box of Secrets.—

William S. McCormick, autogyro pilot who went with Admiral Byrd on his recent Antarctic expedition to Little America, says: "Old Man Weather has his box of secrets in the Antarctic region, and sooner or later science will break open this Pandora box, with the result that air and ocean travel will be made much surer and much safer. This Antarctic region is larger than the United States and Mexico combined, and as yet only 75 per cent of it has been explored. From the standpoint of all branches of science the region is full of research possibilities that eventually will be of incalculable value to the world, and in time may change the whole trend of the human race." Commenting upon the above, and evidently having in mind the strenuous winter just passed (?), the *Methodist Protestant-Recorder*, says: "It looks like somebody has opened a Pandora box already," and no one can well doubt it.

Counterfeiters in San Quentin.—

The federal prison of San Quentin, perched on the rocky cliffs of Sibley Point in San Francisco Bay, is supposed to be one of the "safest" prisons in the United States. Communication with the outside world by the inmates is extremely difficult. Yet, only recently, it was found that San Quentin was by no means communication-proof. On the western coast United States Secret Service operatives have been seeking the source of numerous counterfeit ten-dollar bills circulating there. Backtracking, the trail led through the gates of San Quentin prison and into its printing plant. There the walls were decorated with the pictures of cinema stars, but behind these were found more of the bogus bills, and the dies for making these bills were found concealed in the room's ceiling. Four prisoners finally confessed to their counterfeit operations, acknowledging shipping them to four confederates on the outside.

Is There a Revival in Home Life?—

Author Hirose, writing in the mid-February issue of *Advertising and Selling*, thinks so. He says that though this revival was born of the depression, that it will not end with it. There is "every indication that people once again are liking home life. It isn't a question of men and women staying home because they have no money to go elsewhere. They're staying home and spending money . . . More homes are now wired for electricity than at any time in the history of America. . . More clothes-washing machines were sold last year than in any other year. . . The sales of automatic refrigerators was larger. . . More people bought electric ranges. . . More homes installed ironing machines, automatic oil-burners, and radios . . ." Certainly there is more real pleasure in spending to improve the home than

can be found in purely temporary pastimes. If Mr. Hirose is right, and depression has brought about a genuine and lasting restoration of the home, it may be a cheap depression at any cost.

High Taxes and Educational Endowments.—

President J. R. Angell of Yale, sees in the campaign to "soak the rich" grave danger for privately endowed schools and colleges. Speaking recently in New York City, he said: "Institutions resting on endowments are threatened fundamentally by the type of movement sweeping the political life of the country. If the process goes much further, I can see nothing except the ultimate ruin of these institutions." Another thing that will hurt probably as bad as the loss of sources of endowment, will be the inability of parents of students to pay their proportionate part of the current expenses of these same schools, because of additional taxation. The government has been on a spending spree. Not the rich, but the little business man, the farmer and the laboring man will ultimately pay its bills. Senator Walsh, Democrat of Massachusetts, says: "One thing is certain. The spending program of the government will mean increased taxes . . . If we are to have increased taxes they will have to be obtained through lower income tax exemptions . . . [which] will hit the persons with smaller incomes." Money that is spent for taxes cannot be spent for education. The schools stand to lose at both ends.

Frosting Cakes with Tree Bark.—

It is not just a possibility, but an accomplished fact, if one can believe Charles E. Hewitt, Jr., writing in a recent issue of *Popular Mechanics*. Not only will the people of Germany be able to frost their cakes with tree bark, but, says he, "will henceforth be able to . . . fatten their pigs on succulent meals of sawdust, pour resin on their salads, and fill their gas-tanks with old twigs and branches." The dream of Dr. Frederick Bergius, pioneer in the industry of synthetic products, has been to make Germany independent of other nations for the necessities and luxuries as well. Most of his experiments have been with wood and coal, and the results obtained would make good reading in a fairy story. His process for making gasoline from coal and heavy oil is being extensively used both in Germany and England. Dr. Bergius recently announced the successful manufacture of motor fuel from waste wood. Almost at the same time it was announced that scientists had perfected a synthetic rubber, manufactured from coke and lime. Other coal products placed on the market this year, were cups and saucers, radio cases, beads, magnifying glasses and shatter-proof glass for cars. So "not only is Germany preparing to breakfast, lunch, and dine on her forests, but she actually has begun to use her coal for jewelry and windows."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Soul-winning at home and abroad—this is the missionary message and spirit that our church must emphasize above all else if it is to grow and glow and go.

Nothing should interfere with the privilege and opportunity of stressing missions in all our churches, Sunday schools and societies during this, our Mission Period—March, April, May and June.

March, April, May, June—Mission Period in all our churches. We feel sure our pastors will not lose this opportunity to emphasize missions—the Cause for which Christ founded the church.

Rev. Ivan R. Smith, pastor of our Winchester, Va., church delivered the address at the Sixteenth Annual Banquet of the Men's Bible Class of Grace Lutheran Church, Winchester, Va., Thursday evening, February 20th.

If any SUN reader missed the great sermon on evangelism and missions by Rev. J. G. Truitt, D. D., in last week's issue we counsel such an one to get again the paper and read it. It was to the point and carried facts worth knowing and thinking over.

The church is more than a benevolent society, or a fraternal order, or a civic club; it is a power house for soul-winning, and for directing the minds and hearts of men and women, boys and girls, to the Saviour of the world Who alone can save this world from sin. In this, our mission period, the church is considering its spiritual task, growth and needs.

In the SUN elsewhere we give news of real interest from two mission points our Board is aiding—Ocean View, Rev. Joe French, pastor, and our mountain work, Rev. and Mrs. R. T. Grissom, pastor and worker. Real work for Christ and soul-winning has been done and is being done at both places with results that count in building the church and the Kingdom.

We now have two good, substantial church buildings, Rocky Ford and Elk Spur, with a comfortable parsonage at the latter and 19 acres of land, all paid for, at a total cost of approximately \$10,000.00. Both of these churches now have a substantial membership, and active Sunday school. In addition, a new point, Ivy Hill, some four or five miles from Elk Spur, was opened last summer and will re-open at an early date. Rev. and Mrs. R. T. Grissom in charge of this home mission work write interestingly of it in this week's SUN.

If CHRISTIAN SUN readers pass up everything else printed in this week's CHRISTIAN SUN, we sincerely trust everyone will read what is said under title, "Know Our Winston-Salem Work." We presume that the God of Heaven never began a work on this earth that in its early beginning and days did not have doubters and critics. Possibly His glorious and timely work through our church in Winston-Salem is no exception; but if there be doubters and critics, read what Pastor Scott says—and then repent and rejoice and praise God for W. T. Scott and our loyal co-workers in Winston-Salem.

OUR OCEAN VIEW CHURCH.

There has not been a revolution nor a mushroom growth in the Ocean View Church during the last two years, but there has been an evolution. In every phase of the church work there has been improvement.

The attendance at both church and Sunday school has been encouraging. During the last six months the Sunday school attendance has doubled and church attendance has shown a healthy increase. By a recent arrangement the pastor is able to be at Sunday school for the worship service in which he either has a story or a sermonette. In this way all the Sunday school pupils are reached by the pastor every Sunday.

Our officers and teachers have been preparing themselves for their work. During the last two years twenty-one standard training credits have been issued to our workers in the schools at Christian Temple, First Portsmouth, Suffolk and Elon College. Our corps of teachers are able, efficient and faithful. Plans are being made to have a local training class for our workers. We need more space for our Sunday school. Our present building is so crowded that it is beyond reason to expect the best achievement from our teachers.

Our greatest need now is pews and furniture for the church. Our worship services, the atmosphere for worship, the appearance of the church, the impressiveness and meaning of the church will be greatly improved when we have church furniture. We cannot hope to appeal to the people of this community in an effective way until our church is made into a worshipful place. Our church has \$100.00 in a fund for this purpose and \$70.00 already pledged. We must improve our church. Several times recently we have not had sufficient seating for our attendance.

The minister has made a constant effort to improve the worship service of both the church and Sunday school in content and execution and the people have responded readily. Thus a spirit of reverence, appreciation and participation has been developed. The use of bulletins has aided us in our worship service.

The church has been reaching out into the homes of the community. The pastor goes regularly into all the homes for friendly visits. The pastor sends birthday cards to all the boys and girls in the community and to most of the adults. Letters are sent at regular intervals to all the members and friends of the church. Visiting teams from the church membership also make calls in the homes in the interest of the church. The minister has had two pastor's classes in which the children have been taught the meaning of the Christian life and church membership. With these methods and others many people are being brought into the Sunday school and church.

Our most recent interest is in reaching the adults and young people of the community. For these two groups we have secured two men of experience and ability as teachers. The groups are growing in activity, interest and size. The Young People's group has not had less than 15, and up to 30, in attendance in quite a while.

Two years ago our church was almost hopelessly in debt. Bills and interest had accumulated to the amount of \$1,500.00. We have made a determined effort to reduce our debts. Our present debt is \$325.00. While reducing our debt we have kept our current expenses paid and paid \$75.00 for a roof for the church.

The outlook and prospect for the church is brighter than it has ever been. We are contacting and serving more people than ever before. People outside the church are expressing their interest in various ways. From all indications, it looks as if we are on the verge of a period of growth and

progress in the Ocean View Church. Pray for us.

JOE FRENCH, Pastor.

THE COLLEGE OFFERING.

With the month of February the period set apart for the churches to make their contributions to the college came to a close. I presume it has been many years since January and February offered such unfavorable weather for church attendance and general church activities. It would seem unfortunate that such unfavorable weather came during the college period. The weather has been such as not only to hinder activities in rural churches but in city churches as well.

The program of the college has been such as to require every dollar that could be had to put the affairs of the college in favorable condition for the approaching campaign. We are utterly depending upon the churches of the Convention for funds for current expenses during the months of March and April. You will be reminded that to secure the Catholic bonds sacrifices were required. The additional 25 per cent which they demanded could not be borrowed. There was but one alternative and that was to use what we had on hand and trust to the church and generous friends to supply our needs. I trust that the churches of the Convention will appreciate this fact and will forward their contributions as early as possible. Of course, every church will want to do its part. To date we have received remittances from very few churches, less than a half dozen.

Brother pastors, won't you please help us to bring our income up to the requirements of our expenses? Any offering will be appreciated.

MODERATE DRINKING.

Every drinker is a moderate drinker at the start. So the effort to induce people to drink moderately, a thing that we have heard a good deal about of late, is only an invitation to start to drink, for it cannot apply to the man or woman who is already a hard drinker. The brewers, distillers, bootleggers and all other dealers in liquor are perfectly willing to exhort people to drink moderately, for these make their best customers.

Nobody desires to ride a train with a moderate drinking engineer. Nobody wants to board an airplane in charge of a moderate drinking pilot. A moderate drinking man at the wheel of an automobile is a potential murderer. There is but one remedy for the evils of liquor and that is to destroy the whole business root and branch.—*N. C. Christian Advocate.*

PREPARE OURSELVES.

Someone has said that a preacher or a church worker should always smile no matter what happens. When, however, one toils until there is no hope apparent and sees no results, no harvest whatsoever, then there is a feeling of apprehension that instills doubt in one's mind. We then should be reminded of what Jesus has told us: "Have faith in God." We may walk in the path that leads us onward and upward to the City of God.

God has given to us the laws we will have to obey if we enter that city of love and joy.

"Will there be a smile on my face,
In the happy land above?
Where the faithful shall be gathered
Thru my Redeemer's saving love.
As around God's throne they sing;
Hal-le-lu-jah to my King?"

MAYLON D. WATKINS.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

LENT IN EVANGELICAL CHURCHES.

The observance of Lent as a special season for deepening the spiritual life has become well established in evangelical churches in many sections of the country during the last twenty years. The observance has grown with the more systematic planning of evangelistic activities in the individual church on the basis of a year's program.

The culmination period in a year-round program of evangelism comes naturally at the Easter-tide. This is the time when interest in devotions is most easily renewed and when the thoughts of young people and of adults who are not church members most readily turn to the matter of making a public confession of Christian faith.

If other times of the year are used for emphasis upon such evangelistic activities as listing unchurched families, in parish visitation, in promoting church attendance and in religious education, it helps to make Easter a more fruitful occasion in all ways for the church.

* * *

"THE FELLOWSHIP OF PRAYER."

In the present-day evangelical observance of Easter, a unique contribution is made by the Congregational and Christian Commission on Evangelism and Devotional Life. This Commission prepares and publishes the daily devotions of "The Fellowship of Prayer." Now in their eighteenth year, these daily devotions are now used in churches of all denominations. Even many churches with such liturgical forms of worship as those of the Protestant Episcopal and the Lutheran have for years distributed copies of "The Fellowship of Prayer" to their members. "The Fellowship of Prayer" is officially sponsored by the Federal Council of Churches, by the National Council of the Y. M. C. A.'s, and other interdenominational organizations. Some denominations use an interdenominational edition issued by the Federal Council while others have special editions under their own imprint.

Each year the entirely new material is used in the devotions. A new theme chosen, new Scripture passages selected, new meditations written and new prayers suggested. A special committee appointed by the conference of national denominational superintendents of evangelism collaborates with the Congregational and Christian Commission in the supervision of the preparation of the manuscript.

The author of "The Fellowship of Prayer" for this Lenten season is Dr. Raymond C. Brooks, head of the department of religion, Pomona College, Claremont, California; Whitman College, Walla Walla, Washington; Tabor College, Iowa, and the Pacific School of Religion, Berkeley, California. His pastorates have all been on the Pacific coast at Eugene, Ore., Oakland, Calif., and Berkeley, Calif. Dr. Brooks studied at Tabor and Oberlin Colleges and Yale Divinity School.

* * *

"BUILDING A CHRISTIAN WORLD."

The theme taken by Dr. Brooks for "The Fellowship of Prayer" this year is "Building A Christian World."

In explanation of the theme he has written:

"It is now clear that since the beginning of the century we have been moving swiftly into a new world. A storm of unusual violence has swept over our western world and nothing remains as it was. Empires which had endured for centuries

have been swept away by its violence. Political democracy, the proudest achievement of the 19th Century, has been equally disturbed. An economic order slowly maturing through four centuries has been so undermined that conservative experts tell us it cannot be rebuilt upon the old foundations. Social disciplines which seemed as firm as Gibraltar have been set aside as readily as last year's fashions. Moral ideals and religious convictions which have been a part of our civilization for nearly two thousand years have been questioned with a severity never before known.

"It is not surprising that great numbers of thoughtful people are asking, 'Can the old religion survive in this new world?' 'If so, under what conditions and to what ends?' I propose, therefore, that in this Lenten period we examine the nature of this new world into which we are moving, that we seek for the foundations upon which we can build securely, that we recognize the contribution Jesus has made and that we discover the price we must pay if we are to build a world wherein dwelleth Righteousness and Peace."

SAYS "DEPRESSION" IS OVER— FOR ASYLUMS OF STATE.

Editor The News Leader:

Sir,—To my mind, the bill offered by Haskins Hobson, of Richmond, to establish a home or institution for the care and treatment of alcoholic addicts should be given earnest consideration. Virginia does have an obligation to provide decent and proper treatment for inebriates—especially since repeal. We know that every promise made those advocating repeal has been violated since whiskey can now be gotten from two sources instead of one—the bootlegger and ABC. We were told that repeal would help end the depression—it has ended the depression for asylums, jails, hospitals, undertakers and cemeteries. All of these are doing a big business. Wives and children during prohibition enjoyed food, clothes, education and happiness. Now what is their condition where fathers drink?

A young man of gentle rearing, of fine personality and principles becomes addicted to liquor, so that he does nothing but drink. He is arrested, thrown into jail, there to associate with the lowest criminal element for just long enough for him to have an even greater thirst than before for the stuff. It is as I have said, either jail or the Western State Hospital. There they are not wanted and no cure is given nor any special study of their needs.

Surely parents who suffer and know will agree with me and beg that our legislators will give our petition a hearing before the session is over.

A DISTRESSED MOTHER.

(Letter in Richmond News Leader Forum.)

NOTICE.

The Mid-Year Session of the Virginia Valley Central Congregational-Christian Conference will be held on Saturday, March 28th. The Conference will open at 10 A. M. Churches are requested to send the same number of delegates as to the Annual Conference.

R. L. WILLIAMSON, President.

A man cannot directly choose his circumstances, but he can choose his thoughts, and so indirectly, yet surely shape his circumstances.—James Lane Allen.

It is true that honesty is the best policy, but the man who is honest for that reason alone is not an honest man.—Archbishop Whalley.

Elon Alumni

By M. L. PATRICK, Secretary,
Elon College Alumni Association,
High Point, N. C.

A happy time it was at the annual meeting of the Eastern Virginia Alumni Association Friday evening, February 27th. For years I have heard of the alumni meeting in Suffolk as being all one could ask for in the way of fellowship, but this was the first I had been able to attend. I confess I had been inclined to doubt the enthusiastic reports coming away from the meeting every year. Now, however, I am convinced, and I fail to see how one could reasonably exaggerate the good times and enjoyment of the occasion.

* * *

In the first place, my hat is off to the very efficient manner in which the banquet, held in the First Christian Church, was carried out. Dr. Darden Jones, President, had arranged for a broadcast-effect, and it resembled the real thing so well that all enjoyed it thoroughly. You'll have to hand it to those Virginians—they haven't forgot what Southern hospitality is or how to extend it abundantly.

* * *

A good program was arranged, with readings, singing, and, of course, the inescapable speech-making. Yours truly was asked by one high in authority there to say as little, or rather as briefly as possible. Such a limitation didn't take anything away from the program. Others on the program who had no such restrictions were Dr. L. E. Smith and Rev. Mr. Watt, Episcopalian minister. Dr. J. E. Rawles spoke briefly, introducing Dr. Smith, and Mrs. R. T. Bradford responded to the able and genteel word of welcome given by Dr. Jones.

* * *

One thing I especially like about such a meeting is the renewing of friendships. I like to make new ones, too. It might not be as much a secret as I think; so I might as well say that there was a young lady (married now) present with whom I almost fell in love while she was at Elon. I never told her, and, of course, it was too late last Friday night, about fourteen years later! Her husband was present, and that's another reason. There were others there whom I love as brothers. Verily, it was a feast.

* * *

Such meetings as the Suffolk gathering are significant. In the first place, it would not have been possible without former days of happiness and growth at Elon. That speaks for the past. The Friday evening affair indicates that the Elon spirit lives in the present. It seems to me that the future is guaranteed by those big-hearted, hospitable Eastern Virginians.

* * *

I have a letter from W. L. Kinney, Winston-Salem, Class of '16, asking what can be done for class reunions at the coming commencement. He says R. T. Bradford is the permanent head of his class, and he would like very much to have something done about his class in June. That leads me to invite letters from anyone who will volunteer to help with his class for commencement. Final plans are yet to come, and your help is invited. Why not write today and tell me what you can do toward having your class represented at Elon? Could we offer some kind of stimulation for the class having the best attendance? It's time we were at work on the plans. Let's have your suggestions!

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EDITORIAL CORRESPONDENCE.

Florida Sanitarium, March 2, 1936,
Orlando, Florida.

The older this writer gets, (by no means old yet, far from it) the more interesting does this world become. From any viewpoint it is a wonderful world—with new wonders every day to him who will keep his eyes open and look about, or his ears open and listen. Two persons in particular fired my imagination and stirred my wonder and amazement the past week. One was about physical, the other about spiritual experiences and achievements. The doctor of physic came in from Canada and has been going up and down America telling folks how to get well and stay well. All his youth and until he was 50, he was an invalid, being told at 54 that he did not have more than four months to live—a heart and rheumatic trouble was nearing its fatal end with him. Then he took himself in charge, began to study what to eat and how to exercise. Now in his 79th year, he challenges any youth of 30 to equal him in feats of physical strength and agility. He resides, so he told us, seven miles from him office and after exercising awhile, walks and runs this seven miles every morning before eating an early breakfast of fruit and milk only, but all he wants of both. Then after a noon meal and an evening meal of a salad of raw vegetables, fruits, nuts, raisins and one cooked cereal, and a plenty of milk and ten to twelve hours work, he walks and runs again the journey of seven miles home. Fourteen miles a day on foot, besides other exercise of the body muscles would tire some of us who are far below 79. He declares he never wears an overcoat, or underwear, has not for years, neither has he had a cold or the first ailment of body or sign of physical weakness or deterioration, being much stronger and more active at 79 than

he was at 65. He may have exaggerated, but he looked the picture and peak of perfect health and went through some exercises of frame and body with the agility of a cat. His theme is that our Creator is a perfect Being, and having made us in His image could not and would not have made us imperfect beings. We have brought about our physical ailments and imperfections by disobeying God's laws, our chief sins against the body being that we feed it with all sorts of food mixtures God never intended for the stomach of man.

But by far the most interesting man I have talked with or who has talked with me the past week was a man I have been seeing here for three years. He has allowed me to tell something of his life under the title "A Personal Experience" in this week's SUN. Read it—and then wonder with me. He is a New Englander and true to type, calm, cool, calculating, composed, non-committal. Think of a motherless boy of four years, finding and confessing Christ in his youth, believing that in Him is the only sure and safe foundation for a man in personal experience and business dealing, going about in his quiet, modest way to win others to Christ, and for the past twenty-five years of his life, in addition to his own personal efforts, has kept employed in China, India and Africa scores of evangelists, paid out of his own earnings and savings, to give their time in their native tongue to telling others about Jesus and His promise to save. In these twenty-five years, he has given about \$300,000 to evangelists only—with a single exception in one instance of about \$8,000—and these evangelists have reported over 53,000 converts during this time. This is not fiction, but fact. I saw and read some of these annual reports from some of our well-known missionaries of the American Board through whom this man employs and pays the native evangelists. And though nearly 80, he, too, looks hale and hearty, and while his business—the manufacturing of shoes—is now managed by his two sons-in-law, he still manages his evangelistic work with the same diligence and acumen that he employed as a business man. In fact winning souls to Christ is his business now—the chief occupation of his thought and time. He believes that the church is cold and static today because the men and women in the pew are not going out and bearing the word of testimony to individuals. It is not enough just to say that my life is a living testimony to Christ, or get up in prayer meeting or Sunday school and testify, but the individual who is saved must seek individuals who are not saved, and sit down and calmly talk about the power of Jesus the Christ to forgive sin and save the soul. Well, what a record indeed this quiet, cultured, refined, modest Christian gentleman has made—and is making. For he hopes to give away many more thousands of his money to the single, simple work of soul-saving, for he says that while he has lost money in business in the last five years, he knows he has not lost that which he gave to winning souls from sin to righteousness through Christ.

And then today a friend came and called me out of bed at 2:30 P. M. for a ride. I went. And what I saw must be indeed a foregleam of heaven. I can't describe it. On either side of the scenic drive for miles were beds and banks of every shade and color of wide-open, full-blossomed petunias—a riot and revelry of color, and when the eye had feasted on all this richness of indescribable and breath-taking beauty, into the perfectly glorious and gorgeous azalia park we drove. Now the azalea is a flower so rich and colorful that it obscures leaves, stems, branches and bushes on which it grows—and you can stand, or sit amazed before mounds of deepest, richest, rarest color. Our God is great and gracious and has indeed created a wonder-world for his children to enjoy. Praise to his holy name forever.

J. O. A.

A PERSONAL TESTIMONY—WHAT THINK YE OF THESE THINGS?

[Some three years ago the writer met incidentally, and then happily cultivated the acquaintance, now, we trust, grown into lasting friendship, of the Christian gentleman, if he ever met one, who gives us the following thrilling and altogether remarkable facts of his own experience. He is a modest man, now nearing eighty, and gives us these facts now with only the desire and hope that they may help others. He cares nothing about my keeping or divulging his name since he "is too old and fixed in his ways and convictions to have his head turned or his aspirations diverted. THE SUN's editor, though associating considerably with the man two years, knew nothing whatever of this work of his 'til another told me. I then inquired. Thus, this Christian man, never a rich man, but a hard-working business man from early years, being himself won to Christ by personal evangelism, has given hours, days, months of his time and hundreds of thousands of his money, to personal evangelism, believes now with all his heart that through bearing personal witness by word of mouth to individuals, can this sinful world be reached and saved from sin. Now read the all too brief sketch of this man's Christian work.—J. O. A.]

Something over a dozen years after my mother's death, which occurred on the day I was four years and four months old, a very dear cousin of hers, returning to her girlhood home during vacation, bore her Saviour's message to me. It changed my life's direction, a direction which I followed until I found forgiveness, soul rest and peace in Christ, my Lord and Saviour.

In November (1935), it will have been twenty-five years since I made my first gift to the American Board, that gift to be used solely for the support of native evangelists in witnessing to the saving power of Jesus, my Saviour. The first gift went to Fenchow, to be used under the supervision of Watts O. Pye. During the years since then, other gifts have followed—to that mission and many others in China, Japan, India and Africa, through the American Board to be used to support native evangelists, the gifts being used under the supervision of our own Board missionaries on those fields. It has been, and is, a joy to have such supervisors and correspondents,—Watts O. Pye, Robert E. Chandler, Louis Hodous, Ed Smith, Charles Storrs, Murray Frame, Elmer Galt, Mr. and Mrs. William Stelle, Philip Dutton, Paul Reynolds, Miss Isabelle Phelps, Hugh Hubbard and H. S. Matthews in China; Alden Clark, Henry Fairbank, L. G. Gates, Robert A. Hume, F. E. Jeffery, Clarence Wolsted, Edward Nolting, C. S. Vaughan and A. A. Martin in India; F. B. Bridgman, W. T. Lawrence, C. H. Maxwell, Henry A. Neipp, H. B. Catlin, C. C. Fuller, Daniel Hastings, Ivy Craig, Henry C. McDowell, and James D. Taylor, in Africa, all "princes indeed in Israel." Many of these have gone to their final reward.

These, and others not named here, up to January 1, 1935, have reported to me as one of the results of their labor and that of the native evangelists, the conversion of 53,800 souls.

I have given through the American Board for this work of evangelism a total of \$293,044 and my friend, John G. Talcott, who joined me in 1930, has given since then, a total of \$35,735—making a total of \$328,779 from us, all for the support of native evangelists only, with the following exceptions: Memorial Printing Press, Don-di, Africa; Memorial Chapel, Ahmednagar, India; Purchase of Barsie Plant in India, and gifts for special education under John J. Banninga, all of which total less than \$8,799, leaving over

\$320,000 for the purpose of "making Christ known" in foreign lands, with the definite result of 53,800 converts, and possibly from one to two million souls have heard the Gospel message through these evangelists. That is a guess, for no one knows definitely how many have heard even if at the time they did not heed the message.

I have given these facts out of my life, that you may know how deeply I am interested in the work of the American Board, and why I rejoice that emphasis on Evangelism is taking place in the Board and the churches. I am not unmindful that this may seem too personal, but even at the risk of my motive being misunderstood, I want to witness to the truth in the last verse of James—that, "He which converteth a sinner from the error of his way shall save a soul from death." Because of that knowledge, obtained by experience, when I was able to do so I took on the support of native evangelists which has been the joy and solace of my life. I am taking little credit to myself, however, for the support I have given. All the glory is the Lord's, and His work has been done under the guidance and inspiration of the Holy Spirit by the native evangelists and the fine body of missionaries who have helped administer the gifts I sent over. I have done little work myself—just keeping in touch through correspondence and prayer. I have never seen the face, heard the voice, or clasped the hand of even one of the redeemed. It is sufficient for me to know they have accepted Jesus Christ as Saviour and Redeemer.

Concerning the problems on the foreign field, I have nothing to offer as I have never been there.

And now may I say a word about personal evangelism here in our churches. In our Year Book, I note 6,282 Congregational and Christian churches, with 1,029,002 members. An average of 87 per cent of the churches reported over a five-year period, 1930 to 1934 inclusive. Of that 87 per cent reporting, 36 per cent reported no addition to membership on confession of faith. Conditions do not vary very much from year to year. 1934 showed 85 1/3 per cent reporting—5360 churches, of which 1971 reported no admission on confession. In 1934, out of the total number of churches (6282) with a membership of 1,029,002, the additions on confession of faith were 33,332—an average of 6 1/5 converts to a church. This averages one new member to each group of 31 members in one year's time.

All sermons, in pulpits, by radio, in books and religious papers by over 6,000 ministers; all Sunday School teaching; Christian Endeavor meetings; Prayer meetings; Ladies' Aids; Sewing Circles; Social gatherings, and witnessing for Christ of over a million church members, during one whole year, have resulted in one new member for each group of 31 members. And in 1971 churches, *not even one new member on confession of faith.* To me, this is almost unbelievable—amazing. What can ministers of such churches be doing? There may be extenuating circumstances in some instances. I hope there are such. To me, as a layman, six-plus converts to each church looks far from satisfactory. Probably those were brought in for the most part by the clergy. What can our laymen be doing in witnessing for our Saviour?

Evangelism—seeking the conversion of sinners—sharing one's experience of Christ—personal witnessing for Christ by word and deed—the Son of Man coming to seek and to save that which is lost?

I am fully persuaded that the personal witnessing for Christ by word, to individuals, is the most vital and important duty of the Christian laity, as well as the clergy. And this duty discharged becomes a privilege and a glory. I believe the duty and privilege of making Christ known to in-

dividuals rests upon all church members. I wonder why most of the six thousand clergy largely try to do all this themselves, when they have a laity of over a million members upon whom they can call for assistance? Preaching the Gospel may be, and doubtless is, the highest service, but it does not reach those millions of people who do not go to church. The most wonderful sermon does not touch those who do not hear it. Jesus came to "seek and to save" the lost. We have a laity of over a million and nearly all have friends and acquaintances, and many have members in their own families who are not saved, and if not saved, they are lost. There are millions of these lost souls—all around us—for whom Christ died, and 6,000 clergy cannot reach very many of them. But we, the millions of laity, can reach great numbers of them if we will. The clergy are the leaders of the Christian forces, and as such could lead, teach, instruct and persuade those forces to do the work of evangelists who could personally witness by word, for Christ, to individuals. A very few ministers are doing this. Why are not all of our ministers doing this?

As one of the million members of our churches, I want to say to you leaders of our membership—come and lead and use us in this work of seeking and saving the lost through personal witnessing for Christ—by word to individuals.

Evangelism reminds me of electricity, which is heat, light and power to the world. Personal evangelism has within it the warmth of deep spiritual interest in others; the light of the glorious Gospel of Christ; the power of God unto Salvation, to those who believe.

I believe that if we—both clergy and laity—will add personal evangelism to all the other means of Grace we are now using in the various church organizations, we could in one year so add to our membership as to overcome the spiritual inertia of the churches, and solve the financial problems of the churches and the American Board. This can be done by Christ, through us, if we believe He meant us when He said: "Ye shall be my witnesses," and "go ye," and said all power in heaven and earth had been given Him, and that He would be with us always.

Can we question His power to do this, if we will obey, and trust, and work with Him, as His witnesses? It means for us consecration, self-sacrifice, faith, devotion, real service and love, and may mean an experience for some of us what the Apostle Paul meant by "fellowship of Christ's suffering and power of His resurrection."

The whole world is in great tribulation, perhaps on the verge of another war, with great nations rejecting God and denying freedom of speech or of person to their citizens. I can see only one underlying cause for it all, and that is Sin. I know of but one cure for Sin—"Behold the Lamb of God which taketh away the sin of the world." Our country had a Protestant Christian church membership in 1926 of 30,135,565. I hope it is no less today. Suppose, for instance, that each member during the next two years brought two members into the church. Is it doing so very much, for a servant of Christ, accompanied by His abiding Presence and strengthened by His power, to lead two souls to Him in two years?

What results would follow? Sin would almost cease. The Righteousness of God, which is faith in Christ, would dominate the nation's life, would exalt the nation in the sight of God and man. "The work of Righteousness shall be peace and the effect of righteousness quietness and assurance forever." Under the guidance and inspiration of the Holy Spirit, this witnessing for Christ can be done by most of the members of His church. There is little time or reason for delay. The work is direct, personal, vital, and the people are in

desperate need of the knowledge of Christ, which only His witnesses can give. And we, His followers, are His witnesses.

Sunset and Evening Star
And one clear call for me;
And may there be
No mourning of the Bar
When I put out to Sea.

But such a tide
As moving seems asleep
Too full for sound or foam
As that which comes
From out the boundless deep,
Turns again home.

When that clear call comes to us, and we look back over life's journey I hope, breaking through the shadows above our regrets and sorrows, will shine that greatest and priceless act—our acceptance of Jesus Christ as our Lord and Saviour, through the grace, mercy and love of God. And these are the days of our witnessing of these eternal realities to others.—JUST A FRIEND WHO KNOWS THAT OUR SAVIOUR IS ALL SUFFICIENT.

TRUE TO THE SOUTH'S BEST TRADITION.

Southerners who have a sense of human obligation to our 10,000,000 Negro citizens are sometimes thought of as disloyal to the South's traditions. Nothing could be farther from the truth. The best people of the "Old South" had just such a sense of obligation, and discharged it, under great difficulties, with a faithfulness that their descendants may well emulate.

We learn, for example, that multitudes of slave owners, caught in a system for which they were not responsible and which they did not approve, sought long and earnestly for some practical means of ending it. Many of them voluntarily freed their slaves, so that by 1860 there were in America no fewer than 400,000 free Negroes. Others poured out millions of dollars in colonization and repatriation projects. Had the politicians and partisans, North and South, been wise enough and patient enough to follow the lead of men like these, a peaceable solution of the problem would have been found, and the greatest tragedy in our national history would have been averted.

In the early 1800's most of the states passed laws making it a crime even to teach a Negro to read and write. Yet, in spite of these laws, the wives of these same slaveholders gathered their slaves about their feet and gave them the rudiments of education, because they recognized these slaves as human beings, with inalienable rights to a measure of human opportunity.

Recently I visited the lovely old First Presbyterian Church of Lexington, Va., the church of Stonewall Jackson. There they showed me with pride the pew where every Sunday for years Stonewall Jackson taught a class of Negro slaves, because he really believed that God was no respecter of persons, and that these humble black men also were God's children.

In the same little town, in the years following the war, that matchless Virginia gentleman, Robert E. Lee, then President of Washington and Lee University, twice came down to the courthouse square and dispersed excited mobs bent on lynching suspected offenders against the law.

In the light of traditions like these, no Southerner need apologize for taking seriously the South's obligation to its Negro citizens. Here through no fault of their own, and largely dependent for their chance in life upon the white man's justice and humanity, their presence is a challenge no fair-minded man can ignore.—*Editorial in Nashville Christian Advocate.*

CONTRIBUTIONS

SUFFOLK LETTER.

Heaven is a neglected theme in the church. The world is not interested in discussing this topic. Old volumes of sermons reveal many references to the place of the redeemed and the spiritual joys of that happy state. But the human mind delights in change. The point of emphasis was moved from heaven to earth. Ministers became earthly minded. Religion was revealed for the benefit of humanity and the place of interest should be the dwelling-place of man. The mystical was displaced by the practical in this transfer of interest and meditation.

Man has lost something by this change of emphasis. Heaven lies in the field of future spiritual exploration. It cannot be attained on earth. The blessings of this spiritual attainment may be shared, in part, by those who walk the "narrow way" on the earth. These are foretastes of heaven in this material world. But the full revelation of heaven, and the full enjoyment of its blessings are reserved for life beyond the grave. That lies in the future. The time may not be near, the date of entrance is uncertain. This age—the utilitarian age—does not like to wait. The practical philosopher accepts life as it is each day and seeks to enjoy the passing opportunity for indulgence and pleasure.

This desire to seize the present has affected the acquisition and use of money and all forms of wealth. Many people are not willing to forego their present wishes and appetites in order that they may lay up in store for the future. A check for a week's wages or a month's salary is an invitation to go out on a spending spree. Man lives today—and does not think of the needs of tomorrow and its cares. The attitude causes him to jeopardize his health by excesses and undue exposure. One may not live tomorrow—take today while one may—and the tragedy of life begins. The highways of the nation—and of human life—are strewn with the bodies of people who are living too fast in an age of increased speed. Disregard of the future life—on earth or in heaven—will cultivate the spirit of fast living. Impatience cannot wait—time is fleeting and life must be thrilled while the opportunity is here.

But the people who look unto the hills—the spiritual heights, will live differently. They know there will be a tomorrow for them. The present life is limited in vision and spiritual knowledge—but our spiritual sense of things gives a bright hope and a steadfast faith in the future. The spiritual future, which attempts to express its goal in the word heaven, must be recognized in our daily living. "Lay up for yourselves treasures in heaven" is as fresh in significance and as far-reaching in suggestion as when it fell from the lips of Jesus on the mountain heights. A material-minded people need such counsel and advice. No material reward is equal to the eternal values of the kingdom of heaven. Jesus believed that this ideal of life was worth more than the kingdoms of this world. He could have had great material wealth, but He deliberately chose poverty having nowhere to lay His head—as a babe—or as a conquering Lord on the way to the cross. He steadfastly set His face to go to Jerusalem—not that He might go to heaven after His death, but that He might reach the heights of heavenly character and bring heaven within the reach of others who might follow him in bearing the cross.

The church should think more about heaven. The right perspective would make Christians more interested in the earth and the earthly life. Jesus was more interested in earth than any person who ever lived. He lived the heavenly life—and sought to give Himself that others might live such a life on earth. Heaven should begin here. It is time for the church to return to a refreshing meditation upon the significance of heaven and its relation to our life on earth. We should be interested in the call of the other world. By this call we should find many new duties on earth.

I. W. JOHNSON.

THE CAMPAIGN.

In keeping with the sentiment expressed in the Henderson meeting and actions of the official board a campaign to clear Elon College of its debts and to provide funds for current demands begins



A Campus View at Elon College—Springtime Is on Its Way.

this month, the month of March. We hope to make this campaign and this month a memorial for Elon College.

It is our hope that this will be the beginning of the end of Elon's indebtedness. With more than one-half million dollars of our indebtedness already accounted for, it would seem reasonable to feel that the church, alumni, and friends of the college would be glad to assume the responsibility of taking care of the remaining indebtedness of \$160,700 and to provide a modest sum for current accounts. The George W. Williams Company of Lebanon, Pennsylvania, has been employed to conduct the campaign for us. Mr. Lovett, advance man for the Company, will arrive at the college Monday, March 9th. Preliminary work for the campaign will begin on that date. Other members of the company will arrive as the campaign progresses.

The George W. Williams Company has been engaged in the business of raising money for colleges, hospitals, and other enterprises for thirty years. This company has conducted numerous campaigns in the South similar to the one proposed for Elon College. It is now completing a campaign for Furman University and David Lipscomb College. Simultaneously with the Elon campaign

the Williams Company will conduct a campaign for Richmond University, Richmond, Virginia, for \$500,000. This Company enjoys the reputation of not having had a failure in such undertakings. They have a few times failed to reach the entire amount but even then their campaigns have been pronounced a success. The Company is diligent, aggressive, cooperative, and sympathetic in all of its efforts.

The writer is aware of opposition to such campaigns but he is also aware of the imperative need of Elon College and the interest that the constituency of the college has in its growth and advancement. By far the greater majority of those consulted favor the employment of an agency or persons who are experts in organizing and soliciting contributions. Personally I feel that we have made a wise move and if everyone will unite his interest, his efforts, and his means there will be no question whatsoever as to the final results. Our tasks for the college are so imperative and appealing that it is hardly necessary to suggest that we lay aside all differences. Let the past be with the past, put the total of our forces and influence back of the move to free the college of

its financial handicaps and provide modestly for its future.

Certainly all who are interested in the college will be willing to submerge their differences and join in the heroic effort to place the institution on a firm and substantial foundation. With increased interest, increased enrollment, and improved conditions at the college and efficiency to its whole program. Presently officials and members of the church will be called upon to help form an organization for the campaign that every individual may be given information and an opportunity to make an intelligent contribution. I trust that when such an appeal is made that there will be sufficient volunteers to form the organization and when the appeal for funds is made that everyone will do his share and do it gladly. For the past few years no one has been unduly pressed for funds for the college. No one will be unduly pressed now but everyone will be given an opportunity to prove his devotion by his generosity. We are hoping and praying for a successful campaign.

L. E. SMITH.

The right angle for approaching a difficult problem is the "try" angle.—*Biflexions*.

SPIRITUAL NEEDS OF YOUTH.

By HARRY THOMAS STOCK.

When, within memory, has the need for spiritual stability been so universal and acute? Everything is in flux; humanity is fatigued and on edge; we are dissatisfied with the present and fearful of the future. The inner tensions of adolescence are increased. The economic collapse has intensified a situation already desperate.

Mr. Babson is probably wrong in fearing that "the CCC camps are becoming hotbeds of radicalism, and if these young men are not soon absorbed into legitimate industry they will become a revolutionary army." But would it be a surprise if the spirits of frustrated youth were to break? A federal department reports that twelve million have reached the employable age and that at least half have not found steady jobs. How many who work have tasks from which they gain deep satisfaction? An extension of the CCC idea is now being put into effect. Two million young people will be engaged in work-education-recreation projects in their own communities, but at a remuneration not to exceed twenty dollars a month. This wise temporary measure solves no basic problem. Must young men and women forego the normal experiences of young adulthood? Is there to be no work for them to do in the world? Are they to be denied the joys of marriage and home life?

We may be impatient with Heywood Broun, who said, several years ago, that one of the saddest facts of this social tragedy is that we take it lying down. We may admire those CCC boys who hung a sign at the entrance of their camp, at the foot of the Olympics, "We can take it." But neither hot rebellion nor tolerant acquiescence represents youth at its best. Their souls are seared, their spirits are cowed or confused. Hosts of youth, lazing or fretting at home, scores of thousands hoboing across the land—what spiritual satisfactions do they have?

Some trained for professions eye cynically their sheepskins and Phi Beta Kappa keys, and occasionally one shows enough spirit to protest as did the wag who wrote on an alumni questionnaire:

"I've always sung the praises
Of M. A.'s and Ph. D.'s,
But in pursuit of Pallas
We are starving by degrees."

When college seniors ask advice on vocational possibilities shall we answer glibly that there is always room at the top for ambitious young people? What can we do for these youth? Within them burns the perennial desire to succeed. They fall in love, depression or no depression. Physiological hungers surge through them. Marriage, already too long postponed, seems a permanently forlorn hope.

Seven suggestions for helping to achieve spiritual stability are offered in the hope that pastors and church school leaders, in the quiet of summer vacations, may plan a fall program that comes to grips with the inner tensions of young people.

The first is that church and community must provide significant activities which will strengthen the fast ebbing morale. It is pathetic, and yet hopeful, that many educated young people grasp eagerly at any creative opportunity, regardless of remuneration. It is encouraging that many of the churches are beginning to deal with this situation. In a conference of ministers in Philadelphia half a dozen men arose, almost at the same time, to tell of what is being done: game rooms set up under the auspices of unemployed, dramatic tournaments arranged, adult forums organized, work on the church property provided, a systematic effort made to bring employers and potential employees to-

gether. This leisure time situation will not be over in two years. The churches and Christian associations must get together to survey the local need and to project both emergency and long-time measures.

The church must also provide pastoral counsel on a specific level. It is tragic that at a time when young people need leadership most, competent directors of religious education are being discharged. What is our new idea of economy? As never before, religious education must now become a personal matter. Those who seek to aid young men and women must know them personally and must understand both human nature and the basic findings of adolescent psychology. Individual needs must be diagnosed and a reliable prescription must be offered. Everything sinks into insignificance compared with this opportunity of giving friendly and informed counsel.

A third need is to help them formulate a controlling philosophy of life. Have we a theology which will either justify or explain this troubled world? We are, after all, repeating experiences out of which the Psalms were written.

"Deep calleth unto deep at the noise of thy waterfalls.

All thy waves and billows are gone over me. . .

Why go I mourning because of the oppression of the enemy? . . .

Why art thou cast down, my soul?

And why art thou disquieted within me?

Hope thou in God; for I shall yet praise him

Who is the help of my countenance, and my God."

The poets and dramatists may help us more than the theologians. Who will forget that high point in *The Green Pastures* when it becomes crystal clear that even God must suffer continuously? Those educators who scoffed at the need of a theology or a philosophy of life had poor perspective. If we have any satisfying spiritual beliefs, now is the time to reveal them to a baffled generation.

Closely akin to this is experience in "the practice of the presence of God." Professor Powell has written a book, in which he points out (with some exaggeration and with scant attention to the social responsibilities of religion) that the primary task of religious education is to achieve fellowship with God. Is this merely an escape from reality? Is it sheer pious patter? Or is it the profound verdict of human experience in every century? Hosts of thoughtful young people long for a technique of worship, of self-discipline and self-direction. If youth "gets nothing out of the church service," is it not in part due to the fact that we have not taught them what to expect or how to appropriate its values? In summer conferences young people really find God—and often for the first time. They frequently lose him when they go home. Certainly a distinctive task of the church is to enable the growing generation to have those experiences of genuine worship which gave adamant courage to persecuted prophets and unshakable faith to suffering Psalmists.

Our religion is a religion of person, and not of a code or creed. Yet, youth knows little of the inner and social struggles of Jesus. We have obscured Jesus in printer's ink. The experience at an eastern college is typical: only one of the dozen girls at a dinner table gave evidence of knowing the two great commandments. Much less did they know the agony of soul through which Jesus passed in meeting the daily situations of life. If the church is to engage in social action it must make the way of Jesus its constant frame of reference. Else we shall but repeat the follies of the past. It seems strange to say that Sunday school young people need to be told the story of Jesus. But that is the tragic truth.

The fact is that students are more challenged by social need than they are by Jesus. The social situation is real to them; Jesus often is not. It is a startling revelation when they discover that Jesus was as much concerned about social action as the communists are. The sixth task, then, is to engage them in enterprises of social significance in their own community and to enlist them in a Christian crusade for social reconstruction. Life becomes worth while when they work for a cause. All of the secular movements of economic reconstruction are divisive and partisan. Into every worthy movement there must be injected the all-embracing goodwill of Jesus. From every phase of social action there must be subtracted the spirit of vengeance and domination. They will find spiritual stability as they are lost in the Christian cause.

And, finally, is our church just an organization or meeting place, or is it a fellowship of kindred spirits—all confused, each gaining strength and courage from all others? As we feel again the urgency of the first century disciples we shall be bound together with cords of goodwill and suffering. Perhaps it is because our churches concern themselves too much with secondary matters instead of attempting great, basic tasks, that there is too much time for bitter recrimination between the generations. Young people need to be a part of a fellowship of kindred spirits, who find the love and power of God increasingly revealed in the companionship of suffering, yearning, struggling souls.

Hope, poise, faith, self-possession which is not seriously shaken by the vicissitudes of life, a sensitivity of soul nourished by beauty and silence and friendship, an awareness of God and a realization of his sufficiency for every need, a sense of significance through participation in a cause which has wide and lasting social value—millions hunger for this "more excellent way," but know not how to find it.

LAUGH!

When the way is long and dreary,
Hard to climb, our feet grow weary,
Stop a minute! Take a deep breath!
Laugh old weariness to quick death:
Ha! Ha! Ha! Ha! Ha! Ha! Ha!—

When the profits are not coming,
And depression is a-humming,
Stop a minute! Take a deep breath!
Laugh depression to a quick death:
Ha! Ha! Ha! Ha! Ha! Ha! Ha!—

When enemies lie and flout you,
And some friends begin to doubt you,
Stop a minute! Take a deep breath!
Laugh, laugh the falsehoods to quick death:
Ha! Ha! Ha! Ha! Ha! Ha! Ha!—

When the years begin to sap you,
And you know old age will get you,
Trust in God and take a deep breath!
Laugh the gloomy thoughts to quick death:
Ha! Ha! Ha! Ha! Ha! Ha! Ha!—

Laughter lets the mind unbend,
Is a never-failing, sure friend,
God's good gift! So take a deep breath!
It will drive dark fears to quick death:
Ha! Ha! Ha! Ha! Ha! Ha! Ha!—

CLARENCE A. VINCENT.

February, 1936.

The weakest among us has a gift, however seemingly trivial, which is peculiar to him and which worthily used will be a gift also to his race.—*Ruskin*.



MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.



MISSION PERIOD.

Our Convention, some years since, designated March, April, May, June as the months when Missions should be emphasized in all our churches. Of this program all the Conferences of the Convention have approved, and, as far as we know, the churches have also approved and accepted the same as a fitting and timely custom. It covers the time of Spring, and of Easter, and the resurgence, as well as the resurrection of life. Missions being the object for which the church was founded, and is being built, by our Lord, constitutes the life, strength and power of the Church. It is the work of Missions, at home and afar, to exalt the Name of our Lord, and to win souls to and through Him. Jesus Christ and Him crucified is, and must ever remain, the supreme message, as well as the all-sufficient Power that is to save the church and the world. The missionary message, the message of the Christ as an all-sufficient Saviour and Redeemer—that is the message that should ring out in no uncertain tones from all our pulpits and pews especially for these four reviving months. This done, and done with zeal and consecration, we will have the time and the heart in remaining months to talk about benevolence, food and raiment for the body, culture and knowledge for the mind, and other virtues that grow out of missionary seed sowing. Let us in our churches seek now the mind of Christ and His passionate desire to be made known to all the world. The churches can do no better thing these four months than to put missions first in all their preaching, teaching and practice—exalting above man the Name that is above every name—the one and all-sufficient Saviour.

—J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 29, 1936.

Sunday Schools.

Apple's Chapel, Burlington, N. C.	.82
Ramseur, N. C.	3.25
I. W. Johnson Bible Class, Oak-	
land S. S., Carrollton, Va.	3.00
Waverly, Va.	2.00
Whistler's Chapel, Mt. Jackson,	
Va.	.50
Youngsville, N. C.	2.00
Liberty, N. C.	3.53
Biscoe, N. C.	2.79
Monticello, Brown Summit, N. C.	1.84
Ether, N. C.	1.00
Pleasant Ridge, Ramseur, N. C.	3.90
Holy Neck, Holland, Va.	3.54
Piney Plains, Raleigh, N. C.	1.00

29.17

Specials.

Mrs. Siddle Boozer, Ohatchee, Ala.	1.00
Miss Anna Jim Bozer, Ohatchee,	
Ala.	1.00
Franklinton, N. C.	19.00

21.00

Total for week ending Feb. 29, 1936 ...\$ 50.17
Previously acknowledged 9,761.76

Total since Sept. 1, 1936.\$ 9,811.93

J. O. ATKINSON, Secretary.

Recollection is the only paradise from which we cannot be turned out.—Jean Paul Richter.

OUR MOUNTAIN WORK AS WE SEE IT.

The past four years of growth in our mission work, Carroll County, Virginia, has many encouraging features. The people are slowly, but surely, realizing the joy of living Christian lives. We have come through the extremely cold winter season together. The Master has seen fit to take none of our Christian group. We are extremely thankful for this.

For the first time, since becoming an organized church, our people of Rocky Ford and Elk Spur are paying one hundred and twenty dollars on the expense of the work this year. This amount may seem small to you, but to those of us without an income, it is a considerable sum. Thus in a financial way, we are gradually growing.

There is a sad picture to the intellectual side of our mountain life. The people are having educational advantages that they never had before, and many of them are taking advantage of their opportunities. But the sad picture is: as soon as they receive their high school training, and a few their college training, they leave the mountains. This causes us to continue to be handicapped in securing a stable leadership. Of course, the fact that the boys and girls that are going out to meet the world are better prepared is a result of the work done here by our Board. I think this explains the fact of a very slow growth that is visible in our work here.

There is a decided improvement here, in the physical conditions. The people have seen a reason for taking care of their bodies. Mrs. Grissom has been working on this phase of the work, and the results are encouraging.

The winter months are severe here. The work has to progress slowly, but as spring approaches, we hope to do great things here for our Master. We have had regular services at two of our churches this winter. But the new location, Ivy Hill, had to be closed through the winter months because of impassable roads. We hope to do considerable work in this section this spring. Ivy Hill is a promising location for our church. After starting the work there in July, we had one hundred and eleven enrolled during the summer. And most of this number came regularly. The interest was good, and the people appreciative.

Some have asked me this question, and I answer it as I see it. "Will the work in Carroll County ever become self-supporting?" I do not believe it will for many years unless there can be other points located and churches established. If four churches could be located there, in different communities, and the once per month services, as many country churches have, I believe the people could support a pastor.

If some of our church people will come to the mountains in groups this summer and see for themselves, we feel sure they will receive inspiration from the work. And the people here will be greatly enriched by their contact with them. If you can give us some of your ideas and ideals, we will be glad. Frankly, I think you of the closer locations have missed a treat by not coming to see what is going on in your Home Mission Field. Make your plans to come, spend a day or two with us this summer, and see for yourselves. Then will you appreciate more the things we are trying to do for the Master here.

Your servants in the home field,

REV. AND MRS. R. T. GRISSOM.

Fancy Gap, Va.

KNOW OUR WINSTON-SALEM WORK.

A Report of Four and a Half Years' Work
By WM. T. SCOTT, Pastor.

It is with a great deal of personal satisfaction that I look back upon the past four and a half years, for they have been filled with the thrill of our new work in Winston-Salem. I thank God that I was called upon by my denomination to champion the starting of our church in Winston-Salem, one of our best Southern cities, for I believe lasting good will come from this growing field.

For many years Dr. Atkinson and others of our leaders have realized the need of a work in Winston-Salem, where a host of Christian and Congregational people have gone to make their homes. Many of our better churches are within fifty miles of this city, and we are near a number of our strong rural churches, whose members have moved by the hundreds into this industrial center. Many of these people have been lost to our church because we did not have a work here. Some of the city's leading citizens today were born and reared in Christian and Congregational churches, but upon coming to the city have become substantial supporters of other denominations. They would have backed our own work had we come here years ago. That these people have been able to take their places as Christian citizens, rising above denominationalism, we should rejoice. "This is one contribution that our denomination has made and will continue to make. *But does our denomination still have a distinct message?* I, for one, believe it does. If its message is distinct and unique, then its influence must be continued. However much the decrease in the number of denominations may be desired, the time has not fully come when it may be realized. To this end I believe that our Congregational-Christian Church has and will show the way.

History repeats itself in Christian work as well as in secular life and the future will bring other hundreds of Congregational-Christian people to Winston-Salem. They have a right to expect that the church of their choice should be here, so long as it believes it has a distinctive message. For the first time, our Church is here to minister to these and other people of this city.

I, therefore, make no apology to any man for coming to Winston-Salem. We have not increased prejudices but have lent our voice and program that non-essentials may fade away. A leading Baptist layman, an influential citizen of Winston-Salem, said recently to me, "I rejoice that your Church came to this city, for I believe there is a place for the message of the Congregational-Christian Church. It is different, and most of our churches have yet to catch up with you, in that its record of achievement shows that Christian union is not only an ideal to be preached but also a program which can be put into practice." Further, he said, "Your Church stands for those things upon which families coming from the Baptist or Episcopal fellowship on one hand may join with those of Quaker or Calvinistic background on the other without the feeling of surrender of any essential of Christian faith and practice. I don't know of any other Church in our city which can and does do that." Now, those words came unsolicited and I have every reason to value them for they came from a sensible man.

"But what has the Winston-Salem Church done along the line as above suggested?" some may ask. Well, meet the Superintendent of our Sunday School, a young man holding a responsible position in the office of the R. J. Reynolds Tobacco Company. He came from strong Virginia Episcopal background. His wife was a member of the Disciples of Christ. They have two lovely children. Though personally devoted, this fine

family was divided in their church relationship when we came to Winston-Salem. The result was that their talents were unused, for they were not active in their respective churches, and their children were being reared without the impact of a church-home upon the family. Neither the husband nor the wife felt the other's denomination would meet their individual needs. They visited our church and after a frank facing of facts united with us, without either surrendering one single thing which seemed essential to them. Both husband and wife are devoted members. The wife is a teacher in our Sunday school and heads the Ladies' Aid division of our women's work. Our Church met a need in the life of this family which had remained unmet by any other church in this city.

Meet our Treasurer, the district manager of one of the leading life insurance companies of the Southern states, who with his wife united with the Christian Temple in Norfolk, Virginia. When they moved to this city seven years ago they were disappointed that they did not find the church which they chose in Norfolk. We met them soon after we came here and they became charter members of our work. The wife is a leader in the church life and the husband renders a business judgment which has made for our steady advance.

Meet the Chairman of our Board, the manager of one of the city's leading department stores. He was of Methodist background, while his wife was reared a Baptist. They have found a congenial church-home for themselves and their three fine children, and they have taken places of leadership in our church. Their son is the leader of our Young People's work. Now, no other church in the city had interested them before.

Here is our Pianist, a woman of high character and is very capable. She was of Baptist background, while her husband had remained a member of one of our rural churches for reasons which are justifiable. They, with their fine son, have taken places in our church as leaders. No church can boast of a more loyal, capable, devoted family.

Here is one of our oldest members. She came from a strong Christian background. While she worked in other churches in this city, she retained her membership in her family's church till our church was organized. She became a charter member, and if my readers could know as I do what our little church means to this dear woman, whose years have passed three score and ten, they would rejoice that we have come to Winston-Salem.

Then there is one of our Deacons, the son of a venerable minister of our denomination who gave himself unselfishly to it as long as he lived. This son, with his two motherless children, came as a charter member of our church.

Now, meet our New Jersey friends who came south to make their home. They were attracted to our church because the "Congregational Church suggested friends." The wife is not only a teacher in our Sunday school but is a brilliant and capable leader in our Women's work. She could take her place in any of our best churches, and her husband is filling the place of a devoted, efficient trustee.

Meet the manager of one of our city's shoe stores. He came from New York and married a Winston-Salem girl some years ago. They came into our church, the first church which had interested him since boyhood. Their three children were christened at our church altar.

Here are a number of members who came from communities of our rural churches nearby. They found their places as leaders in our work as a natural consequence. Then here are a group of Elon College alumni who steadily recognize the Church's contribution to their lives and have taken up their places in the church.

I might go on and mention various other equally important individuals in the life of our church, whose lives have been lifted and used because our church came to Winston-Salem, but I must mention the fact that besides the former church members who have found joy in active service through our church, *half of our 64 members have come into our church upon Confession of Faith.* No other church has ever won them to an acknowledgement of Jesus Christ. Our church did this much for them and has thus not only ministered as a church-home for them but has effectively preached Jesus Christ to those heretofore unreached. I should say that that service alone has made our investment here worthwhile, wouldn't you? That is, if we attach any significance to Jesus' value of souls.

I must mention another class of people who are touched by our church and who attend our services. They are potentially ours as prospective members and those to whom we must minister. Our Sunday School has an enrollment of more than a hundred, with an average attendance of seventy.

There are about 85,000 people in Winston-Salem and the residential section of the city in which we are located has about 10,000 folks in it. We have a debt to pay to these numbers.

Last year our membership averaged fifty cents per member per week in their total gifts. That record will hardly be matched by any other church in our Convention. Since our organization we have regularly supported our Congregational and Christian Mission Boards and Institutes, and we have paid our Conference apportionments in full except the first year, when we fell a few dollars short. Our women have been active in the mission work of the local church and Conference. Such records in the years of beginning certainly indicate possibilities, don't you think?

Four and a half years ago we started with nothing but a few loyal and earnest followers. With the aid of our Mission Board through Dr. Atkinson, the Extension Boards through Dr. Bloom and Mr. Sweet, we began our work at the Y. W. C. A. (Sept. 13, 1931). Soon we secured a vacant church building downtown and started full time services. In six months we had organized our church and purchased a large corner lot for our church building site in the lovely Ardmore residential section. In another eight months we were in our beautiful little brick Parish House and Chapel erected on a part of our building site, of which none of my readers would be ashamed. Today we have property valued at \$12,000.00, with a debt of \$2,700.00 against our building. Constantly, in cooperation with our Mission Boards, we have tried to keep our building and program on a high spiritual and social plane, and I believe any of my readers would be happy to be a member of our little church. We don't boast the biggest church in the city, but concede to no church of the city that there is a more loyal, consecrated membership, or a program of higher caliber. And so far as the economy of our program during the past four and a half years, we can say that today our building, though adapted well to our present purposes with its auditorium seating capacity of 250 and its Sunday school classrooms upstairs and in the basement, is so constructed that it might be converted into a modern residence and sold for \$3,000.00 more than we put in it. Our corner building lots could be sold for far more than we have invested in them. One thing I can proudly say is that the money of the Mission Boards has not been wasted, but rather, every cent has been conserved. Again, come and see!

Usually your neighbors will judge you more nearly correctly than anyone else. I knew we had a lot of friends in Winston-Salem but I never realized it quite so much as I have since my

resignation was announced. Without any desire to boast my own standing, for that is secondary to my church, I have every reason to know that our church has a highly respected place in the city, and I know of no pastor here with whom I would change places. No pastor ever had a more loyal and devoted people. If there are any doubts in the minds of our supporters in the Convention they are hereby invited to come and see for themselves.

I rejoice in the future before our church in Winston-Salem. Foundations are laid for a strong church. God is surely with us, for He has wonderfully blessed and led us, and under the leadership of the right man the work will grow into one of our most effective churches. I ask your continued support of this promising work.

A BORE OR A BLESSING.

Some look upon the Cent-a-Meal boxes as a petty nuisance, others as an opportunity. It all depends on whether one sees beyond the boxes what the money accomplishes.

An able young doctor asked an appointment in the Ryder Memorial Hospital in Porto Rico at a salary of \$1,275. He said, "I long to practice medicine free from the fetters of antiquity, mediocrity and avarice." He found his chance in this hospital which treated in a year over 17,000 clinic patients, 1,500 resident patients and had 350 operations performed,—and all for people who had nowhere else to go for treatment.

The Cent-a-Meal boxes help that doctor to carry on, at the bare cost of living, in his post of remarkable service.

A retired minister and his wife who have a pension of \$280 from our Board of Ministerial Relief replied to the question as to what income he had beside this, "A garden, a goat and a dozen chickens."

One of our church papers asked recently: "Are we grateful beyond words for our daily bread? Would we prove that we mean it when we say grace at the table? Then the Cent-a-Meal box is a blessing and not a bore, a joy and not a disturbance."

One Cent-a-Meal for a year meets the expense of eleven treatments in the Ryder Hospital. It would more than buy the live stock which goes far toward feeding this old minister and his wife. To fill the box that works things like these is not a disturbance. Every coin is dropped into it with joy. We must not underestimate the significance of what ten dollars work, because when given in small amounts they come so easily.

IT CAUSES A LUMP TO RISE.

A horn sounds in the distance. With a grunt the native carriers swing their hammock from one shoulder to the other and slip back into the rhythm of the jungle trot. They know a village is near—and rest. An archway of trees—and behind it the Christian elder, his wife and choir, all singing a welcome to Mary Thomas, R. N., from Dondi, West Africa. Stiff little bouquets and stiff little bows complete the greeting, bows so stiff as to be almost funny—but, "There is something about it all that causes a catch in the throat and a feeling that tears might be near at hand," says Miss Thomas. "Their lives seem so barren—a book or two, a house of clay or sticks plastered with mud, a few personal possessions—yet their cheer and courage make us feel ashamed." The chief, though not a Christian, allows his children to attend church and Sunday School. These are the future leaders—even he realizes this—who will break up the old indifference and strive for a larger life.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

ADVENTURES IN YOUTH FELLOWSHIP.

Young people, do you have a Young People's organization in your church? Are you in any way serving as young missionaries of Christ in home or foreign fields? Young people all over the world are making countless adjustments and going into independent pursuits. They are not satisfied with leaving the whole responsibility of missionary activity of their church upon their mothers' shoulders. But instead they are being fired with the enthusiasm revealed in the lives of such men as Grenfell, Livingston, Carey and Kagawa. They are becoming interested in stories and literature which introduce them to new people, strange lands, and exciting situations. A week night, once a month or oftener, may provide just the right kind of missionary program. It may be emphasized in the Church School class, but extra time will be needed to explore this tremendous field of World Friendship and get at your own responsibilities in the world in which you live. If no such group exists in your church, you really need one.

Call a meeting and begin your investigation and study. Talk to your pastor about it and decide with him what young people should be included.

After you have organized, decide upon a special service enterprise. With some, Christmas baskets constitute the total effort. The various interests of classes, departments, societies, and individuals should be considered, and plans outlined for the entire year. Young people's work in each church should include some service enterprise near at home and some interests beyond the reach of community and nation.

Interesting literature should be secured from the state mission office, or from the denominational board offices at 287 Fourth Avenue, New York, and 14 Beacon Street, Boston, Mass., and presented to the group. Leaders of missionary groups have the opportunity of acquainting our young people with the lives of our great missionaries. This will not only be a great inspiration to them, but will also be a means of developing them in Christian life and service.

JOY GRIGSBY, *Supt. Service,*
Southeast Youth Fellowship.

GETTING STARTED TO WORK.

One of the greatest difficulties with any task is the getting started. It was fairly easy to get airplanes to fly after one did it. An automobile stuck in the mud will usually climb out, if you can get it started. A church organization will likely do the thing suggested, if the group can get started. Officers in any organization are fine, after they get started. It is the starting that is difficult.

In a letter accompanying the above article by Miss Joy Grigsby, who is superintendent of service for the Southeast Youth Fellowship, she tells me of how she had to search for information with which to work before she could get started on her task. She wanted to work, but getting started was difficult. I feel sure that the going will be easier from now on. She has written to Dr. H. T. Stock of Boston, and others, and has secured information with which to work. There are two paragraphs in that letter which I want to quote here because they have information that may be helpful to others. Here they are:

"For 1936 the Foreign Young People's Project is entitled 'Congregational-Christian Centers in Mexico.' The four World Service programs by Miss Mary D. Uline entitled 'Getting Acquainted with Mexico' relate to our work in that country. Those who use these programs may thus contribute to a cause about which they are studying. The suggestion is made that a special offering be made by each young people's group, or that a contribution be made in some other way according to local custom. Youth groups who contribute to this Young People's Project do so thru their regular church channels and thus their gifts count on the local church apportionment.

"The current Young People's Project in Home Missions is spoken of as 'Youth's Gift to Home Missions,' in appreciation for all that the Church and Christian leaders are giving to enrich the life of American youth. The program material that is being used in this connection is 'Christian Youth Building a New America' by Miss Lucy M. Eldredge. A copy of these programs may be obtained from the department of World Fellowship, 14 Beacon Street, Boston, Mass. Of course a local Youth Fellowship goal for some piece of work within our own area may be included with the two projects mentioned above."

Now that Miss Grigsby has so well started on her new job, we may well expect further accomplishments. Those interested in the help which she can give should write her at Elon College, North Carolina. But even better than to write will be to do the things which she has suggested. That is one way for YOU to get started.

SPECIAL EMPHASIS UNTIL EASTER.

Now is the time when all Christians are thinking of the last days of the earthly life of Jesus on earth. Soon will come the anniversary of his death and resurrection. This is the season when we try to learn the better way to live; how to become more like the Master. Emphasis is placed on personal religious living.

There is much material available to aid one in the search for the Jesus-Way of life. Among these are "Spiritual Resources for Youth" (\$.05), "Personal Religious Living" (\$.15), "The Fellowship of Prayer" (\$.05), "A Daily Devotional for Three Months" (\$.05), and numerous other publications which may be secured for a small fee from our New York or Boston offices and other publishing houses. The Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City, will be glad to send helps to those interested.

This is the season for winning others to the Christian way of living. If Christianity means anything to us, then we should pass along that joy to our friends and those about us. This is usually called evangelism, but the name is not important. It is the work that counts. Why not really try to win at least one person to Christ by Easter, the time we keep sacred to the memory of His resurrection? That will be fine. Let's get started now.

"JUST ANOTHER MEETING."

A ministerial Methodist friend of mine gave me the above phrase. He had just attended a get-together in one of their churches and told me that it was "just another meeting." Many of us

have attended such. Some of us have been guilty of planning and conducting such—may the good Lord forgive us!

This week I am to share in planning a program for the Southern Convention of Congregational and Christian Churches which is to meet at Burlington, N. C., the last of April and first of May. I wonder if that will be "just another meeting." If it is to be, I am a busy man and haven't time to go. Perhaps I had rather join a certain politician who threatens "to take a walk" on election day.

But this Convention gathering can really mean much for the Church. It will be attended by leaders from our churches in the Carolinas and Virginia. The fellowship should be of the highest order, and probably will be. But there is business to be transacted for the King of Kings and Lord of Lords. The King's business not only demands haste but careful consideration and definite planning. The hundred orphan children in our institution, the college that trains our youth, the paper that represents us and tells our story, the boards that administer our funds and promote our work, all of these need our consideration and serious judgment as well as our words of comfort and good will.

Has the time come in the Southern Convention when there should be a united program of promotion? Is our present method of education concerning the enterprises of the church and our methods of securing funds the kind that bring the greatest harvest in the growth of the church and its institutions? Our recent loss in gifts, members, and churches make some of us wonder if we have been following the right course. As Chairman of one of the important, although poorly financed and promoted, Boards of the Convention, I should like to hear what many of you think should be done. Frankly, I am not satisfied with my part. I believe the time has come for change. What do you think?

PUTTING CHRISTIAN PURPOSE INTO LIFE.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 15, '36.

Scripture: Romans 12:1, 2.

Daily Bible Readings.

Mon.—God's purpose for Paul. Acts 9:10-18.
Tues.—When pride purposes. Gen. 11:1-9.
Wed.—Purposes without God. Jas. 4:13-17.
Thurs.—A purpose for all. Matt. 6:31-34.
Fri.—A purpose completed. John 17:1-4.
Sat.—Purpose to follow Christ. Luke 9:57-62.

Christian purposes are essential. Purposes are abundant—there are selfish purposes, dangerous purposes, flimsy purposes. The drunkard, racketeer, unscrupulous business man, and the thug all have purposes. Amid this bedlam of conflicting, un-Christian purposes, we should be fortified by the saving salt of Christian purposes. Purposes are arbitrarily placed on one. The opportunity and responsibility of choosing the purposes to dominate our lives is ours. As ever, the "set of the soul determines the goal."

God had a purpose for Paul, and there is a purpose for us if we will but find it and not shift aimlessly through life. As you mingle with your friends and acquaintances it is easy for you to distinguish between the ones who have a Christian purpose in living their life, and the ones who have an un-Christian purpose. Let each of us ask ourselves the question, "Where am I planning to invest my life? Is my purpose Christian?" If it is not Christian let us seek the guidance of the Master in making it Christian.

A Christian purpose involves the choice of a vocation. There are many people of higher education. (Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARBACASTLE.

JESUS TEACHES NEIGHBORLINESS.

LESSON X—MARCH 8, 1936.

GOLDEN TEXT: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind and thy neighbor as thyself."—Luke 10:27.

LESSON: Luke 10. **Lesson Text:** Luke 10:25-37.

The word neighbor means a "nigh-dweller" or more literally, "one who is near." It used to be applied to those who lived next door to us, or near to us. A man would refer to the man who lived in the house next to him, or on the same street with him, or on an adjoining farm, as his neighbor. But modern inventions, modern transportation, modern means of communication have given a new content to the word "neighbor," and neighborhood. A man can eat breakfast in New York and eat dinner in Los Angeles. He can sit in his home in China and hear Big Ben strike in London. The whole world is increasingly becoming a neighborhood. And as someone has said, because the world is becoming a neighborhood we must learn how to make it a brotherhood, to live as neighbors. Someone was asked if it were true that all the people in the world could live in the state of Texas and he replied that they could, if they were friends.

Jesus took this word "neighbor" and gave it a universal meaning. All men are neighbors. And the spirit of neighborliness, the spirit of friendliness, the spirit of helpfulness is the essential spirit in human relationships. The man who is in need is our neighbor, no matter where he lives. The man who helps is our neighbor no matter where he lives or who he is. And the presence or the absence of this spirit of neighborliness determines the character and the destiny of men. This is the ultimate and acid test of man. This is the point of the story of the Good Samaritan.

Several things may be said by way of introduction to this immortal story. For one thing it might be said that when men start out to "tempt" or to "test" or to "make trial of Jesus" they end up by revealing themselves. The lawyer stood up "to make trial of him." He ended up by revealing his poverty of inner life. Again when Jesus wanted to meet life's problems he appealed to the Word of God. "What is written in the law? how readest thou?" Jesus did not resort to isolated proof texts. But again and again He insisted that the Word of God had the answer to the problems of life, to all the problems of life. "What saith the Scriptures"—in their spirit rather than in their letter was the key to life's questions. And finally Jesus insisted that religion must be brought down out of the abstract and be applied to the concrete. "And who is my neighbor?" said the lawyer. Jesus told him the story, and then asked him the question: "Which now of these three thinkest thou was neighbor unto him that fell among the thieves?" When the lawyer replied, Jesus said, "Go thou and do likewise." Profession must find expression in service. Creed must issue in deed.

There is a distinctly human and hence modern timeless touch in Luke's record. When the lawyer told Jesus what he read in the law, Jesus said: "Thou hast answered right; this do and thou shalt live. Then we have these words—"But he, willing to justify himself, said unto Him, And who is my neighbor?" Willing to justify himself

—how natural it is. How often and how persistently we try to do this, not only before our fellowman, but before God. We can always make some explanation for our failure to perform our duty, or some excuse for our wrong-doing. Alas, how few of us are willing to put the blame just where it belongs. How few of us are willing to say: "I have sinned" or "It is my fault." We know better than we do. We know we are guilty but we try to justify ourselves.

It must have been rather disturbing to this pious (?) Jew to hear a story in which the central character and the hero was a despised Samaritan, one whom the Jews would call a "dog." And the villains were the priests and the Levites, the so-called religious folks of that day. This does not mean, of course, that Jesus was condemning religion. Nor does it mean that Jesus was interpreting religion simply in terms of good works. It does mean that Jesus would insist that it is by their fruits that men shall know them. A friendly and humane and helpful spirit is more important than mere formal acceptance of creeds and correct performance of ceremony and ritual. And Jesus would have us know that often in those who make no claim to being religious according to man-made standards, there is the essential spirit of religion, the spirit of friendliness and helpfulness and sacrificial service. Even in the so-called heathen lands there are those who have the spirit of Christ although they do not know Him by name.

In this brief story there are presented in dramatic way three types of people on the highways of life. There are the robbers, those who beat up, those whose theory of life is "What is yours is mine if I can get it." This spirit does not always express itself in the high-handed way of gangsters and thugs—it expresses itself sometimes in more subtle ways, and to a more or less extent in all of our lives. There are hosts of people who are in life for what they can get out of it.

Then there are those who pass up. They would not deliberately set upon another to rob him. But their philosophy of life is "What is mine is mine and I am going to keep it." In every community and in every nation there are those who are content to bear only their own burdens, who refuse to take upon themselves any responsibility for others. They are good, but they are good for nothing. Their favorite indoor and outdoor, all-year-round sport is "passing the buck" and "letting George do it."

And finally there are those represented by the good Samaritan—those who lift up. They have as their philosophy of life "What is mine is yours also." They believe that to have means that they must share. They bear one another's burdens and so fulfill the law of Christ. And often like their Master, they go the "second mile." And by a strange paradox of life in giving they become richer. In losing they find. In denying themselves they develop themselves.

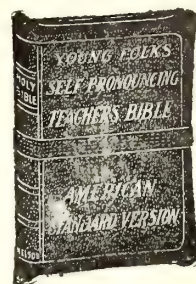
"Go thou and do likewise"—walk in the light you have. Put into practice what you do know. Live by the highest and the best.

Christ's triumph is not wholly individual. In his rising from the dead he thought of his true followers and came to minister to their needs. He identifies himself with them, he works in their behalf. The Easter promise is that we shall move through our experience of self-sacrifice, sharing a little of the experiences of Christ's passion, to attain the overcoming which will make us one in joy with him. In the fulfilment of his triumphant purpose Christ is the first fruits. We are a part of the harvest.

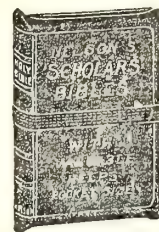
—Isaac Ogden Rankin.

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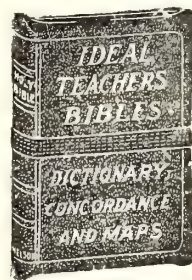
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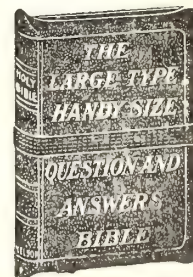
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MONDAY.

"THE PRAYER LIFE OF JESUS."

"And all things whatsoever ye shall ask in prayer, believing, ye shall receive."—Matt. 21:22.

The fact that Jesus was often at prayer and always in a spirit of talking with the Father is deeply imbedded in the Gospel story and it is so conspicuous that it is an integral part of the picture of Christ. To him prayer was an inevitable consequence of his attitude to God and his fellow-man. Bishop Kern says "He did not steal away into the mountain before day in order to impress the disciples with his piety but because he felt the need of the strengthening inflow of divine power." To him it was a recharging of the batteries that had run down from the daily tasks. It was the opening of a window to heaven in order to catch a glimpse of the eternal purpose of the Father. And at last, in the throes of death on the cross he fought the issue through with God and won the victory "on the battle field of prayer."

Bishop Kern asks, Have you ever contemplated what would be the picture if we expurgated from the gospel all the accounts of Jesus' prayer life?

But Jesus felt the need of Prayer, and Jesus prayed. Like-wise He teaches us that prayer is an essential and dependable law of spiritual life. Take it out of our lives, and says the religious Philosophizer, "it is as if you had torn asunder the hand that binds humanity to God and had struck dumb the tongue of the child in the presence of its father."

Prayer—Our Father, the Father of Love and Mercy, we pray for Thy strength to know the meaning of and the efficacy of prayer. Forbid that we shall lose it out of our lives. Give unto us the Saviour's spirit of prayer and instill in us the highest incentive to obey that law.—*Amen.*

TUESDAY.

"CHRIST TEACHES FROM A BOAT"

"He taught the people out of a ship."—Luke 5:1-3.

The fame of Jesus Christ had spread so rapidly and His teachings had attracted so much attention, so many people were being benefitted by his healings, that great multitudes followed Him. On this occasion he taught from a boat while the people crowded to the shore line to hear Him.

What Jesus said on this occasion is not recorded but what He did immediately afterwards gives us an inkling of what He may have talked about. What did He do? He performed the miracle of the draught of fishes, teaching obedience and faithfulness and the reality of God who answers prayers.

He healed a man "full of Leprosy," teaching the forgiveness of his sins, the healing power of God, that a full surrender of soul is necessary, and a faith that knows no denial in the asking—that to ask what ye will and it shall be done unto you."

He went to a banquet with Levi, where there were "publicans and sinners," and there he revealed how one may be in the world but not of the world. "I came to seek and to save the lost." "I came not to call the righteous but sinners to repentance."

(Read the whole chapter, the fifth chapter of Luke.)

Prayer—Our Father in heaven, Thine we are and Thine we would be. Help us to walk with Jesus as our companion today, and our feet shall not slide or err.—*Amen.*

WEDNESDAY.

"IS JUSTICE POSSIBLE?"

"Let justice roll down as waters, and righteousness as a mighty stream."—Amos 5:24.

The laws of the ages impose upon us the duty of justice to our neighbor. The desire for justice is such an integral part of everybody's life that we must believe it to be an instinct of human nature. Even the most unjust demand justice.

But apparently a great many people have, by no means, a clear idea of the exact nature of justice and they have a still less clear conception of the conditions which must be fulfilled in order to obtain it. To be just we must possess a knowledge of the attributes of manhood. Mere kindness and goodness are insufficient. We must be able to put ourselves in the shoes of the other fellow. To be able to do this, say the teachers of religion, "is the purpose and the object of the whole course of Divine revelation." Ruskin's comment on this sort of justice was, "the one divine work of life and the one ordered sacrifice is to do justice to your brother (you can do that whether you love him or not) and you will come to love him. But do justice to him because you don't love him, and you will come to hate him."

Therefore we pray in the words of the text, O Lord, let justice roll down as waters and righteousness as a mighty stream.—*Amen.*

THURSDAY.

"THE LARGER LIFE."

"Not looking each of you to his own things, but each of you also to the things of others."—Phil. 2:4.

In a conversation we have been reminded that we must not draw the line at justice. We must sympathize with our fellowman and exercise respect, appreciation, mercy and forbearance with him.

We are told that Napoleon once climbing a steep with his companions met a peasant bearing a heavy burden. The aide signalled to the peasant to step aside. But Napoleon rebuked the officer and said "respect the burden. Respect the burden!" Napoleon had been a peasant himself and justice is voiced in his heart, a justice that steps over the line and has mercy.

Prayer—Our Father, thou hast made us neighbors to hundreds about us, yea, thousands, the rich and the poor, the strong and the weak, the firm and the diseased. Thousands of these suffer, there are lives spoiled by accidents, or menaced by internal disorder, or blighted by misfortune. Some have nothing to look forward to but to die. Our neighbors! Oh! if we were in their place! We would want all the care and comfort and kindness that others could give. O God, make life sacred to us, make its opportunities precious and direct our hearts and lives to enlarging and extending these opportunities and blessings upon all whom we touch. In Christ's name we ask it.—*Amen.*

FRIDAY.

"THE HOUSE BY THE SIDE OF THE ROAD."

"Oil and perfume rejoice the heart; so doth the sweetness of a man's friend that cometh of hearty counsel."—Prov. 27:9.

"There are hermit souls that live withdrawn
In the peace of their self-content,
There are souls, like stars, that dwell apart,
In a fellowless firmament;
There are pioneer souls that blaze the paths
Where highways never ran—
But let me live by the side of the road,
And be a friend to man.

"Let me live in a house by the side of the road,
Where the race of men go by—
The men who are good, and the men who are bad,
As good and as bad as I.
I would not sit in the scorner's seat,
Or hurl the cynic's ban—
Let me live in a house by the side of the road
And be a friend to man."

—Sam Walter Foss.

Prayer—O Lord my Lord, grant unto our hearts the kindest of gifts, true friendship, and thus represent Christ in all our walks—"I love you."

SATURDAY.

"WISE FEAR."

"Behold, the fear of the Lord, that is wisdom."—Job 28:20-28.

He is a wise man who knows in what real wisdom consists. He is indeed a sage who does not get his sagacity from books, though he does not neglect them, but from the spiritual Author of all wise books.

True wisdom is to fear the Lord. Not to fall in terror before Him as at the throne of a tyrant, but to know His almightiness, to realize His unfailing justice, to feel His insistence on purity, and to walk in His way as a faithful son walks in the ways of a noble father.

We do not half fear sin. We do not half dread Satan. We walk with amazing confidence in the treacherous paths of worldliness. We are most unwise in what we do not fear. Let us become wise and assured in what we fear.

Prayer—Thou art our tender Father, O our God, and Thou art also our omnipotent Sovereign. May we know how to love Thee, and may we also know wisely how to fear. In Christ's name.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"THE WEALTH OF INDEPENDENCE."

"I will not take a thread nor a shoe-latchet nor ought that is thine, lest thou shouldest say, I have made Abram rich."—Gen. 14:17-24.

Abram would place others under obligation to him, if they were in need, but he would not be under obligation to others. He would be a giver and not a receiver.

That is the manly attitude—not because there is anything unmanly in being paid for kindness and heroism, but because heroism is so much more heroic, kindness so much kinder, when they are not paid for.

There are many things which are so far above dollars and cents that to receive dollars and cents for them is inevitably to cheapen them. Such is love. Such is patriotism. Such are religious devotion and service. Let us, like Abram, keep our good deeds free from the taint of commercialism.

Prayer—Lord of all generous action, how freely dost Thou lavish Thyself upon Thy creatures! Enable us as Thou alone can do, to imitate Thee in this. In the spirit of Jesus Christ.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., Pastor.

REMEMBERED WORDS.

By REV. JOHN G. TRUITT, D. D.

"And they remembered his words."—Luke 24:8.

The Church should revivify the words of Jesus, and so keep them alive and remembered that they live, and bring forth their fruit today. This is the great responsibility of the church, and every Christian shares this responsibility. The church is the great depository of the words of Christ. And by that I do not mean that on its pulpit lies the word of God, or in the study in some sequestered place in the church-building is kept the Bible and many books about it. When I say the church is the great depository of the words of Christ I mean that in the members of the church should live and thrive the words of Jesus, that the church should teach them to its members, and that its members should keep them alive in their lives by doing them!

No Dead Christ.

The women in the lesson from which our text is taken were expecting to find the body of Jesus in the tomb. Who would roll back the stone that they might get to his body to give it its belated preparation for burial. But when they arrived there they found no dead Christ. They went to render Jesus a memorial service. They did not realize that instead they would receive from him their marching orders! Are not too many of our worship services more in the nature of a memorial to Jesus, a sort of a sublimated funeral, instead of a companionship with a living, breathing, guiding Saviour and Lord? Our services are not presented in order that we may memorialize the crucified body of Jesus, but rather to memorize the mighty messages of life which he wishes us to have for ourselves, and to bear to others.

Enthronement, Not Entombment.

The service which these most excellent women sought to render would have been most appropriate for a dead hero, but Jesus is not a dead hero, and an unknown soldier, but alas! too often he is an unknown Saviour, and enthronement not entombment was the proper thing for him! These fine women would be the very first to see that. They would see it faster than their much-trained fellow disciples. Love was prompting them to do something, and that love was amply rewarded. Instead of finding the dead body of Jesus they found his angelic messengers. And they said, "Why seek ye the living among the dead?" Leave these tombs and go out on the pulsating paths, the roads of life, and there you will find your Lord. Go out "telling," "go tell," and you will find him right along with you,—lo! . . . always."

Ointment Exchanged for Orders.

"He is not here; he is risen." And when they heard that, and saw the empty tomb, "they remembered his words!" They heard, they saw, they remembered. They exchanged their ointment,—I have often wondered what they did with it,—they exchanged their ointment for orders: "Remember how he spake unto you when he was yet in Galilee." Do the services I attend at church direct me to do his will? As a minister I ask myself the question: Will they who attend church catch again the words of Christ and carry them out into daily living, and daily serving? Or will they simply lay their flowers gently on his tomb, and reverently steal away? How bur-

dened I am that my poor words may blaze, that they may find lodgment in life, that some men and women, boys and girls, may find them implemented with his message and go out and live them and do them! In other words, that they may "remember his words" and leave their ointment of lip-service, and take their orders for living-service in him.

Remembered, Returned, Retold.

When they remembered the words of Jesus they returned from the sepulchre and re-told the words he had spoken to them back yonder in Galilee. They told these things to the disciples, and to them they seemed "as idle tales." But, mark you, their words were not dropped as "idle tales." There is great encouragement in that. Words of the Christ honestly, and lovingly spoken, will not be dropped in vain. Their words set those disciples going. Some went toward the sepulchre, some toward Emmaus. Those who traveled the road found themselves walking with the Christ. "Jesus drew near and went with them, but their eyes were holden that they should know him." He told them all the things the Scriptures had to say concerning Jesus, and when they eventually sat down together to eat, there was that old way of breaking and blessing the bread that caused them to recognize him! Then, they, too, remembered, returned, and re-told his words. They remembered his words, returned from the grave of an entombed Jesus, and re-told his living message.

Our Mission in Missions.

Our mission in Missions is to remember Jesus, remember his words and his works, recount his cross and his Calvary, to cease seeking him in the sepulchre, and to re-tell his story! Why is that so hard? Why do our Christian people shirk it? It may be our cross, but if it is, let us take it up daily and bear it. Our cross shall be our crown as a church, and our suffering shall be our salvation. *If we always keep going to church, laying our little gifts on the altar for our own selves, our own building, our own preaching, our own Sunday School,—yea, our own selves, and by ourselves and for ourselves,—even though it does honor the Christ, or seek so to do, will it not eventually become like bringing our ointment to an empty tomb?* But, my friends, if we hear his orders and carry them out our gifts will be like the glorious gift of Mary of Bethany, and like hers will have his perpetual praise and appreciation.

Giving to a Living Saviour.

His memorial is not a memorial to his sepulchre but of his serving. When he established his memorial he had girded the towel of a servant about himself, and had served most menially his followers, and had especially taught them that they should thus serve others. *Christ has never been found in the tomb!* They found him in the temple, in the mart, on the sea, in city streets, along the roads of Palestine, on the roads of life, even atop the mount of Calvary. He is "the living" and he could not be found among the dead. If we do not wish to be dying members in dead churches let us give our cooperation to a living Christ in re-telling and re-living the Gospel story.

Remembered Words for a Needy World.

The remembered words of Jesus lifted the hopes of his followers, wiped the tears from their eyes, sent them out to tell the disciples, and "all the rest." Luke 24:9. Did you know that phrase was in the Gospel story? Are we helping tell

"all the rest!" Mary Magdalene, and Joanna, and Mary the mother of James told the apostles, and they began telling "all the rest." "All the rest!" China, India, Japan, Africa, isles of the seven seas, areas of the so-called Christian nations; "All the rest." Well, they did their part. We are Christians. Let us do ours!

You're building each moment,
In architect's role,
A character dwelling—
A home for the soul.

So while you are building,
Don't potter and slack;
Just build a fine mansion,
Not merely a shack.

—Whims.

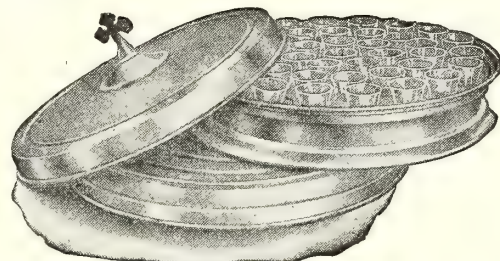
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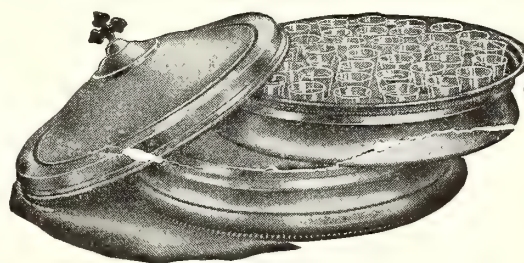
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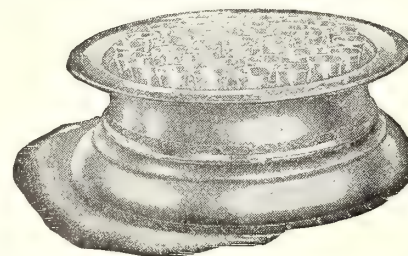
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

A Story for the Children

GRETCHEN EARNS HER TITLE.

Gretchen was one of the most popular girls in the school. She was not particularly pretty nor brilliantly clever.

"It's just that she's always such a good sport," her friends always said warmly. And Gretchen's friends numbered almost the whole school.

Gretchen heard them say it and always smiled the embarrassed little smile that was part of her charm, and then changed the subject hastily. But she told herself quite frankly and honestly that it was true. She won a good many things, but she lost things, too, especially tennis games, and she was always just as gay and pleasant about her defeats as she was about her victories.

And it really cost her something to be gay about her tennis defeats. Without any particular skill she had worked her game up above the average by dint of sheer perseverance and determination.

"If I could only be good enough to win just one tournament!" she thought over and over to herself as she practiced backhand drives all alone against the gymnasium wall, or heroically passed the cookies, without taking any, according to Miss Vanser's very definite ideas of training.

This year, her very last in junior high school, it looked as if she might accomplish her ambition. She came through the preliminaries with a safe margin. She worked steadily up to the semifinals and won, with a close score. But she knew that her last battle would be her hardest.

"It will take a better game than I generally play to beat Jane Farraday," she confessed frankly to a group of her special friends one afternoon.

"Maybe Jane'll have to default," said one of them casually. You know how Miss Vanser is about training, and how Jane's always eating candy, anyway. If she gets caught she'll be disqualified, and the game's still a week away."

Gretchen reflected upon this remark at intervals all through the week. It was true that Jane paid scant attention to training or practice. She didn't have to; she was a naturally brilliant player.

She'll have a million chances to win championship," Gretchen thought to herself. "And this is probably my only one. If only—" But she always cut off this ugly thought as soon as she caught herself thinking it.

One day—the day before the match—Miss Vanser stopped Gretchen as she went to lunch.

"I have a new Helen Wills book I think you might like," she said. She often lent Gretchen tennis-books. "Will you come up to the cloak-room with me while I get it?"

As they started up the stairs another teacher caught sight of Miss Vanser and signalled wildly to her.

Miss Vanser smothered a sigh. "It's Miss Smith, dear," she said. "I'll go and see what she wants. You run on up, and I'll be there in a minute."

Gretchen ran obediently up-stairs. The door of the cloak-room was ajar, but she could see that there was someone there, and she was timid about entering; it was a teacher's sanctuary, where pupils were not invited. As she hovered timidly at the door, trying to see who was there, she caught a glimpse of a swinging shoe, strangely scuffed and small. Why—why, it was Jane! The teachers were generally all in the lunch-room at this hour, and Jane, with characteristic audacity, and coolness of judgment had considered this the very safest retreat. For Jane, as she read her magazine (no tennis magazine, but a very breezy one of the fiction variety), was eating candy, a large and unmistakable bar of candy.

Gretchen slid to the side of the door and stood there exulting. She would still be there, quite innocent and shy, when Miss Vanser came, and then they would go in—and Jane would be disqualified and Gretchen would win the championship! Everyone would be so proud of her; she could hear them saying how glad they were. "You're always such a good sport, anyway," they would say.

Such a good sport. The little phrase stayed in her mind, spread, and grew, and blotted out everything else. She, who was supposed to be a good sport, had entertained such an idea! She felt ashamed and surprised at herself.

Gretchen looked around the edge of the door. "Better ditch it, Jane," she said huskily, "here comes Miss Vanser."

The next day Jane won the match. Gretchen shook hands with her so cordially after it that more than half the applause was for her. As she threaded her way through the throng of her school-mates, she heard eddying away admiringly on all sides the familiar phrase:

"Isn't Gretchen the best sport! You just can't help liking her!"

But this time her little embarrassed smile was humble as well. She thought to herself, "Beginning to be a good sport, maybe!"

What's the difference between being a good sport with an audience and when no one else knows about it?—*Eleanor Creannell Means in Young People's Leader.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

cation in the world today who have not chosen their vocation because of a Christian purpose. Many of them live for selfish gain. Among them—the chemist who gives out the formula for intoxi-

cating liquors; the brilliant lawyer who works with the criminal "gang"; the scientist whose inventions work for the destruction of mankind; the unscrupulous business man who is not fair to his employees. A school teacher who was provoked with her class said, "Why do you think I am here trying to teach you? Do you think it is because I love you? No, it is because I get a hundred dollars a month for it." She had chosen a vocation simply to make a living and had no Christian purpose in view.

To aspire toward an education may well be a worthy Christian purpose. We need an education to equip ourselves for service—service in a life that has a Christian purpose—whether it be a life spent among our fellow countrymen or on the foreign field spreading the gospel among men. We should utilize some of our leisure time for the purpose of self-improvement.

To engage in some form of unselfish project or activity would have a Christian purpose. Also, sharing at least a part of our income with the church and with those who are less fortunate than we are.

Let each of us purpose in our heart to live for God and His Kingdom. "Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." Let us exemplify the spirit of Christ in our own particular walk of life.

Christian purposes are redemptive in their influence on the individual as well as on society. Definite Christian purposes lead to the concentration of efforts and the conservation of energy. No life can be properly orientated without the discipline of well-defined aims. One, having "set his face steadfastly" toward some worthy achievement, eliminates lost motion and avoids misdirected efforts.

MRS. W. B. W.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-rèth, he came and dwelt in Că-pér na-um, which is upon the sea coast, in the borders of Záb'u-lon and Nèph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934

CHAPTER 5.

CHAP. 4.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ taught on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Nèph'tha-lim, by the way of the sea, beyond Jór-dan, Gál'y-lee of the Gën'tiles;

A. D. 31.

2 And he opened his mouth, and taught them, saying,

Is. 9. 1, 2.

Lk. 42. 7.

Luke 2. 32.

Mark 1. 14.

3 Blessed are the poor in spirit:

for their's is the kingdom of heaven.

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Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

It is always interesting to read the children's grade cards at the end of the month. These cards give a pretty good index as to the grade of work the child is doing.

One striking thing about the children in the Christian Orphanage is that so many of them make "A" on deportment. In reading the cards this week, it was interesting to look at a card with "A" on deportment clear across as far as they have gone this school year.

Billy Parks, in the seventh grade, deserves special mention. He got "A" on every subject and "A" on deportment. His grade card showed "A's" from bottom to top.

Laura May Howard also deserves special mention. She has ten subjects and got seven "A's" and "A" on deportment.

Little William Leshner, in the first grade, made the honor roll again. He made all "A's" but two.

Little Robert Petty deserves mention because he did well in his work, too.

A Scout troop for girls has been organized here in town and one for boys. Quite a number of our boys and girls have joined.

We are always glad for our boys and girls to become members because the principles taught are excellent.

We are wondering if the good women will make and send us Easter dresses for the larger girls this coming Easter. It has been a custom for a number of years and it has been a wonderful help to us in this work.

REPORT FOR MARCH 5, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:
Union, Va. \$ 1.58

Ingram	7.00	
Bethlehem	3.29	
		11.87
Western North Carolina Conference:		
Liberty	3.63	
High Point	1.50	
Big Oak	1.00	
		6.13

Eastern North Carolina Conference:		
Henderson		4.26

Eastern Virginia Conference:		
Holy Neck	3.17	
Holland	7.42	
Waverly	2.25	
First, Portsmouth	4.81	
Old Zion	6.00	
Bethlehem	3.82	
		27.47

Valley Virginia Central Conference:		
Concord, Jan. & Feb.	2.11	
Mayland	1.00	
		3.11

Special Offerings.

The Fidelity Bank, support J. E.		
Brown	12.50	
Cash item for book	1.55	
M. B. Smith, Jr., guardian for		
Whitten children	100.00	
Burlington Rotary Club	81.50	
Cash item from farm	13.00	
I. W. Johnson S. S. Class of Oak-		
land S. S.	3.00	
Miss Nannie Kernodle	1.00	
Alamance County Public Welfare	225.00	
		437.55

Thanksgiving Offerings.

Western North Carolina Conference:		
Burlington, M. B. Smith, Jr.		20.00
Total for week	\$ 510.39	
Amount brought forward	1,728.74	
Grand total	\$ 2,239.13	
CHAS. D. JOHNSTON, <i>Supt.</i>		



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21 But that ye also may know my affairs, and how I do, 'Tych'i-cus, a beloved brother

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17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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OBITUARIES

MOORE.

Mrs. Medie Ann Moore was born January 6, 1874 and died December 5, 1935, aged 61 years, 10 months and 29 days.

She was twice married; the first time to Silas N. Gay and to this union were born 7 children, 4 sons and 3 daughters.

Her husband having died, she was united in marriage to Jesse T. Moore.

Mrs. Moore is survived by her four sons, Messrs C. L. Gay, Zuni, Va.; L. R., and W. A. Gay, Norfolk, Va.; C. H. Gay, Windsor, Va.; three daughters, Mesdames W. E. Ricketts, T. O. Blanchard, Portsmouth, Va.; E. Taylor, Norfolk, Va., and one half-sister.

The funeral was conducted by the writer from Antioch Christian Church on December 8th, assisted by Rev. J. S. Cobb and

interment was in the Church cemetery.

Mrs. Gay had so lived that she left her impress upon the hearts of her many friends who attended her funeral.

C. E. GERRINGER.

BRADSHAW.

Jacob E. Bradshaw, son of the late Wm. and Elizabeth Bradshaw, was born May 9, 1868 and died January 18, 1936 after a lingering illness. Aged 67 years, 8 months and 9 days.

On December 30, 1891, he was married to Miss Ada Stephenson. To this union

were born three sons. His wife having preceded him in death, he was married to Mrs. Annie Green Harris on April 26, 1925. He is survived by his widow and three sons: Messrs Howard and Raleigh Bradshaw of Windsor and Mr. Delaware Bradshaw of Baltimore, Md., 9 grandchildren, 3 brothers and 3 sisters.

Early in life he united with the Isle of Wight Christian Church and remained a member until the end.

The funeral was conducted by the writer from the Windsor Christian Church, assisted by Dr. I. W. Johnson, Rev. J. S.

Cobb and Rev. W. N. Harris and interment was in the Windsor cemetery.

May God comfort and lead the bereaved.

C. E. GERRINGER.

Rugged strength and radiant beauty—
These are one in nature's plan;
Humble toil and heavenward duty—
These will form the perfect man.

—Mrs. Hale.

We do not own the things we have. They are God's and we are only in charge of them.—Anon.

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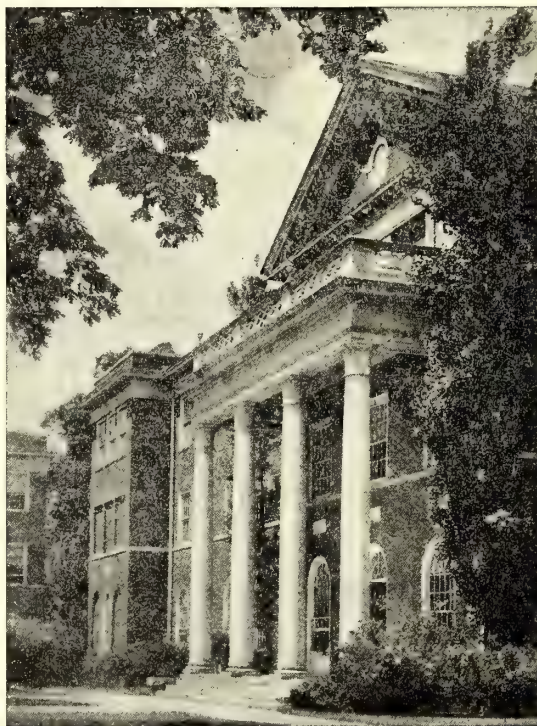
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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MARCH 12, 1936.

NUMBER 11.

.. THE SUN'S OBSERVATORY ..

Needed!—a Boom!—

Business Week has calculated that if the tax rate of today could be applied to an income of 1929, the result would be taxes amounting to \$9,000,000,000, greater by \$2,305,451,611 than the actual historical peak of 1920. Furthermore, if the revenues of the present fiscal year were as big, a deficit of \$3,200,000,000 would be replaced by a surplus of \$1,400,000,000. All the United States needs to balance the national budget is a business boom.

Prison Goods Under Arrest.—

The Supreme Court last week sustained the Hawes-Cooper act. What this means is that prison-manufactured goods is definitely deprived of interstate commerce protection and therefore of its ability to compete with free industry. The act prevents any state from selling prison-made merchandise in any other state which may have laws preventing such sales. The particular action involved in the decision was one in which Ohio won a decision which made it illegal to sell shirts manufactured in an Alabama prison in competition with those made by a regular shirt manufacturer.

Weather Cycles.—

Weather seems to run in cycles covering long periods of years. While there may be years that are exceptions to the general rule, the trend is supposed to be in a definite direction. Following the unusual weather of the now passing winter, comes the prediction that the country has just gotten a taste of what is to come. Joseph Burton Kincer, climatologist of the United States Weather Bureau in Washington, says "These up-and-down trends usually cover many years. . . . An exhaustive study of past records give climatologists reasons to believe that the warm and dry trends have reached their natural limits, so that we may reasonably expect a reversal of conditions, with a general run of colder and wetter weather in prospect for a good many years to come."

Pictures in the Papers!—

One of the most notable developments in American journalism was the introduction of a wire-transmitted photograph. Up to the present time the machinery required for such transmission has been both expensive and complicated, but only last week the *New York Times*—World Wide photo service announced the advent of a light weight portable transmitting unit which can send photographs over regular telephone wires and from any local telephone in the country. Other organizations have since made similar announcements. This means that, according to *Business Week*, "a steady stream of news pictures, less than a half hour old, will march across the news desks

of leading newspapers from coast to coast." The time element which has confined the use of action photographs in daily papers almost exclusively to local pictures will at last be eliminated.

Hitler Goose-steps into the Rhine Area.—

Events are happening in Europe too fast for any statement to be up to date unless made public by radio or telegraph. When the Germans marched into the Rhine sector a few days ago, there was history in the making. This action was possibly not unexpected by those who had their ears to the ground, but it was hoped by them that such action would be postponed until what might be called, for the former allied powers, more auspicious times. Regardless of opinions as to who might be right, it seems that it would have been impossible to expect a continuation of the recent status along the Rhine. Certainly a demilitarized zone would have been possible, and it would have been a powerful factor in the promotion of peace in Europe, just as is the lack of boundary fortifications between this country and Canada. But the status was that of half fish and half fowl, or rather of one-half mole and no mole at all. Along that frontier, since the conclusion of the World War, the French have spent \$250,000,000 in fortifications. Today there are 150,000 French troops living in underground passages like so many moles. This underground fort is said to be the most elaborate military feat ever accomplished. It is 125 miles in length, extending along the Franco-German frontier from Belfort, where France, Belgium and Germany meet, all the way to the Swiss Alps. It extends into the earth a depth of 325 feet at places, being as much as seven stories in depth. In these underground labyrinths are stored provisions, ammunition and hospital supplies. There are electrical devices for keeping pure the air, providing water, etc., and there is telephonic communication with the outside world. The entrances to this series of underground fortifications are practically impregnable. Knowing the existence of such war-like preparations has been a constant grievance to the German people, and the consequences may yet be dire. England may have the whip hand, and by steering to the middle of the road may prevail upon France to accept the German occupation of the "demilitarized" sector. Hitler, it would seem, now that he has accomplished his purpose, may yield enough to save the "face" of France. What is to happen may have happened before these lines reach the reader. Events are happening too fast to make predictions.

The President's New Tax Plan.—

A bombshell was thrown into the ranks of congress the past week, when the Administration announced its new tax program, with its startling

proposal to relieve corporations of federal taxes on income, profits and capital stock, and to substitute therefor a tax on surpluses which, if harsh enough, would force them to distribute all of their earnings annually. The President believes that there would be a large increase in revenue derived from the change and that, further, there would be a forced circulation of money that would be for the general well-being of the country at large. Certainly some of the results of his proposal would be good, but there are many dangers that would inevitably ensue. Then there is another thing that makes the proposal unexpected: the Administration has gone farther to bring about a planned economy than has any previous one, and such a tax plan would seem to throw these plans to the winds. The central idea of planned economy, after all, is that business and government be held under restraint in boom times, or times of unusual prosperity, and that their surpluses be hoarded against times of depression, so that financial mountains and valleys may be levelled out into one vast plain over the years. The proposed change in corporation taxes penalizes if it does not destroy such planning. During the present depression (or should we say the one just passed) the government has spent probably \$6,000,000,000 in an effort to stem its tide. During the same period business has spent approximately \$27,000,000,000 from its accumulated surpluses. What would have been the result had the proposed legislation been in effect in 1928. Certainly other millions who have continued to receive dividends, either on stocks owned, or wages for their labor, might have become dependents. It would seem that it would be another instance when the cake cannot be eaten and kept too. No reference is made by the president to banks and insurance companies in his message, and it might be inferred that they would be exceptions to the general run of corporations. Certainly they, if no others, should be allowed reserves to protect the interests of their depositors and their policy holders. The president is reported as being highly pleased with his "solution" of the tax problem, and to like the social and economic "reforms" involved almost as much as he likes the prospect of additional revenue. The opinion of business generally, as so far expressed, seems to be that this proposed tax will not bring in the revenue which the Administration expects—but will operate as did the excess profits of war times—when corporations spent their money for replacing old equipment and bringing their plants up to date, rather than pay it to the government in the shape of taxes. While the proposed tax is radical in its departure from those to which the country is now accustomed, there is certainly a modicum of good in the plan, provided there can be safeguards erected against its dangers.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. W. M. Jay, D. D., supplied for the pastor, Rev. Jno. G. Truitt, D. D., in our Suffolk pulpit Sunday, March 1st and 8th. For four Sundays Dr. Truitt has been forced to be absent from his pulpit because of illness from the "flu." He is improved and here is hoping for his speedy and complete recovery.

The Church can only grow as it is missionary in spirit and in giving. For this one Cause our Lord founded and is building His Church—that through preaching His Gospel He may reach and save this world from sin. March, April, May, June,—missionary months, seed-sowing and cultivation in the field of our Lord that rich harvests may be reaped in due season.

We are informed that Chaplain H. E. Rountree, now serving on board the U. S. S. Whitney, San Diego California, has completed his three-year period at sea and has received orders transferring him to the Rigel, Destroyer Base, San Diego, California. Chaplain Rountree expects to take up his duties at his new station the latter part of April. His tour of duty at this station is two years. His present address is 4980 Marlborough Drive, San Diego, California.

Rev. W. M. Jay, D. D., accepts the pastorate of our Winston-Salem church and is to begin his work there April 1st. We congratulate our Winston-Salem people in their wise choice, and Dr. Jay in accepting this opportunity to build himself and his Christ into a promising and permanent work. We predict growth and continued development of our Winston-Salem work, so well begun and brought thus far under the consecrated and energetic pastorate of Rev. W. T. Scott.

"People gave themselves to the Lord while I was preaching the first division of my sermon." No, that is not a quotation from one of our best-known pastors in one of our city churches, but from one of our Zulu pastors in South Africa. But look at what preceded that sermon. I quote: "Yesterday I had a great day. It took me six days to prepare my sermon for this day. It was not I that preached but the power of God. People gave themselves to the Lord while I was preaching the first division of my sermon." From that Zulu pastor some of us home folks may learn a lesson if we will.

"It pays to advertise." This is an unchallenged truth in the world of business; likewise it is a truth which all of our churches would do well to recognize. To awaken interest in religion and church activities, the public must be informed intelligently and often as to what the various church groups are accomplishing in the way of meeting the needs of this modern age. Miss Elsie Mathews is reporter for our progressive Winchester Church and one of her articles appears elsewhere in the columns of THE SUN this week. In a personal letter to the Managing Editor, Miss Mathews said in part: "We are all very proud of our pastor and his family and the wonderful work they have done in our church. It is no exaggeration to say that our church is full to capacity at our special Sunday night services." The columns of THE CHRISTIAN SUN are always open for news from the churches.

The editor's good friend who gave in last week's SUN his "Personal Testimony" and whom the Lord has used during the last 25 years in employing from his own purse, some years as many as one hundred native evangelists to witness for Christ and through whose witness over 55,000 souls have enrolled themselves as converts to Jesus Christ—this modest layman celebrated his eightieth birthday March 4th and was happiest above all that the dear Lord had spared him through the years and blessed him so that he could give to the service of evangelism in foreign lands very generously in addition to his own personal testimony for his Lord here at home. If anyone wishes his name and address and will request it of THE SUN's editor, he will send it. If all Congregationalists and Christians had the vision, faith and consecration of this man the Church would not be long in taking this work for Christ and righteousness. We congratulate our friend and brother and, as he seems youthful and happy at 80, we trust that God will give him many more years of spiritual service to his fellow-man.

LITTLE THINGS.

REV. CLARENCE A. VINCENT, D. D.

Anne Morrow Lindbergh, in her fascinating book, "North to the Orient," tells the reader that when she was a little child, someone brought her a doll from Japan and she adds, that the polished box, the bright-colored paper in which it was wrapped and the string with which it was tied seemed to her as beautiful and almost as precious as the dolly inside. In the few days which she and her famous husband spent in Japan on their historic flight, she was impressed with the attention which the Japanese give to the little things of life. "In every Japanese there was an artist." I would change the "was" to is.

The Natural World.

Science has shown us that little things are the essentials in the material universe. It has discovered that the earth itself, its mountains, its giant trees, everything is made up of atoms and the atoms, invisible as they are, are in turn made up of electrons in whirling systems in every atom. Drop by drop the water falls and makes up our springs; brooks, rivers, lakes and oceans, and now science tells us that in every drop of water are forces of power and that if a cup of water should explode, i. e., express its energies at once, it would tear down the largest building.

Creation of Life.

In the early days, creation was limited to six days of twenty-four hours each, but a further study of the Hebrew word for day, "Yom," and of the structure of the earth has taught us that "yom" is a long stretch of time, and the earth and man's growth in qualities and attributes of personality affirm this fact. Not by one feat did the Creator make the earth and man, but through small beginnings and up to the present day has God's creative life brought the earth and man along the way of development.

The Universe Sustained.

A lad asked me, "What holds the stars and moon and sun in the sky?" A strange force, called gravitation, which no telescope or microscope reveals, holds the earth and that or some other power, makes this an orderly universe. God does not hold these bodies in order by throwing about them a great net, but by his power working from electron to electron until the mass and the universe is held in safety.

Man Redeemed.

God saves the race of men in the same way. One individual, redeemed by faith in Jesus Christ,

leads another individual into the same life. Andrew leads Peter to Jesus, and Peter influences 3,000 men at one time and 5,000 men at another time to accept the Master, and who knows how many thousands have been saved through the lives and words of these 8,000 persons through the centuries? The Spirit flashes the Light into Luther's mind and the Reformation came with its transformation of many nations. The mighty sweeping Amazon is formed from many brooks and rivers; the Stream of Life, which is cleansing and giving new life to many and an ever-increasing number, comes from God's redeeming grace in individual hearts and minds and wills.

Society Civilized.

How shall the social world be won to love and justice and cooperation? Primarily, by winning the individuals composing society to love God with all their might, mind and strength and their neighbors as themselves, and to give them a clear understanding of the spirit and teachings of Jesus in the relationships of life. Professor James wrote, "As for me my bed is made. I am done with great things, and big things, great organizations and big successes. I am for the tiny, invisible, molecular, moral forces which work from individual to individual, creeping in through the crannies of the world like so many soft rootlets, or like the capillary oozing of water, but which, if you give them time, will rend the hardest monuments of man's pride."

The Church's Task.

Here comes the work of the Church and of a church, to lead the citizens of the nation to a personal loyalty to Jesus and to apply his social principles in all the contacts of national life. Other organizations may help, but a church must lead in every community. Thus an endless chain is formed. It creates through its Sunday Schools, Scouts, and all groups, and its preaching, a spirit of service, and holds up Christ's appealing ideals of a righteous and cooperative society.

Daily Contacts.

It is the little things in life that make our lives rich to ourselves and cheering to others.

I thank God for the little things—
Joyous bird that sings and sings,
Mountain brook that runs along
With its rippling, jolly song,
For the busy honey bee,
Storing honey up for me,
For the chipmunk in the wood,
Gathering beechnuts for his food,
For the light that ray by ray
Lights for men the night and day,
For the drops of falling rain
Which refresh the flowers again,
And the flowers in hidden nook
Well repay me if I look,
Friend, the kind word which you spoke
Strengthened me to bear life's yoke,
And the smile you gave to me
My faint heart from fears set free—
'Tis the little things that make,
Given for the Master's sake,
Our lives happy, strong and sweet,
And bring joy to those we meet.

Miami, Fla.

FROM RULE OF LIFE.

If thou wouldst live unruffled by care,
Let not the past torment thee e'er;
If any loss thou hast to rue,
Act as though thou wert born anew;
Inquire the meaning of each day;
What each day means itself will say.

—Matthew Arnold.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

A GREAT ACHIEVEMENT.

The announcement that the Pilgrim Memorial Fund had reached its original goal of \$5,000,000 was officially made at the annual meeting of the members of the Annuity Fund for Ministers in Jersey City, N. J., March 3rd. The goal has long been in sight; last year the fund was reported as only \$2,057 short of it. This year is passed the mark by \$4,665. In addition there is a profit reserve of \$355,458, but the official figure is the book value of the net collections.

The raising of the Pilgrim Memorial Fund was a significant event into which went long and careful planning before the five months of intensive campaign from October 1, 1919, to March 1, 1920. After the campaign came years of attentive work in the collection of pledges and their safe investment. The average pledge was made payable in five annual installments. Deferred payments, special gifts and legacies have kept adding to the principal of the Fund after the bulk of the payments were made.

Steps leading to the inauguration of the Fund included the incorporation of the Annuity Fund in 1914, the adoption later of the Expanded Plan for annuities and then the appointment of a Commission by the National Congregational Council in 1917 to raise the Pilgrim Memorial Fund as a permanent endowment for a scientific pension scheme under the Expanded Plan. The Fund was raised as a memorial for the tercentenary of the landing of the Pilgrim Fathers. The idea of a tercentenary memorial was proposed as early as 1907 at a National Council meeting, the definite form for the memorial being arrived at later.

Dr. Charles S. Mills, now president of the Annuity Fund, was chairman of the Pilgrim Memorial Fund Commission on which numbered 100 which had an executive committee of nine. At that time Dr. Mills was pastor of the First Church, Montclair, N. J.

The director of the campaign and the executive secretary of the Commission was Dr. Herman F. Swartz, formerly a secretary of the Home Missionary Society. He resigned in December, 1919, after the campaign was well launched to become executive secretary for the Congregational World Movement. For the last fifteen years he has been president of the Pacific School of Religion at Berkeley, California.

Dr. Lewis T. Reed succeeded Dr. Swartz as director of the campaign and secretary of the Commission, serving until October, 1920, then returning to his pastorate at Flatbush Church, Brooklyn. He was followed by Dr. Mills, who continued the work as general secretary of the Ministerial Boards until he retired in 1928 when Dr. Reed again took up the executive responsibilities for the pension system.

The Pilgrim Memorial Fund was raised by the united efforts of pastors throughout the country, hundreds of lay workers, denominational officers everywhere and the enrollment of over 107,000 subscribers.

* * *

HIGH HOPES REALIZED.

Another new high figure in round numbers was announced at the annual meeting of the Annuity Fund when it was reported that the membership for the first time had passed the 3,000 mark, being now 3,108.

Today the Annuity Fund is accomplishing in very large measure what those who labored to underwrite it with the Pilgrim Memorial Fund hoped. The statistics of payments reported for last year stand in eloquent contrast with those of the time when the Pilgrim Memorial Fund was being raised. In 1920, Dr. Mills stated in his first report as secretary of the Annuity Fund, there were thirty annuitants; twelve were ministers of whom two were receiving disability annuities and eighteen were widows. The amount paid in annuities during 1920 was \$2,509. On December 31, 1935, the number of annuitants was 968 of whom 672 were ministers and 296 were widows or orphans. The annuity payments during 1935 amounted to \$364,806, practically \$1,000 for each day of the year.

* * *

ABIDING RESULTS.

The personal devotion of those who have labored in missionary colleges has borne perhaps the largest fruit of any form of Christian service. Only those who have been teachers or students in such institutions can know how lives have been molded. It can well be doubted if great universities ever hold a loyalty in the memory of their students equal to that held by schools whose greatness was only in the genuineness of the personal relationships and not in buildings, endowments or research.

Franklinton College lives again in a song, written by D. E. Mallard, which finds its place in this column through Dr. Ernest M. Halliday, general secretary of the Extension Boards to whom it was handed by Mrs. Nellie Poste of Pilgrim Church, Chattanooga, Tenn., last December when he was the guest preacher in its pulpit.

* * *

FRANKLINTON COLLEGE SONG.

By D. E. MILLARD.

Tune: *Maryland, My Maryland.*

Dear College home, we sing of thee,
Franklinton, our Franklinton;
We love thy halls—to us so free,
Franklinton, our Franklinton;
Go where we may, our thoughts will dwell
Amid the scenes we love so well,
And of thy worth we'll gladly tell,
Franklinton, our Franklinton.

God gave for thee bright, charming skies,
Franklinton, our Franklinton;
A landscape fair, to please these eyes,
Franklinton, our Franklinton;
Sweet birds to sing 'mid shady bowers,
In wealth of beauty, fragrant flowers,
These all remind of happy hours—
Franklinton, our Franklinton.

Let others sing of ancient fame,
Franklinton, our Franklinton;
Of storied halls, and honored names,
Franklinton, our Franklinton;
We feel thou art of nobler worth,
Tho' like our race, of humble birth,
Thy fame shall spread throughout the earth,
Franklinton, our Franklinton.

Herein is taught God's sacred truth;
Franklinton, our Franklinton;
A College-home for age and youth.
Franklinton, our Franklinton;
Here modern books and ancient lore,
Are studied, daily, o'er and o'er,
But Christ's own words are valued more,
Franklinton, our Franklinton.

Forth from these halls shall go each year,
Franklinton, our Franklinton;
Those who thine honored name shall wear,
Franklinton, our Franklinton;

To spread—with knowledge, joy and peace,
Among our own beloved race,
And make our land a better place,
Franklinton, our Franklinton.

To mem'ry will those friends be dear,
Franklinton, our Franklinton;
Who placed the Tree of Knowledge here,
Franklinton, our Franklinton;
And all who taste its fruits shall tell;
Thy noble builders builded well;
Thy fame and theirs will onward swell,
Franklinton, our Franklinton.

Let us sing now, with right good cheer,
Franklinton, our Franklinton;
Our closing words, with voices clear,
Franklinton, our Franklinton;
When centuries of Time has pass'd;
Still, o'er the earth rich blessings cast,
And may thy glory time outlast,
Franklinton, our Franklinton.

DOCTOR JAY AT WINSTON-SALEM.

Doctor William M. Jay, former pastor of our church at Holland, Virginia, and now of Suffolk, Virginia, has been called to the pastorate at Winston-Salem, North Carolina, and has accepted the call. Doctor Jay will enter upon his duties as pastor of the Winston church on or about April 1st. The Winston-Salem church is a new undertaking. The church was organized by Reverend William T. Scott. It has in its membership an exceptionally good type of citizen for a new church. Dr. Jay is man of varied experience in Christian work. In addition to serving in the pastorate, he has given some time to Young Men's Christian Associations' work and for a number of years was a member of the Elon College faculty as head of the English Department. There is a great opportunity at Winston and it would seem that the church is fortunate in securing the services of Doctor Jay. It is the hope and expectation of all that this relation of pastor and people may be pleasant and may prove a blessing to all concerned.

L. E. SMITH.

PRAYER FOR COURAGE.

Why should I long for what I know
Can never be revealed to me?
I only pray that I may grow
As surely and bravely as a tree.

I do not ask why tireless grief
Remains, or why all beauty flies;
I only crave the blind relief
Of branches groping toward the skies.
Let me bring every seed to fruit,
Sharing, whatever comes to pass,
The strong persistence of the root,
The patient courage of the grass.

Hastened by every source of mirth,
I shall not mind the wounds and scars,
Feeling the solid strength of earth,
The bright conviction of the stars.

—Louis Untermeyer.

WAS THE TRIAL SORE?

Temptation sharp? Thank God a second time!
Why comes temptation but for man to meet
And master and make crouch beneath his foot.
And so be pedestalled in triumph? Pray
"Lead us into no such temptation, Lord!"
Yea, but, O Thou whose servants are the bold,
Lead such temptations by the head and hair,
Reluctant dragons, up to who dares fight,
That so he may do in battle and have praise!

—Robert Browning.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EDITORIAL CORRESPONDENCE.

Florida Sanitarium, March 7, 1936,
Orlando, Florida.

The Editor wonders if many CHRISTIAN SUN readers have even seen or heard a Theremin. It is a musical instrument without keys, strings, reeds or pipes and the performer "plays" the tunes without touching the instrument, even any part of it. It is the invention, the visiting artist told us "patients," of a Russian scientist by the name of Theremin and as far as this artist knew, there were only six of the instruments, and six people who play them in the United States. It is a beautiful cabinet built on the order of a radio and is charged with electricity with a projecting upright rod to the performer's right, and an arm-shaped rod protruding from the instrument to the left of the performer. The performer holds her hands near to these rods and with movements of hands and fingers the performer and the instrument unite in playing whatever tune the performer wishes, or has in mind. It is a strange, quite an uncanny and weird combination of mind and electricity so blending as to produce melody, harmony, sweet music of such tunes as are desired by the performer and the audience.

It is an offspring, of course, of the wireless and the radio, but the only instance this writer has ever witnessed in which the mind and body of a person so blends with an instrument as to produce melody and music without any contact between the performer and the instrument, accompanied by no voice or utterance of the performer. The music is that of the Theremin, but it gives out such music only as at the time is in the mind and will of the performer.

Thus it is demonstrated again that science neither clears up nor explains away the mysteries

of this marvelous universe, but only brings those mysteries into service and fellowship for and with mankind. Electricity is a far greater mystery today than it was to the curious mind of the youthful Benjamin Franklin who tradition tells us climbed high trees in times of thunder and lightning to see if he could peep over the clouds and see how lightning was produced or where it came from. And then making his kite to send into the cloudy and hidden home of lightning to see if it could be brought to earth with safety furthered his enquiry and led to the telegraph and telephone and Edison—and Marconi—but none of these wizards of light and power have ever defined electricity or told us its origin or explained its might and mystery.

In the book of Ephesians Paul takes "mystery" as his theme. And in the brief compass of six short chapters Paul soars and climbs and penetrates the heights and lofty peaks of the ever-increasing mystery, might, and majesty of God's infinite secrets of love and mercy and goodness for all mankind—his one claim being that we, God's creatures, may share the fellowship, but not know or realize what these mysteries contain for us.

God wants the church, Paul declares, "to know the manifold wisdom of God" even as it is known by the principalities and powers in heavenly places; but this the church can and will know only as it seeks to make known to the whole world, Gentile and Jew, Greek and barbarian, the Gospel of the Son of God and in so doing come into the fellowship of God's own secret purpose and plans for His creatures. God is ready to sound out through our bodies and from our minds, to the world, His infinite melody and harmony whenever we are a-tune with Him and His will to save from sin all men and women everywhere.

Florida has now come to its most radiant and colorful and fragrant season of the whole year. All flowers are in fullest and freshest bloom, the mocking birds, cardinals and quail are at their best in field and forest—and fresh, fragrant air fills the lungs, while sweetest carols of rich-throated birds keep the ear atune.

This open air and friendly sunshine have nurtured and coaxed my body back to health and strength and with gratitude to Florida and the good God who made it, I turn my face homeward and to the blessed labors and generous tasks God is calling me now to take up and perform as best I may in His Name and for His glory.

J. O. A.

GREATEST MISSIONARY BOOK AND TEXTS.

If THE SUN's editor was asked to name the three greatest missionary books of the Old Testament his emphatic reply would be, Ruth, Daniel, and Jonah. All three of these Books are wholly "foreign missionary"—and have little or no particular significance apart from their distinctly missionary message.

Ruth comes first and in keeping with history and experience, shows how a woman went into a hated heathen land and there won, by her life and teaching, a convert to her God—and this heathen convert to God became the ancestress of King David and our Lord also.

Daniel is significant in that all his preaching was among and to the heathen in that far-away land of his day. Daniel's practice, as well as his preaching, was with and among a heathen people that he might show them the goodness, greatness, and power of the true and living God—superior in every way to the idols they worshipped.

And all of the book of Jonah hinges around the fact that Jonah was called of God to go out to a

heathen people and there preach the gospel of Jehovah—and the consequences of his refusal to obey the missionary call.

If I had to choose the greatest single missionary text and incident of the New Testament I think I would select Matt. 26:6-13, or Mark 14:3-9, inclusive—both being the same and in almost identical language. When one person was found on earth who put the love of her God above the love of her fellow-man—then Christ saw the possibilities of a world-wide gospel—and began immediately to say so—and paid to this woman in that Bethany house the highest tribute of honor and praise He ever paid anyone while on earth. Here Christ makes the distinction between mere benevolence—caring for bodily needs—and Missions. In summing up the commandments, putting them all into two, He put the love of God first and made that fundamental. This is the soul and spirit of Missions. In our missionary preaching, teaching and giving, we are not trying to win the praise and approval of men, but to exalt the name of our Lord and put Him first.

And then that missionary gem of all time: "After that the Holy Ghost is come upon you; ye shall be witnesses unto me both in Jerusalem—and unto the uttermost parts of the earth."

J. O. A.

DEATH ON WHEELS.

I had just gotten to sleep after a hard day when the telephone recalled me to consciousness. It was bad news again. Sixty miles distant on a main highway there had been a crash of cars. One man was dead; his companion seriously injured. "Go at once!" my orders were.

I was not as surprised or shocked as you would have been, because as an investigator of accidents for casualty companies it is my job to reach the spot preceding the coroner's inquest and before the wrecked cars are removed.

In the middle of the night I reached the spot. The truck which my company insured, a ten-ton semi-trailer, was deep in the ditch. Scattered along the highway were the torn pieces of what had been a light coupe. It was now so many pieces of disjointed, twisted metal.

Here is the story as the truck driver told it to me, and later at the coroner's inquest:

"I was driving at a moderate speed when I saw three automobiles approaching. I watched the rear car pass the middle car. Its driver was trying to get around the first car, but the distance between it and the truck was closing up. I got as far off the highway as I possibly could, but the car came squarely at me, crashing head-on into the side of the truck as I swerved into the ditch." The driver of the coupe was rushed to the hospital. His passenger was already dead.

Two months later, when the driver was in condition to be interviewed, he gave me a signed statement that he at no time saw the truck. An investigation of hospital and undertaker's records showed that the two men had been drinking. Was that the reason?

That is one experience of many that I have had in the past four years.

Here is another, which shows that the drinking driver is not the only menace along the highway:

Just after dusk one evening last August another truck driver was leaving St. Louis on a four-lane super highway. Suddenly into the circle of his headlights staggered two men, their arms around each other, a few feet from the truck. The driver did an excellent job of swerving, but the men staggered into the side of the truck.

It fell to my lot to tell the widow of one of these men just how her husband met death.

(Continued on page 7.)

"SINGLE EMPHASIS MINISTERS."

By ROY C. HELFENSTEIN, D. D.

Minister People's Church, Dover Delaware.

We have all frequently met people who had "a single track mind,"—people who are unable to direct their thoughts along different lines or people who, when doing one thing are oblivious to everything else. While trying to observe social amenities, they forget about the more important social responsibilities and vice versa. While thinking of righteousness, they neglect the ways of right living which alone constitute true righteousness. While concerning themselves with the ugly aspects of the social order, they neglect their personal appearance. While promoting the peace of the world, they make no room for peace in their own lives, and fail to promote the interests of peace in their own homes and communities. While appealing for racial justice they forget their many injustices to members of their own race. While looking for something to criticize, they overlook what fairness demands they should commend. While engaged in eating, they are unable to engage in conversation. While driving a car, they drive by much that is beautiful without even seeing it. While thinking of their own interests, they overlook the interests of others, etc., etc., *ad infinitum*. While trying to think about one thing, they forget the many other things they ought to keep in mind. For some, the "single track mind" is an indication of approaching senility. But it is not so in every instance. It is often characteristic of young people as well as of those in advanced years. It is a tendency against which every person, both young and old, should constantly be on his guard. The "single track mind" is a lamentable handicap to any life, and "single track minds" are a liability to society as a whole.

The "single emphasis attitude," however, is an entirely different problem. It is pardonable in some. It is unpardonable in others. It is pardonable for the person whose field of effort requires "a single emphasis." It is unpardonable for the person whose field of effort calls for varied emphases. It is pardonable and even most desirable for those engaged in other realms of endeavor. The single emphasis attitude is essential in the field of science. It is dangerous in the field of religion. Even in religious work, however, the "single emphasis" seems quite fitting for the Secretary of a Department. But it is entirely out of place in the life of a pastor or in the life of anyone who serves the general interests of the Kingdom. Even with a Department Secretary, "the single emphasis" attitude may limit his usefulness in the general enterprise of the church. Men who can see the Christian problem in its wholeness instead of seeing only one factor of the problem are better qualified to know and present whichever factor of the problem it is that engages their special attention.

It is deplorably tragic how "single emphasis men" have retarded the progress of the church! Men who see one phase of the church life but fail to recognize and appreciate the other phases which are equally important weaken their own usefulness in supporting the particular phase which they have championed.

We all appreciate the fact that this is a day of specialization. Medical Science offers a vivid illustration of this fact. The general practitioner treats all the ills of the human anatomy. The specialist treats only the eye, the nose, the ear, the skin, the feet, the heart, etc. The limits to which specialization has gone in medical science is illustrated in the question put by a business man to a young medical student who said he was "specializing on the eye." The business man asked him "which part?"

But in medical science, the successful specialist must first know what the general practitioner knows. He travels along with him in his studies of the whole human anatomy. And then he takes one part and gives special study on that. He knows what the general practitioner knows, *plus*. He appreciates the importance of the relation to the whole body of the particular part of the body on which he specializes. The eye specialist does not think that the eye is independent of the rest of the body. He does not think it is more important than the other parts. But because of the importance he attaches to the whole body, he specializes on the eye.

How much the church has suffered from the lack of this scientific but common-sense attitude on the part of those who minister to its life and well-being.

Those who recognize the devotional needs of the church so often fail to consider its many other needs. And so with those who recognize the missionary responsibility of the church, the social responsibility, the educational responsibility, the evangelistic responsibility, etc., etc. The church has suffered from having "single emphasis leaders" who failed to appreciate the other emphases that were essential to the life and growth of the church. Not only do some "single emphasis" religious leaders fail to appreciate the other emphases of the church, but they in some instances actually discount those emphases and discredit the intelligence or the religious sincerity of those who champion them.

But the churches have suffered most from "single emphasis pastors." A pastor attends some great convention where single emphasis men are usually most in evidence, and is inspired by the address of some "single emphasis leader." He at once concludes that the millenium will be ushered in by that one emphasis. So he proceeds to be "a single emphasis man" himself, to his own loss and to that of the church to which he ministers. No man can render his largest service to the Kingdom by "a single emphasis" attitude. No church can serve its day and generation in following a single emphasis leadership. Every pastor, for his own sake and for the sake of his church and the Kingdom, should recognize that his must be "a many emphases" ministry. A successful pastor cannot be "a specialist." He must of necessity, by reason of the nature of his work, be "a general practitioner." No matter how worthy any emphasis may be, no single emphasis will suffice in the work of the Christian ministry.

The evangelistic emphasis, the personal religious experience emphasis, the social justice emphasis, the international peace emphasis, the temperance emphasis, the youth emphasis, the racial question emphasis, the religious education emphasis, the missionary emphasis, etc., etc., etc.—each extremely vital to the life of the church—yet no one of these alone is sufficient to maintain the life of the church or to enable the church to fulfill its mission in society. It is a great day in the life of a minister when he recognizes the peril of having only "a single emphasis" in his ministry and when he enthusiastically accepts his "many emphases" responsibility. Churches have died by the hundreds from the ministry of "single emphasis men." And thousands of other churches today are "sick unto death" because of "a single emphasis leadership."

The Kingdom of God on earth tarries because of "single emphasis leaders," and "single emphasis programs." God only knows what progress the church would experience if all religious workers would "see the problem whole"! If "the evangelistic-minded folks" would also become "social-minded," and if "the social-minded folks" would also become "evangelistic-minded"; if "the re-

ligious education-minded folks" would also become "personal religious experience-minded," and if "the personal religious experience-minded folks" would also become "religious education-minded"; if "the spiritual-minded folks" would also become "practical minded," and if "the practical-minded folks" would also become "spiritual-minded,"—what a day—*what a day*—it would be for the church of Jesus Christ!

As followers of Jesus, we are supposed to be "Christ-minded," and "Christ-mindedness" includes all these and the many other interests of Christian thought and life.

The day has come when the church should vigorously denounce any "single emphasis" which disregards, discounts, or discredits the other Christian emphases. Moreover, the Church of Christ should be done with the "*either—or*" method of accepting ways and means for advance, and adopt universally the "*both—and*" procedure. For instance, the life of the church and the salvation of human society does not depend upon "*either* personal religious experience *or* social action," but upon "*both* personal religious experience *and* social action. No Christian philosophy, no Christian program, no Christian life is complete without both personal religious experience and social action. Areligious experience without a social passion is an abortive experience. A social passion without a religious experience is a gleam without a sustaining light.

Similarly the future of the church does not depend upon "*either* an adequate program of religious education *or* a rational but whole-hearted program of evangelism—it depends upon *both* an adequate program of religious education *and* a rational but whole-hearted program of evangelism." The same is true of all the other items of Christian thought and life in the respective relationships.

The story of the four travelers coming upon the gigantic triangular prism illustrates the point in consideration. One traveler stood on one side of the triangular prism and said, "It's a red prism." "No," said the second traveler, looking at the prism from another angle, "you are wrong, it's a green prism." The third traveler looking at the prism from still another angle emphatically declared that both the other travelers were wrong, for he said, "It's a blue prism." Each declared the other to be color blind. Each ridiculed the stupidity of the other two. Each knew he alone was right. The fourth traveler, wiser than the rest, walked clear around the prism, and commented that they were all three right, for said he: "The prism is red, it is green, and it is blue." "But," said he, "you are also all three wrong, for the prism is not all red, or all green, or all blue. It is red, green and blue."

The Church of Christ has many sides to its prism of responsibility. Each side contributes equally to the whole. As followers of Jesus, we will not foolishly declare that "one side" of the prism constitutes the whole. Instead, we will follow him clear around the prism and learn the responsibility of the church is not evangelism alone, not personal religious experience alone, not worship alone, not religious education alone, not social action alone, not political reform alone, not church administration alone, not international peace alone, not the present life alone, not the future life alone, but that the responsibility of the church includes *them all*. And as disciples of Jesus, we will include *them all* in our thoughts, prayers and service.

Here is the blessed order—the Lord ever first, I following Him, His goodness and mercy following me.—*Mark Guy Pearse*.

CONTRIBUTIONS

SUFFOLK LETTER.

Why do people suffer? That question has puzzled the minds of many good people. The first answer assumes that suffering is the natural punishment of sin. The scientists tell us that nature punishes every violator of her laws. "Whatsoever a man soweth that shall he also reap." This argument and explanation was used by Job's friends when they sought to comfort him in his suffering. It is the universal answer, for it is a natural explanation.

But when this is said the question has not been fully answered, and the explanation is not entirely satisfactory. For "in all this Job sinned not, nor charged God foolishly." (Job 1:22.) Sin always brings suffering. "Sin, when it is finished, bringeth forth death." (James 1:15.) But all suffering is not a direct punishment of sin. Jesus did not sin, yet He suffered. Some other explanation must be found to account for the suffering of Jesus, and other reasons may be found to explain much of the suffering of humanity.

Suffering is a part of human education. Education is more than theory. It is theory and practice; philosophy and experience. Books alone cannot educate the human mind. A "book-worm" is only half educated. The theory of music does not make a master musician; theory must be expressed in practice-musical experience. An artist is more than a color expert. A Christian is more than a theologian. Faith is more than belief. Faith and works are inseparable twins in the Christian life.

Man cannot understand the penalty of sin by theory and logic. Goodness cannot be defined intelligently in terms of human speech. The doctrines of goodness and evil are incomprehensible when separated from human experience. God cannot be understood apart from the revelation of Jesus Christ the only begotten Son. When suffering becomes an experience one begins to understand its meanings and significance. Cobb's book, "Speaking of Operations," gives a vivid idea of a surgical operation, for he was writing out of an experience. There is much suffering in this world. In part, suffering may be traced to sin. But good people may also suffer that they may know the painful experience through which others are compelled to pass. It is a part of our education in spiritual things. Fire means more to one who has been warmed by its cheerful glow, or burned by its intense heat. Death takes on a different meaning, when the dying one is a precious member of your family. A funeral has more significance when the casket is taken from your home. Human suffering, as an experience, is a part of our spiritual education.

Suffering is a test of character. It is one of the greatest tests to which one is exposed. It is a painful test, but it is essential to the steadfastness of faith and the perseverance of the saints. Jesus made a Gospel of victory and triumph. He dared to make disciples and expose them to temptation and suffering, with a confident faith in their ability to be faithful unto the end—even unto death. The fires of persecution swept about them, and the peril and suffering of the cross awaited them. But nothing daunted them. The final battle brought victory to their faith. They learned that Jesus was able to keep them from falling. This is a lesson worth learning. Others may be inspired to commit themselves unto a Saviour who stands by to help in a time of need and despair. Through Jesus Christ the believer may

be assured that he is able to win the crown of life. Suffering has a legitimate place in Christian living. It develops faith and trust in God. It teaches one to pray. It brings out the gold and sweeps away the dross. It makes one sympathetic. It broadens one's vision. It reveals the presence of the Master.

I. W. JOHNSON.

THE BEGINNING OF THE END.

Elon College is both the pride and responsibility of the Congregational-Christian Church in the South. Nearly a half century ago the great souls of the church with high hopes and consecrated determination arose and founded Elon College. The college was built at great cost considering the numerical and financial strength of the denomination at that time. Occasionally you hear some of the loyal souls among us tell of those days—how out of their meagre holdings they gave generously that the church might have a training school for her youth. I presume that few institutions have accomplished as much good for constituency and for the country at large with as little financial backing as has Elon College. From the beginning to this day the college has been compelled to restrict its programs and has been hindered in carrying out its restricted programs because of the lack of funds. Our people have been loyal and sacrificing but they seem not to have been blessed with large holdings. The past five years have perhaps been the most difficult. During this period a comparatively few generous souls have endeavored to shoulder the responsibilities and carry the burdens. These loyal souls have been wondering when the tides would change, when the load would be shared by others, when an end to these inconveniences and annoyances would come. For the past few months groups of ministers, laymen, and officials have been meeting endeavoring to lay plans by which the college might find a more generous and a more adequate support.

Growing out of these gatherings and in a combined wisdom, definite plans have been laid for a thorough and aggressive campaign in behalf of the college. The George W. Williams Company of Lebanon, Pennsylvania, has been employed to direct the campaign and to work earnestly with the college in attaining the proposed ends. Today, Monday, Mr. Lovett of the George W. Williams Company reached the college which marks definitely the beginning of our campaign. It is the purpose of the campaign, those who are planning it and those who are conducting it, to place the actual facts concerning the college before the church, the alumni, and the friends of the college and to give every individual connected with the college in any way an opportunity to express his interest in the college by a contribution to the campaign fund.

Perhaps you are wondering about the organization. The organization of course will consist of a general committee and various subcommittees. The organization will be so formulated as to reach every individual member in every local church. Of course such an organization will require generous cooperation on the part of the members of the local church. In fact, the organization must be formed out of our own members. There will be plenty of responsibility and plenty of work for everyone who is willing to be used. Let no one have the idea that the Williams Company is to

put on this campaign by itself and that the company is to do all the work. The company's specific part in the campaign is to organize us and give to us intelligent and effective instruction so as to secure the results desired. So when the appeal is made to the local church I trust that there may be a ready and a unanimous response. When once the organization is completed the success of the undertaking will, in a measure, be assured.

The amount to be raised, \$250,000, is a lot of money but not more than the present needs of the college require. Let no one feel that the goal was set for \$250,000 with the idea that anything less than that will be sufficient. This represents the needs of the college and we enter the campaign with the determination to secure this amount. There must be no misgivings at this point. With the campaign beginning today means the beginning of an effort that will put an end to the immediate needs of Elon College. With an experienced company guiding in the campaign, with a loyal and generous constituency anxious to see this matter of putting an end to Elon College's debts successfully brought to a close, there can scarcely be a failure in such an undertaking. In fact, we turn aside quickly from the thought of failure and are determined on success, and complete success, and if the writer expresses the attitude and determination of all related to the college and interested in its future, nothing short of the above will be the results of our united efforts.

May I appeal to the ministers and to the laity to make the campaign a matter of interest and of earnest prayer. If all will join hearts and hands and purses there can be no question as to results.

L. E. SMITH.

"WEATHER MAN" VISITS WINCHESTER CHURCH.

Mr. J. Burton Kincer, meteorologist and chief of the Division of Climate and Crop weather, U. S. Weather Bureau, told about his work in a most interesting way to a large congregation at the Congregational-Christian Church on Sunday evening, February 23rd. This was the third service in the series "Chats Around the Fireside."

The service was divided into three parts. Part No. 1 consisted of the devotional service, conducted by the pastor, Rev. Ivan R. Smith, assisted by a ladies' quartet. In Part No. 2 a dramatic sketch, written by the pastor, entitled "Weather—Whether Or Nor" was presented, featuring J. Burton Kincer. The scene was arranged to represent the U. S. Weather Bureau Office in Washington, D. C. Several members of the church represented callers at the Bureau seeking information about the weather. It turned out that each one was particularly interested in some phase of the weather, and as the sketch progressed, these visitors to Mr. Kincer's office asked him various questions around which his talk of the evening centered. Mr. Kincer gave an instructive talk concerning various kinds of weather formation, how weather forecasts are made, and also presented the scientific work of the Weather Bureau—illustrating his lecture with slides. In Part 3, the dramatic feature "Down the Corridors of Time," which has been used during this series, presented two scenes from the life of George Washington, one representing George Washington visiting the home of Betsy Ross.

Four numbers rendered by an orchestra were very much enjoyed.

The last service in this series, "Chats Around the Fireside" will be presented on Sunday night, March 2nd, and will consist of a play which will bring out the problems connected with young people's lives of today.

ELSIE MATHEWS, Reporter.

A LOOK AT THE OTHER SIDE.

Much has been said of late about the budget and the pledge-card system of handling finances. It is to be hoped that the study or discussion was prompted by the purest of motives and has been read without prejudice, and we should read with a desire to get some thought or suggestion that will help us to become more and more what our Lord wants us to be.

Some fear has been expressed that the pledge card *endangers* cheerful giving. It is not my purpose to discuss here whether it does or not. There is a greater danger of which I wish to write, which did not come up for discussion and which I trust will be helpful to some soul who is seeking to know the whole truth on the question of giving.

The One Who Does Not Give At All, Or Fails To Give As He Has Been Prospered.

It has been suggested that if one does not give willingly and cheerfully he had as well not give at all. I am just wondering about this. Is that disciple who gives when there is a lack of cheerfulness in the giving in as bad condition as the one who does not give at all?

Just here I recall a little of David Lipscomb's experience that he often related to his Bible classes when this subject came up. He spoke of the battle he had with himself to give liberally and at the same time do it with cheerfulness. He said that when the thought would come to his heart that he should give a dollar, five dollars, or some other amount to the church, an excuse would present itself somewhat like this: "Here is Brother Brown or Brother Smith, who are more able to give than I am, and they do not give this much; hence, I will not." And he would reduce his offering from the amount that first suggested itself. He said that he grew tired of having to fight these excuses, and decided that whenever he purposed to give a certain amount, if an excuse suggested itself to reduce it, he would at once double the amount purposed and give it quickly. He said that he had not practiced this very long until such excuses failed to present themselves. I presume this is one way of resisting the devil and making him flee from us as commanded in James 4:7.

I am sure that every one of us who has made a faithful effort to overcome the carnal nature that is in us and bring the body under has often had to fight just such battles as Brother Lipscomb fought. I would hardly advise anyone not to give just because there is an element of unwillingness to give. In Col. 3:5 we have the command: "Put to death therefore your members which are upon the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry." If we discover a desire not to give as we know we should, we should whip ourselves into line. The flesh would spend all upon itself for fine clothes, something good to eat, a fine car or a fine home, and forget wholly our duty to give to extend the cause of Christ among men.

Idolatry.

In the Scripture quoted above from Paul he plainly declares that *covetousness is idolatry*. We know that an idolater cannot be saved unless converted from such. What is the nature of covetousness? "Inordinately eager to acquire and possess" is one of the definitions of the word—to so desire something that belongs to another that you violate God's law to obtain it. People who are considered most excellent church members are not conscious of the fact that they are guilty of idolatry in their craving and inordinate desire to save and lay up treasures here on earth.

God's Part.

That the Bible teaches as clear as day that a certain part of our increase or earnings belongs

to God goes without argument. In Prov. 3:9, we have the command: "Honor Jehovah with thy substance, and with the first fruits of all thine increase." This makes the *first* of all our increase God's. What if we use it upon our own pleasures and lust or store it away in the bank? If we have not appropriated something that belongs to another, how far have we missed so doing?

We will come now to the New Testament. "Upon the first day of the week let each one of you lay by him in store, as he may prosper." (I Cor. 16:1, 2.) In 2 Cor. 8:11, 12; 9:6, 7, we are commanded to "complete the doing"—that is, not merely to purpose, but to execute or do what we have purposed, and to do it all willfully and cheerfully.

But here is a member of the church who does not give at all. You cannot even get him to purpose to give. Is he not flagrantly trampling underfoot the command to lay by in store? and when he keeps that which he is duty bound to give to the Lord, uses it upon his own pleasures or puts it into the bank, is he not using for himself that which belongs to God? Is this not covetousness in actual practice? Can such a church member be saved? Or let us take the church member who purposes to give, but he does not make his purpose according to the way he has been prospered. He does not give the amount that God knows he is able to give. Hence, he keeps back a part of that which belongs to God and uses it for himself? Is this not covetousness, which is idolatry?

Robbing God.

Robbing God is a thing the Jews did, and for which they were severely rebuked. Study Mal. 3:8-10. Those Jews robbed God in withholding the tithe or not bringing the whole tithe and placing it into his treasury. His command to them was: "Bring ye the whole tithe into the store-house that there may be food in my house and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." But he gave them to understand that so long as they failed to bring their tithes they were robbing him. Can it be less so today when we fail to give as we have been prospered? Here, it seems to me, is our greatest danger. (See 2 Cor. 9:8 for promises to Christians.)

A Suggestion.

I suggest that every elder, preacher, and teacher see to it that the whole congregation is taught its duty on giving. Elders fall far short of the Bible demands who fail to let the members know that we dare not take money that is due our Lord for our own selfish plans and purposes.

One of the best plans that I have known to keep the congregation with a conscience on the money question is to give each member of the church at the close of the year a sheet containing all the Bible teaches on this question. Suggest that each member read all the Scriptures cited, and prayerfully purpose to give so much each Lord's day. Of course, any month, week, or day in the year is in order for such study. But often I have advised the members, in a quiet way, to let the treasurer know what his and her purpose was after this study, and the budget for the following year was made out accordingly. As a rule, the weekly collections for the year ran about as these expressed purposes indicated. When emergencies arose, special collections were taken to meet them.—*S. H. Hall in Gospel Advocate.*

We preachers, in our efforts to be popular, try to catch the public ear, but too often we do not do much to change the public conscience.—*Dr. Ralph W. Sockman.*

DEATH ON WHEELS.

(Continued from page 4.)

I learned that he and his companion lived in a small town about thirty miles from St. Louis. They were on their way home, visiting almost every drinking place along the way.

Sometimes our cases are exceedingly puzzling. A middle-aged man was recently killed under one of the trucks which we insure. The only eye witness told me that as the truck was started, after stopping on the lot of a filling station for gas and oil, the man walked along beside it, got down on his hands and knees, and deliberately placed his head under the rear wheel. It was obviously suicide, but why?

The man was a heavy drinker, and trouble had started at home over that weakness. He had been estranged from his wife for several days, nor had she known his whereabouts. What prompted this horrible form of suicide, no one will ever know—but the effect that alcohol has in warping one's judgment gives a clue.

Last summer two truck drivers stopped at the top of a hill to talk things over. Governed by the rules of their company, they parked the trucks on a filling station lot, one behind the other, and both from eight to ten feet off the pavement. Into their conversation crashed an automobile, gasoline in its tank and alcohol in its driver. He had failed to negotiate the curve ahead, and driven directly into one truck. The front bumper of his car severed both legs of one of the truck drivers, who was standing by his cab eight feet off the highway. Bravely he clasped one leg to stop the flow of blood, while the filling station attendant held the other. On the way to the hospital he died.

And what of the driver? Unharmful, he tried to escape through the woods and came up to a nearby tavern where he tried to put in a long-distance call. In the booth he "passed out," and was discovered. He claimed that he went to sleep as he rounded the curve, but it was sleep produced by a narcotic drug. Today he faces a penitentiary sentence for manslaughter.

Here is a last case, happening on a straight stretch of four-way road in the early morning. A sedan, at high speed, crashed into the left side of the trailer of one of our trucks. The truck driver saw the car coming erratically toward him, blew his horn, and ran his truck off the road into an embankment to avoid a collision. The sedan driver died without regaining consciousness.

My assignment was to find out what the driver had been doing during the hours that preceded his death that so robbed him of his faculties. The trail led to a saloon where he had had beer and a sandwich. From the bartender I learned that he had left very early in the morning to visit another saloon. There, the man's companion had begged him, about an hour before the accident, to go to a hotel for the night—or what remained of it. But he "knew he was all right."

Accidents are horrible things, and seeing mangled bodies day after day doesn't harden me to them.

Those of us who check up on accidents realize that they are invariably avoidable. Education of the automobile driver in the rules of safety is an important part of the program of insurance companies throughout the country.

But education is scant help to the drinking driver. Certainly he has no place behind the wheel of an automobile.—Wallace L. Oliver in Allied Youth.

The Federal Census Bureau records show that there are living in the United States 4,110 persons who are one hundred years of age or older.



MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



"GO YE INTO ALL THE WORLD."

The American Board is a going organization. Organized in 1810, it is the oldest foreign missionary society in America. During its century and a quarter, more than 4,500 missionaries have given of their lives in mission lands under the Commission of the Board.

Today 494 missionaries continue in this great adventure. They are colleagues of national leaders in a growing world Christian movement. The number of national ministers, teachers, physicians, nurses, and other workers seeking to win their fellowmen to Christ, far exceeds the total number of missionaries who have served during the life of the Board.

Most of the support of the 6,033 national workers is raised on the mission fields. In many instances, work pioneered by the Board is now not only self-supporting, but is multiplied in effectiveness by the leadership of educator nationals.

Social progress on the foreign field can best be measured by appreciating the influence of educated national Christians who are devoting their energies in political, civic, and commercial walks of life. They are bringing into these arenas of national thought new concepts of man's relationship to his brother-man and his relationship to God.

Fifty-one per cent of the college graduates in the Who's Who of China are products of Mission Schools and Colleges. A leader of the Government in China recently remarked: "I became a Christian by watching these men. They are different. They call themselves Christians. They are the hope of China. I decided to identify myself with them."

An investment of life and money with the American Board today offers far greater possibilities than ever before.

As rapidly as work can be supported in a local area, we are freed to pioneer into spheres of work that have long waited for help. The Board never had so many opportunities for service. Appeals for help and needs unanswered are cause for serious concern to every Christian. They await your own response and that of your Church.

OUR CONTINUING PURPOSE.

To permeate the life of the world in all its areas with the spirit of Jesus.

To proclaim the unparalleled significance of Jesus and His Spirit as the supreme factor in spiritual growth, both individual and social.

To hold a persistent desire to find, to understand and to strengthen those elements in the life of an individual or a nation which are in harmony with *Jesus' thought of God and of life*. Jesus came not to destroy but to fulfill the spiritual inheritance of every individual and of every race.

To be effective, ideals and faith must have implements through which to find expression. Our implements are churches, schools, colleges, theological seminaries, hospitals, dispensaries, agricultural extension, mass education, reading rooms, summer camps, cooperative enterprises with all who share our purpose.

Many have dedicated their lives to this great cause.

Others, with equal devotion, dedicate a portion of their time or possessions through the medium of money.

Thus the Missionaries of the Cross are able to bear witness of His Life and Message at the crossroads of the world.

The American Board has weathered the past five difficult years because of sacrificial giving and drastic reductions.

Behind us is a panorama of remarkable achievements bearing witness of the transforming power of the Love of God as in Jesus Christ. What first was an adventure of faith is today both sustained by our faith and corroborated by our experience.

Ahead of us is a world with millions who have no knowledge of God as their Father, multitudes who grope for light. The Christ is *their* Truth, *their* Way, *their* Life, but they do not know Him!

There are three things you can do:

1. Join the Fellowship of Those Who Care, and daily pray for this work.
2. Support with your gifts the apportionment of your local church.
3. Make a personal gift directly for the work of Missions. This can be sent through your Secretary of Missions, Elon College, N. C.

MISSIONARY OFFERING. WEEK ENDING MARCH 7, 1936.

Sunday Schools.	
Suffolk, Va.	\$ 25.00
Cary, N. C.	.70
Linville, Va.	4.51
Newport, Shenandoah, Va.	1.43
Winchester, Va.	4.81
Ingram, Va.	12.00
Wake Chapel, Fuquay Springs, N. C.	6.86
Hanks Chapel, Pittsboro, N. C. ..	2.26
Bethlehem, Suffolk, Va.	4.15
Mt. Pleasant, Vass, N. C.	.79
Liberty, Nathalie, Va.	2.30
Turner's Chapel, Sanford, N. C. .	.75
Elk Spur, Fancy Gap, Va.	1.07
Rocky Ford, Fancy Gap, Va.	1.80
Ocean View, Va.	4.50
	72.93

Individuals and Churches.	
"A Friend"	22.00
Total for week ending March 7, 1936 ...	\$ 94.93
Previously acknowledged	9,811.93
Total since Sept. 1, 1936	\$ 9,906.86

J. O. ATKINSON, *Secretary.*

THE YOUNGER CHURCHES ARE GROWING STRONGER.

What is the Christian Church?

The Christian Church can hardly be defined but it may be described. It is "a community of persons living in a new kind of life, which has its source in God, a life of mutual forbearance and mutual helpfulness, of forgiveness of injuries, of righteousness and love. . . It is a community of ordinary men and women manifesting the fruits of the spirit and pursuing their ordinary tasks and fulfilling their ordinary human responsibilities in the power of a new life, in the strength of a great hope and in the inspiration of a living fellowship." These are the words of Dr. J. H. Oldham of the International Missionary Council. They summon all of us to a noble ideal of the Christian Church.

Our Sister Churches.

A missionary recently asked a significant question of one of the officers of the American Board.

"When will the Congregational and Christian churches of America recognize churches in Asia, Africa and elsewhere as sister churches?" Think what lies behind that question. Christianity has become a *world movement*. There is scarcely any nation in which evangelical Christianity has not put down its roots. New churches have come into existence across the world in every decade of the last century. These indigenous churches are in various stages of development, to be sure, some weak and some strong, but they are all beginning to sense their responsibilities under Christ as they face their total environment. That marks a great advance. But they need constant and understanding fellowship. They want genuine co-operation. They want to be recognized as and treated as *sister churches*. If we honestly gave them that status, our conception and practice of foreign missions would be revolutionized. Missions would be lifted from *philanthropy to churchmanship* and it would be *churchmanship through fellowship*.

International Congregationalism.

Congregationalists are not ardent denominationalists and never have been, but we live in a much divided denominational world.

Congregationalists are not ardent statisticians and never have been, but we live in a world that makes much of figures and yardsticks.

Hence, as a matter of information, pure and simple (at least we hope it is so), the following recently compiled and published figures are given to indicate the range of our immediate international fellowship. We are not forgetting the Christian churches in the United States with whom we are merged. Nor are we forgetting that, all told, we are but a small unit in the world movement of Christianity.

Special attention is called to the fact that the figures for Africa, Bulgaria, China, Czechoslovakia, India and Ceylon, Japan, Mexico, Micronesia, the Philippines, Spain, and the Near East refer to "sister churches" that have come into being through the work of the American Board.

Countries	Churches Chapels and Stations	Members of Churches	Members of Sunday Schools
Africa	1,957	67,484	39,539
Argentina	35	2,500	200
Australia & New Zealand.	535	22,635	33,472
Brazil	185	4,097	4,230
British Guiana	47	4,270	4,028
Bulgaria	45	1,126	1,267
Canada	7,226	687,973	638,960
China	761	29,999	9,759
Czechoslovakia	160	3,908	1,875
England and Wales	3,473	350,210	419,543
India and Ceylon	1,569	48,281	54,389
Ireland	45	2,195	4,309
Jamaica	54	2,959	2,742
Japan	303	31,401	27,133
Korea	3	150	120
Madagascar	945	41,579	38,719
Mexico	33	670	800
Micronesia	78	2,807	6,058
Newfoundland	16	390	375
Papua	121	4,893	8,562
Philippines	67	4,648	4,705
Scotland	164	40,618	20,924
South Seas	293	19,280	17,391
Spain	10	309	300
Turkey, Greece and Syria	91	4,195	6,331
United States	6,282	1,029,002	734,146
Totals	24,498	2,362,579	2,079,877

"Jesus Captivating the Indian Heart."

We quote from *Dnyanodaya*, Sept. 12, 1935, a weekly paper published in Poona, India: "One of the most amazing things in the present Indian religious situation is the astonishing way in which Jesus Christ is triumphing in so many parts of India over the influence of our imperfect lives and over the defects of our presentation of His mes-

sage. When King George ascended the throne (1910) there were a little over three and one-half million Christians in India, but in 1931, the official census showed over six and one-quarter millions. . . Nor are all these increased numbers from outcaste or low-caste people. In the Telugu-speaking area alone it is estimated that baptized caste people up to date in the South India Caste Movement are about 30,000. . . The most encouraging aspect of this Caste Movement towards Christ is that it is largely through the witness of the transformed lives of outcastes who have become Christians."

AMERICAN BOARD FACTS.

In its 125th year.

494 Missionaries in active service.

6,033 National Christian workers.

14 Missions, 84 Stations, 2,167 Outstations.

765 Churches, 104,162 Members (new members added, 1934, 6,058; net increase 879).

1,303 Sunday Schools, 90,563 Membership (net increase in 1934, 9,651).

9 Colleges, 30 Theological and Training Schools, 1,003 Lower Schools.

84,911 Students under instruction.

25 Hospitals, 45 Dispensaries:

381,844 In-Patient Days.

641,648 Out-Patient Treatments.

\$7,000,000 invested in Lands and Buildings.

*\$702,696 raised on Mission Fields in 1934 for support of work:

\$224,482 for support of Churches and Christian work.

\$478,214 fees paid in Schools and Hospitals.

\$1,098,836.43 expenditures supported from U. S. for year ending August 31, 1935.

4,144 of the 6,282 Congregational and Christian Churches listed in the Year Book shared in this work last year.

2,991 Friends of the Board sent individual gifts. (*Because of low cost of living in countries in which the Board works, these figures represent an amount of support many times greater than the actual amount shown here.)

THE WAY OF LOVE.

To love is to risk. To love greatly is to risk greatly. To love infinitely is to risk infinitely. To love is to throw down the shield and bare one's heart for the possible thrust of the knife. What one feels in the presence of physical tragedy must be slight in comparison with God's thought in the presence of the moral tragedy of his children. We are so little sensitive to moral tragedy because we are so little like God. Love, the self-giving of the Divine, is fundamental in the Christian thought of creation. To make a race of beings endowed with a measure of freedom, that they might become like God, was a plan of love, but from the beginning it was fraught with the risk of moral tragedy and divine suffering. A God who suffers because of the moral disorder within his universe is the revelation of the Cross. "The Cross," writes Prof. G. A. Johnston Ross, "is a projection upon the plane of time of an eternal state of things in the heart of God." It is desperate business to walk the way of love in a world where bigotry, narrowness and selfishness are found. Conflict will come. The Day of the crucifixion marked the supreme struggle with these forces. Sin unrelenting met Love unbounded; took it in its teeth, and shook the life out of it. At the end of that day there was a broken, bleeding form!—*Joseph B. Matthews.*

A Story for the Children

A LITTLE GIRL AND THE LIONS.

True Incident as Related by Rev. E. H. Richards.

She lives in Africa, not far from Pakule, a lovely little paradise close to the spot where the Tropic of Capricorn dives into the Indian Ocean on the east coast. Her full name is Xidedevala Mtimasano (she-day-vay-lah M-tee-mah-sah-nah, which in English is Miss Watercress Littleblack.

She was about ten years old when this story begins, delightfully black and full of energy as a buzzing bumblebee.

A few miles from her home a native Christian convert named Angilazi (glass) and his wife, Mabumbi (ear of corn), had opened a station where they were teaching "everything that the white man knew" so far as they understood it, and that was clear into the Kingdom of Heaven in one direction.

The children on this station went out by twos—in real Bible fashion—calling on all the people within five miles of the meeting house, and one day came to the kraal where our small friend Xidedevala lived.

She was wide awake to all they had to tell and went home with them at once to see and hear more of what was doing. She saw that each of the station girls had a good denim gown, while she still wore only a suit of peanut oil and sunshine, but what impressed her most was the singing, praying and all the lovely life of the mission school.

The music touched her so deeply that tears ran down her shining cheeks. The story of Daniel in the lions' den was just the thing for her, for she knew where the lions were, and still worse, they knew where she was. She was glad to learn that there was One who could make even the roaring lions behave themselves.

When she went home she told her mother that she was going to be a Christian and begin right away. But this announcement did not make the mother happy. If her little girl were a Christian she would never grind corn to make beer nor tend the still where strong drink was made; nor would she join the dance any more, nor be but the "one wife" of any man. And was it not the glory of women to distill rum from plantains and whiskey from corn? Could she ever be anything if not chief dancer in the national game? And to be the first or only wife meant poverty for her whole family, where she would have all the work to do and her husband be known as "a man of less than grasshopper size."

Now the mother of Xidedevala, whose name as nearly as we can recall it was Mrs. Ignora Muss, believed all these things and was desperately in earnest to save her child from the "medicine" of the missionary. This foreign witch-doctor might be well enough for his own tribe and country, but not for Africa.

Meanwhile the little girl returned to the mission and finally ran away and lived there. This aroused her mother, who went after her, brought her home and whipped her enough to drive out any sort of new spirits, she thought.

But as soon as chance offered, away went the brave child to the mission again; and again the mother brought her home—this time calling in the witch doctor, who whipped her well but in vain, as she would not consent to leave the station.

Then he tied her feet to the limb of a tree with her head hanging down, hoping that her religion might ooze from her mouth, but hers was not the oozing-out sort.

Following this he gave her dreadful doses of medicine calculated to destroy the "religious germ"

but all in vain. Xidedevala lived, and by eating corn meal mush seasoned with peanut gravy and thickened with powered caterpillar, etc., she gained strength to make a safe rush to the mission station again.

She did not report the dreadful treatment of the witch doctor, nor her mother's unkindness until some time after her final tribulation, which she must now endure, for her mother determined on one last terrible resort to save her child from heathendom.

She appeared again at the station and took the little daughter home with her. Toward evening she prepared some bark rope, took Xidedevala to the forest, where with her own hands, she bound the little arms behind her and then tied her to a tamarind tree, hoping that lions would come and either frighten the religion out of her or, if the worst must come, that they would eat her up. Was it not better so than to have her lost to everything in the home, the tribe and the nation.

No one knows what occurred in the dark dismal forest that night, but one can believe that the little black martyr bound to a tree was not left alone.

In the early morning a small boy went out to pray, as is the usual custom on all the stations in these parts, and as he began his petition, Xidedevala heard him and knowing that it was the voice of a Christian at prayer, though she did not know who it was, she called to him. He heard her, came and untied the bark rope which bound her, and brought her to the station.

The teacher says that lion tracks were within fifteen feet of where the child was bound. Lions had lain down, sat down, stood and walked about till they had meditated their toothsome morsel at every point, with never a nearer scent than their fifteen feet of solid distance permitted.

Instead of scaring the religion out, the dark night had proved to be the greatest help to its rapid growth.

When questioned later as to her sensations within this den of lions, she remarked with all the confidence of a modern Daniel, "You taught that the Great God made the lions and that He also made me; and He would never have let us eat each other up."

Who can think calmly of enduring such an ordeal? Let the philosopher try to explain if he will, but we prefer to believe that angel who "shut the lions' mouths" in old Babylon was very near to Xidedevala that night in the African forest.—*South African Missionary Advocate.*

IN THE HOUR OF TRIAL.

When you say, "Lead us not into temptation," you must in good earnest mean to avoid in your daily conduct those temptations which you have already suffered from. When you say, "Deliver us from evil," you must mean to struggle against the evil in your hearts, which you are conscious of, and which you pray to be forgiven. To watch and pray are surely in our power, and by these means we are certain of getting strength. You feel your weakness; you fear to be overcome by temptation; then keep out of the way of it. This is watching. Avoid society which is likely to mislead you; flee from the very shadow of evil; you cannot be too careful; better be a little too strict than a little too easy,—it is the safer side. Abstain from reading books which are dangerous to you. Turn from bad thoughts when they arise.

—*J. H. Newman.*

It is astonishing how soon the whole conscience begins to unravel, if a single stitch drops; one little sin indulged makes a hole you could put your head through.—*Charles Buxton.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

THINGS THEY ARE DOING.

A recent letter from Miss Emily Carleton, secretary of the Southeast Youth Fellowship, was sent to leaders of young people's groups in the Southeast. Her personal letter and the inclosures both had in them things which may be helpful to others, and I am taking the liberty to pass them along to those who read this page. The letter said:

"The Lenten Season is here. Have you and the group of young people whom you represent already planned a comprehensive program leading up to Easter?"

"The officers of the Florida Pilgrim Fellowship asked Mr. Leshner, the Congregational minister in Jacksonville, to give us some Lenten suggestions which we could have mimeographed and sent to our societies throughout the state. . . I hope that you will be able to use some of these suggestions in helping young people in your various local groups in your section of the Southeast Youth Fellowship plan programs for the Lenten Season."

The following article gives the information which Miss Carleton sent to Southeast Youth Fellowship workers, and it is being used among Florida young people.

LENTEN SUGGESTIONS.

Lent begins on Ash Wednesday, February 26th. The six-week period of Lent preceding Easter should be a time for discovering and satisfying our personal religious needs. Special Lenten services should be planned especially for the strengthening of our inner lives where the issues of life are determined. The nature of these services will naturally vary according to the materials and facilities of each church. The following suggestions, therefore, are general enough to include the small church with limited facilities as well as the large church.

1. One service might well be devoted to a study of Lent with special emphasis given to the meaning and story of Holy Week. In plain words, how many of the young people know what it is all about? Why is Ash Wednesday called "Ash" and "Maunday Thursday," "Maunday," and Holy Week, "Holy?" You will find *The Story of Holy Week*, furnished by the Commission on Evangelism, 287 Fourth Avenue, New York, for five cents, a very helpful one. You might assign the seven days of Holy Week to seven young people, requesting that they come prepared to tell the story of each day.

2. A very fine booklet upon which to build a series of discussion meetings is *What it Means to Be A Christian*, by Edward Bosworth, available for 25c at the Pilgrim Press, 14 Beacon St., Boston. If you want material for such questions as "Is there a God?" or "Who is Jesus Christ," or "Can we pray?" or "Is death the end?", this little booklet will serve you well.

3. All meetings of whatever nature should provide for a period of meaningful worship. A very helpful worship guide with devotional material, prepared especially for young people, is the booklet *Follow Me*, published by the Westminster Press, 150 Fourth Avenue, North, Nashville, Tennessee, for 10 cents. This may also be used as a daily devotional guide.

4. If your group wishes to study one particular subject throughout the Lenten period, you might follow the course *How To Plan the Personal De-*

votions of Young People, published by the Board of Education of the Methodist Episcopal Church, 740 Rush Street, Chicago, for fifteen cents.

5. One young people's group endeavored to look ahead in their united effort to reach the unchurched young people in town. On the afternoon of this day, a community religious census was undertaken in cooperation with other young people's groups of the town. In the evening, results of the census were presented and the discussion centered on the next steps in reaching the unchurched.

6. A play reading on Good Friday or Palm Sunday evening would be inspiring and challenging. *The Terrible Meek* (35c per copy) or *Dust of the Road* (50c per copy) are both fine, and they may be obtained from Walter H. Baker Company, 175 Tremont Street, Boston.

7. Why not have a young people's communion service either on Maunday Thursday evening or Palm Sunday? This might well take the form of a candlelight consecration service led by your minister. Young people who have attended such a service invariably feel that it is the "high point" of the year.

Those who would like information concerning religious films, either 16mm or 35mm, for use during Lent, may have that information by writing Rev. Everett B. Leshner, Union Congregational Church, Jacksonville, Florida.

BIBLES FOR CHILDREN.

Attention of Sunday School teachers and church workers is called to the fact that the Board of Christian Education still wishes to send New Testaments or Bibles to all boys and girls in our Sunday School as they reach their tenth birthday.

It is possible now for us to furnish such books for needy cases other than for ten-year-old children. We are eager to supply them wherever they may be needed. Please send your request to the Board of Christian Education at 505 South Main Street, Norfolk, Virginia.

CONSEQUENCES OF GREAT DECISIONS.

CHRISTIAN ENDEAVOR TOPIC FOR MAR. 22, 1936.

Scripture: Josh. 24:14, 15.

Daily Bible Readings.

Mon.—Abraham's decision. Gen. 12:1-5.

Tues.—Lot's sad decision. Gen. 13:1-13.

Wed.—Peter's decision. Matt. 4:18-22.

Thurs.—"I appeal to Caesar." Acts 25:11.

Fri.—The people's decision. Matt. 27:17-25.

Sat.—Almost decided. Acts 25:22-27.

Every day young people must face decisions. Sometimes it may not be an important question, but it will be something you must decide for yourself.

After high school days are over one must decide the path they will choose—whether they will seek college and a higher education or if the high school has prepared them for their life work. This is an important decision that must be made, the results of which will effect the entire life of a person.

One must also decide as to their choice of a life work. There will surely be definite consequences to this decision—whether one chooses a business

career, professional vocation or joins those in the laboring ranks. To every girl comes the time to make her choice between the business world and the home.

To every person comes the time for the greatest decision of their life—to decide for or against Christ. This decision is fundamental because it involves every other important decision that is made. Even as Joshua of old said to his people, "Choose you this day whom 'ye will serve'" the people of today are confronted with the same situation. In Matthew 27:17-25 we read that the people decided for Barabbas and turned against Christ. They decided to crucify their Lord!

Today we cannot actually nail Jesus to a cross, but by the decisions some people make they are still crucifying him. Our Heavenly Father leaves man free to make his own decisions. He who would be wise will decide in favor of Christ and the consequences will be that they will live the abundant life and dwell eternally with the Master.

After a person decides for Christ and joins His church there will be many things in his life that will become habitual. He will not have to decide if he is going to church on Sunday—the church will be a part of his life; when he passes by the beer tavern he will not have to decide if he will go in, he will not have to decide whether or not he will attend the party that he knows will be questionable—these things will have no place in his life.

There was once a young man who lived in the land of Palestine who had to make decisions. He spent forty days in the wilderness facing temptations. The temptations he faced were even stronger in their appeal than those that confront youth today. He turned away from them all and decided to set His face steadfastly toward building the Kingdom of God on earth. We know the consequences of this decision. It led Jesus to the Cross, but it gave to the world a Saviour.

Paul made a great decision. He was on his way to Damascus to persecute the Christians when a voice spoke to him, and right then he made the greatest decision of his life—to follow Christ! David Livingstone made a great decision when he decided to carry the light to dark Africa.

The decisions that are made in our youth usually stay with us through life. These are the decisions that make the deepest impression on a person. Let your decision for Christ be one that is made in your youth, and say with Paul, "... This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

"IN HIS STEPS."

"The road is rough," I said. "Dear Lord, There are stones that hurt me so." And He said: "Dear child, I understand; I walked it long ago."

"But there's a cool, green path," I said. "Let me walk there for a time." "No, child," He gently answered me, "The green road does not climb."

"My burden," I said, "is far too great; How can I bear it so?" "My child," said He, "I remember its weight—I carried my cross, you know."

"But," I said, "I with there were friends with me, Who would make my way their own." "Ah yes," He said, "Gethsemane Was hard to face alone."

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS TEACHES HIS DISCIPLES TO PRAY.

LESSON XI—MARCH 15, 1936.

GOLDEN TEXT: "If we ask anything according to his will, he heareth us."—I John 5:14.

LESSON: Luke 11. Lesson Text Printed—Luke 11:1-13.

"As He Was Praying."

The Master prayed. That is a stubborn and challenging fact. It cannot be lightly dismissed. It would seem that if any man could have gotten along without prayer, it would have been Jesus. But no man ever prayed more earnestly, more constantly, more vitally than the Master. It was the life of His life. Through prayer He understood what the will of God was for His life, and found power to do it. Through prayer He kept in intimate communion and fellowship with the Father. Through prayer He lived at His best and highest. One cannot account for the life of Jesus Christ apart from prayer. He that hath ears to hear, let Him hear what the Master has to say about prayer.

"Teach Us to Pray."

There was something so vital, so impressive, so impelling about the praying of Jesus that when His disciples saw and heard him, they instinctively said, "Lord, teach us how to pray." Alas for us that we do not want to enroll in the School of Prayer with Jesus as our Teacher. Alas for those of us who are teachers and ministers that we are not teaching our people how to pray. Even John the Baptist taught his disciples to pray.

"When Ye Pray, Say . . ."

What we call the Lord's Prayer, but which might perhaps better be called the Model Prayer, contains in essence the fundamental principles of prayer. It is a tribute to the literary and spiritual genius of Jesus. In these few words, most of which are one-syllable words, the Master gives His disciples the form and the spirit of prayer.

When ye pray, say, Father. Prayer is a conversation between the Heavenly Father and His children. Because of this fact it should be unaffected, simple, intimate, warm, personal.

When ye pray, say "Our Father." He is not simply my Father, and the Father of a select little group or of a favored nation—He is the Father of all men. Prayer involves brotherhood for it is rooted in Fatherhood. Prayer must be social, not selfish. "Give us," "our daily bread," "forgive us our sins," "lead us not into temptation" "deliver us from evil." We are to bear one another's burdens in prayer, and so fulfil the law of Christ.

When ye pray, say "Hallowed be Thy name." God is our heavenly Father. We are to be reverent in His presence and in the use of His name. There can be familiarity but not flippancy. We are to come humbly, even if confidently. We must never forget that we are in the presence of the King himself, God our Father.

When ye pray say "Thy kingdom come." Prayer in the final analysis has as its object the consummation of the Kingdom. The desire to see the coming of the kingdom must be the central passion of our lives and the object of our labors.

When ye pray say "Thy will be done, as in heaven, so in earth." The kingdom is to be established here on earth, in the realm of human relationships. It is to be established in the heart of the individual and in the life of society. We should pray for that great objective.

When ye pray say "Give us day by day our daily bread." Be not anxious about tomorrow; sufficient unto the day is the evil thereof. Do not unfit yourself for today's duties by worrying about tomorrow's experiences. Godliness with contentment is great gain. Do not let the material things of life crowd out the higher interests of the soul. This day, our daily bread—let a man seek first the kingdom and he shall have these things.

When ye pray say "Forgive us our sins." We need to say that for all have sinned and come short of the glory of God. Alas for the man who feels no sense of sin, no sense of "having missed the mark," no consciousness of his need of divine mercy. Confession of sin has a necessary place in prayer. And confession of sin makes possible the forgiveness of sin. Provided, provided, provided we forgive others who have sinned against us. For Jesus says:

When ye pray say "For we also forgive every one that is indebted to us." Our claim to forgiveness is the fact that we already have the spirit of forgiveness in our hearts toward others, toward everybody—that is exactly what Jesus says. In another place Jesus says that unless we forgive others their trespasses against us, God cannot forgive us our trespasses against Him. One had better leave out that part of the Model Prayer unless he means it. Indeed one had better not pray until he can say that part and mean it. He is simply wasting time and mocking God unless he does.

When ye pray say "And lead us not into temptation, but deliver us from evil." In another place Jesus says "Watch and pray that ye enter not into temptation." Pray that we be not led into those situations or places in which we shall be tempted. But pray that if in the experiences of life temptations do come, we may have inner resources not to succumb to temptation. Flee temptation when you can. Fight it when you must.

"According to His Will."

Prayer is not a magical formula for getting anything we want. Jesus said we must ask in His name. John said we must ask according to his will. And even then John does not say that we shall have everything we ask for. He says: "If we ask anything according to his will, he heareth us." But no sincere prayer is unheard or unanswered. The answer is sometimes delayed, the answer sometimes comes in another way, but the answer eventually and always comes in one way or another.

"How Much More Shall Your Heavenly Father Give?"

Fatherhood, even in its limited wisdom and goodness, desires and tries to give children good things. "How much more," says Jesus will our "Heavenly Father give the Holy Spirit to them that ask Him." The supreme answer to prayer on the part of God is the giving of himself. Prayer at its best is not getting things; it is finding God. Man ought always to pray, and not to faint.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

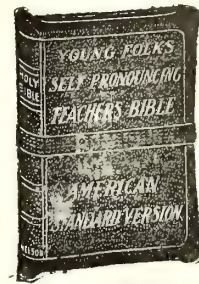
And so I climbed the stony path,
Content at last to know,
That where my Master had not gone,
I would not need to go.

And strangely then I found new friends;
The burden grew less sore
As, I remembered, long ago
He went that way before.

—Leona Bays Gater.
MRS. W. B. W.

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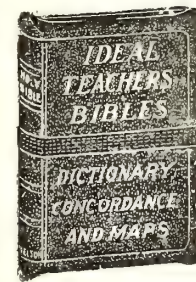
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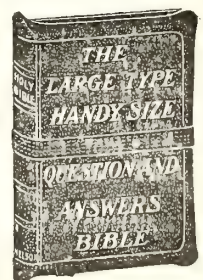
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MONDAY.

"MY NEIGHBOR."

"Thou shalt love thy neighbor as thyself."—
Lev. 19:18.

"Who is my neighbor?" It is a question still propelling itself down the annals of time and presents itself to millions for a right reply.

It seems to be a matter of little consequence, in these days of congested areas and rushing life, who my neighbors are. We occupy dwellings by the side of one another for years in ignorance of the name of the family next door.

We are told that in China it is different. Say they, if a crime takes place the neighbors are held guilty of something connected with it, in that they knew of the criminal intention and did not report it. And it is said, that it is in vain to plead, "I did not know." "You are a neighbor and therefore you must have known." And it is fairly reasonable.

It is undeniably true that responsibility rises with us, in some way or other, with regard to everyone with whom we are brought in contact. This responsibility is moral and spiritual and it has to do with our influence on them however slight it may be. To laugh at the evil or profane joke, to speak a thoughtless, foolish, or angry word, or to be silent, maybe, when one should speak, all has some influence over others.

What marvelous opportunities come to us every day. How are we using these opportunities? Have we used them at all?

Prayer—Our Father, help us to discover in the secret of our own soul the sympathies that are knit with mankind. Help us to discover those untried existences in each of us that rescues from and raises all above sinning. In Christ's name. —Amen.

TUESDAY.

"JESUS AND THE CHILDREN."

"Suffer little children and forbid them not, to come unto me."—Matt. 19:14.

"Jesus was a great lover of children. Their affections were like a healing balm to His troubled soul. Children possess a keen sense amounting almost to intuition in distinguishing the friendly from the unfriendly, and so they approached the Saviour unafraid. They loved Him then and they love Him now when they are brought to Him.

"Suffer the little children and forbid them not, to come unto me; for of such is the kingdom of heaven." He also said, "Except ye become as little children ye cannot enter into the kingdom of heaven." This he said to the disciples who often thought him too tired to be bothered with children." (Taken from the scripture text calendar.)

Prayer—"We love thy Kingdom, Lord." Lead us, Father, in the thought, the love and in the way we should go. In Christ's name, we ask it. —Amen.

WEDNESDAY.

"THE LIFE-GIVING GOD."

"I am the bread of life; he that cometh to me shall never hunger."—Jno. 6:35.

These words of our Lord were spoken to the individual and they may still be spoken to us. We may go to church but have no communion; we

written in the "Lamb's book of life;" we may be a son but not a member of the family: we may say prayers but never pray: we may bow (and we observe that most worshippers do not these days) and never make a sacrifice: we may not condone sin but never resist unto blood. Spiritually we are just corpses.

Jesus told the young man to keep the commandments and he would live. Reproving the Jews he told them that they that hear his voice shall live. The message is "Look and live."

Folks, there is nothing more certain to the soul in Christ than when the breath of God and the life of Jesus touches the life, the dead becomes alive and lives to the glory of God. If all professed Christians were filled with spiritual endowment of Christ a new chapter would be added to the Gospels.

Prayer—O Thou, God of us all, who didst breathe in the nostrils of first man the breath of life, breathe Thou into our souls, and make our dead, hopeless, sapless selves alive and of some use to the world and Thee.—Amen.

THURSDAY.

"A GOOD MAN."

"He was a good man, and full of the Holy Spirit."—Acts 11:24.

That verse would make a good epitaph. What sort of epitaph are you writing for your tomb and for the memory of you when you shall have passed on?

Prayer—O Lord, God,

We need it every hour—

A conscience clear,
That shall be as a Tower
Of strength and cheer.

We need it every hour—

A true pure life,
Which failure cannot sour
Or turn to strife.

—J. F. Hogg.

FRIDAY.

"THE WAY OF CERTAINTY."

"If ye keep my commandments, ye shall abide in my love."—Jno. 15:10.

If God is such an one as we are obliged to believe Him to be He will surely take care of us. Paul the apostle frequently said "I know." But Paul came to that certainty through faith and an inner persuasion in truth that carried him clear through to certainty.

Man lacks the witness for God today because there is too much doubt, too little of conviction and certitude. Most Christians lack the private assurance which with St. Paul was equivalent to knowledge, and this is a great defeat in current religious experience.

Our text is one of the many which tells us how to arrive at that certainty. It reflects the following, "If there is a personal God, who loves rectitude, purity, and goodness, then it follows that they also who love these things shall be at one with Him." God cannot ignore in us the qualities which constitute his own essence and glory.

Lovers of the Lord cannot explain to themselves or to others how this is, they only know and it speaks in their lives. Neither can the one on the outside understand a Christian's certainty. But the fact is there just the same. He cannot deny it.

"Love God and keep His commandments and Thou shalt know."

Prayer—Our Father, we would know Thee in the greatest certainty. Walk Thou with us this day and every day and reveal Thyself unto us

as Thou dost not to the World. This we ask for Jesus' sake.—Amen.

SATURDAY.

"GOD'S PLUMB-LINE."

"Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel."—Amos 7:7-9.

The plumb-line that Amos saw in the hand of Jehovah, with which He was testing a wall, is a symbol of the righteousness of the Lord. Nothing must be awry in the lives of the Lord's people. Everything must be straight, and true, with no deviation from strict rectitude.

We are so likely to say, "It is only a little out of plumb. Nothing to make a fuss about." But a little out of plumb today means much out of plumb next year and utter downfall before many years. In Boston they are now taking down stone by stone, with much labor and at great cost, the tallest stone church steeple in the city, because, though only a little out of plumb at first, it got several feet out of perpendicular, and became a serious menace. Now it must be entirely rebuilt.

Let us measure ourselves constantly alongside the plumb-line of the All-just. Let us admit no least deflection from truth and right and purity. For small beginnings of wrong are sure to end in ruin.

Prayer—Test us day by day, O God. Keep our consciences firm. May we see eye-to-eye with Thee.—Amen.

AMOS R. WELLS.

SUNDAY.

"DIVINE WEAPONS."

"Jehovah saveth not with sword and spear."—I Sam. 17:41-50.

Those who rely on earthly and temporal weapons win only earthly and transitory victories. Generals save with sword and spear, but the Lord of Hosts has infinitely better means of salvation. Men save with money and houses, food and clothes, but the salvation that is from above saves with the gold of heaven, the eternal habitations, the bread of life and the wedding garment of the endless feast.

We are all in need of salvation, but some seek salvation from bodily disease and others will have relief from anguish and decay of the spirit. A man may be known by the things from which he wants to be saved.

Look upward, my soul, to the armies of heaven! See the shining multitudes of angels speeding to your aid. See the King of Glory directing the army of rescue. There is nothing from which you need to be saved but you may be saved from it.

Prayer—August and revered Commander of all powers, we rest in Thee. Thy sword never breaks and Thy spear never bends. Seek out our real foes, the crafty soldiers of Satan, and put them all to flight. For Jesus' sake.—Amen.

AMOS R. WELLS.

IMPRESSIONS.

Be careful of passing judgment upon others on little acquaintance. It is related of Thomas Aquinas, the master theologian of the middle ages, that he was despised by his fellow students and called "bos mutus"; but after he opened his mouth in an academic discussion, his teacher, Albertus Magnus, exclaimed: "We called him the mute ox, but his voice will soon be heard throughout the world." This same prophecy was fulfilled. Unpromising members often prove jewels in disguise. The wonder of God's presence in a human life is the mystery of the ages. Thanks be to His Holy name.

—Robert McGowan.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"MY BROTHER'S KEEPER."

By REV. CARL R. KEY.

"And the Lord said unto Cain, Where is Abel, thy brother? And he said, I know not; Am I my brother's keeper?"—Gen. 4:9.

We are "our brother's keeper." We want to be watchful lest we rise up and slay him, not openly and quickly, but secretly in our modern manner of killing men slowly but surely. If we have a true picture, vision of the Fatherhood of God and the Brotherhood of man, operating on the principle of love we will not slay our brothers mercilessly. We will not cultivate a selfish disposition. We will not allow this desire to poison our minds and hearts and lead us to contemplate open, cold-blooded murder. The love, the vision, the idealism of the Son of God will inspire us to practice the power of love as we associate with our fellowmen around the earth. We will come to sense the true meaning of that hymn of Universal Brotherhood penned by John Oxenham:

"In Christ there is no East nor West,
In him no South nor North;
But one great fellowship of love
Throughout the whole wide earth.

"In him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

"Join hands then, brothers of the faith,
Whate'er your race may be.
Who serves my Father as a son
Is surely kin to me.

"In Christ now meet both East and West,
In him meet South and North;
All Christly souls are one in him
Throughout the whole wide earth."

This same spirit, so beautifully expressed by John Oxenham, was an inherent possession of "the forgotten man," Abraham Lincoln. But this moral hero and Christian idealist could not curb it in his own "self," "soul." It was so deep and abiding with him that it overflowed like a cool, refreshing spring in the hills, and spread like peaceful waters in the path of his brother man. His idealism, his vision grew out of the profound and elemental convictions so admirably portrayed in word pictures by William E. Gilroy, editor of the *Advance*, in the February issue. They are named as follows:

"1. Deep and elemental in Lincoln was his conviction concerning the judgments of God."

"2. Equally deep and elemental was Lincoln's faith in the common man."

"3. Lincoln had a profound trust in the reality and integrity of what men in general have regarded as the higher and nobler emotions."

"4. Lincoln had a fundamental faith in the right of the citizen to rebel even against his government."

"5. Lincoln had a deep faith in law and civil rights as the essential foundation of order in a democracy."

We also turn to Lincoln's memorable Gettysburg address for an outpouring of this spirit from the lips of Lincoln the man as he viewed the battlefield and the dead. (As we quote his words we must be mindful of the fact that they rank in English literature with the most notable works of

Shakespeare.) We see in his words *the unfinished task* for those craving racial brotherhood. (As yet this heart-felt desire has not been fulfilled.) "In the year 1863, a great American stood on the battlefield of Gettysburg and, referring to the thousands of men who there yielded up their lives, said this: 'It is for us, the living, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is for us to be here dedicated to the great task remaining before us, that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation under God shall have a new birth of freedom; and that government of the people, by the people, and for the people shall not perish from the earth.'"

If we keep faith with our Father, God; if we keep faith with our Saviour, Jesus Christ; if we keep faith with our moral hero and Christian idealist, Abraham Lincoln and especially if we keep faith with that illustrious figure and Southern hero, Robert E. Lee, we must "run with patience the race that is set before us." We must say to those advocating the spirit of Cain of old and the Modern Cains, "Get thee behind me, Satan." When the Father asks "Where is thy brother?" we will not jest with Him. When the blood of our brothers of the past cry out we will answer to what we have done. We will shout from the mountain peak that "I am my brother's keeper"; "My brother is my keeper."

This conviction, surely was given us as a Reality by the deliverers of the men we have previously presented. We are still attempting to find the cold facts. We would make them flesh of our flesh and bone of our bone. In following this hunger for truth we would endeavor to answer some such questions as these: "Who is thy brother?" "Where is thy brother?" What hast thou done to him?" "Am I my brother's keeper?"

First, *Who is my brother?* To Cain of the Scripture he was only a blood brother. To modern Cains he is practically the same. To Jesus of Nazareth it was any man who could "love a neighbor as he loved himself." John Oxenham made this clear. To him it was "true hearts everywhere," "brothers of the faith," "all Christly souls." We have Scriptural evidence of a brother as being any friend, one in the same office, one of similar character, disciples or of the same faith. As illustrated by the Book of Jonah, a brother is both Jew and Ninevite, both native-born and foreign-born. To men in this age he is both white man and yellow man, both brown man and black man, both American and Canadian, both Englishman and Frenchman, both German and Russian, both Italian and Ethiopian, both Japanese and Chinese. Their love for each other should be just as deep and lasting. Ernest Fremont Tittle dared an apt, piercing thought. "The love of God is broader than the measure of prejudiced people's minds." Only the fellowship of one another in the spirit of love can keep us from killing, from denying that we are our brother's keeper and reveal clearly and plainly who he is.

Secondly, "Where is thy brother?" Dare we jest with our fellowman in an hour of crisis? Dare we, like Cain, jest with God? In the words of Oxenham he is "throughout the whole wide earth," "everywhere," "east and west," "north and

south," "throughout the whole wide earth." In the philosophy of Lincoln he is wherever the "common man" dwells, the nation, the people. Allow me to say it is he to whom we extend our fellowship, friendship and love in any form in the valleys or on the mountains, from pole to pole.

Thirdly, "What hast thou done to him?" This cannot be so easily answered as the former. We cannot say we have kept our brothers well. We have not. We can draw sufficient indictment against ourselves. Some of the things we have done to our brothers of other races smells to high heaven. If it were possible for us to imagine God as being angry today he certainly would display his wrath.

(Continued on page 14.)

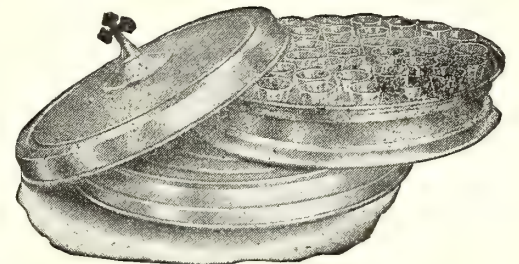
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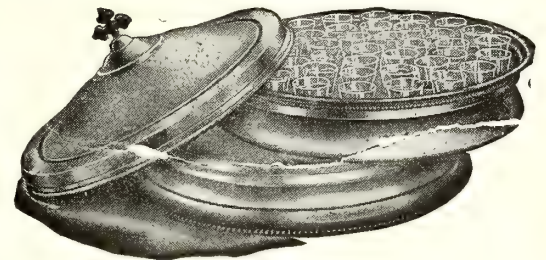
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The weather has cleared up and the days are warm and pleasant. We have caught the garden fever. We have planted our garden peas, mustard and onions.

Last Saturday while the moon was right we planted our crop of Irish potatoes. The land was in excellent condition. The seed potatoes were certified and the moon was right so we are looking for a splendid crop.

The "flu" has struck our large family. We have had a number of cases in each building. The Johnston Hall and the old building seems to have suffered most. Both of our matrons in the old building have been confined to their rooms and it made it necessary for us to call in extra help to take charge until they get better. I believe this is the first time in our work here that this has happened.

We had very little sickness last year during the entire year and for months at a time we did not call a doctor and our report on days of sickness last year was very small.

We have not had a single case of pneumonia yet during all of the "flu" epidemic we have had for the last two weeks. The cases of "flu" has been of a medium grade and none of the children have been very ill.

Sheets and dresses for the larger girls are needed.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 12, 1936.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
Hopedale Church	\$ 3.00
Shallow Ford	7.86
Durham	12.53
Danville	6.7
Lynchburg	4.99
	35.17
Western North Carolina Conference:	
Pleasant Hill	5.45
Glendon	6.90
Burlington	32.45
Flint Hill	.25
Hank's Chapel	2.40
	47.45
Eastern North Carolina Conference:	
Pleasant Union Church	2.15
Cary	.60
Oak Level	1.00
Turner's Chapel	.75
	4.50
Eastern Virginia Conference:	
Rosemont	13.00
Suffolk	25.00
	38.00
Valley Virginia Central Conference:	
Linville, Feb.	4.34
Alabama Conference:	
Pisgah, Jan. & Feb.	2.13
Georgia & Alabama Conference:	
Vanceville	1.00
Special Offerings.	
Cash item	9.00
Cash item	2.00
Cash item	4.70
Cash item	2.00
Mrs. Dalton, support of children.	12.00
Wom. Mis. Soc. of Henderson ...	5.00
	34.70

Thanksgiving Offerings.

Western North Carolina Conference:	
Burlington Church:	
D. E. Sellars	150.00
J. H. McEwen	75.00
Earl B. Horner	15.00
	240.00
	240.00
Total for week	\$ 407.29
Amount brought forward	2,239.13
Grand total	\$ 2,646.42

THE SUN'S PULPIT.

(Continued from page 13.)

A few individuals have caught the vision of world brotherhood and given their lives for it. This has served to keep alive the ideal which was imbedded in the minds of the followers of the Christ.

Collectively we have done nothing, so to speak, which will lift our brothers out of the social and economic debacle in which we find ourselves. Economic and commercial bondage has held our brothers long enough. Human prejudice and selfishness has kept him in chains. Racial superiority and greed has ground him down but he still struggles for freedom. Economic and political nationalism has led us into the valley of the shadow of racial stupidity, servitude, exploitation, grabbing, greed, imperialism and piracy. With the keenness of a two-edged sword, Ernest Fremont Tittle stabs the lethargic heart and the latent mind into action by this declaration: "To be a pirate is bad enough, but to be a smug international brigand in the name of God is blasphemy."

Our beloved, visionist and idealist and practi-

cal Christian, Bishop Paul Kern, speaks of the bearing of the principle of unity upon our treatment of the weaker races in a concise, but self-revealing manner. "The power of the Christian religion in America is going to be tested not by the increase of our numerical strength or the rising chart of our Church-controlled wealth. We shall stand or fall as a Christian force by the manner in which we deal with the weaker races that are among us. Here God has led us into our valley of decision. By this shall all men know that we are Christ's disciples, because we have love for all men, regardless of color or condition of servitude. To our shame, we have too often looked upon the Mexican and the Japanese merely as a 'labor problem'; too often we have used the Negro as a means to an end but not as a worthy end in himself. There must be something beyond 'a square deal for the Negro.' If God the Father dealt with us on the low level of the square deal, we should all be without hope. We must treat the Mexican, the Slav, the Pole, the Negro, as a brother in the family of God. He must have his chance to make, unhindered and with welcome appreciation, his contribution to our united life. To despise another man because of his background is different from ours and his skin is a shade off-color, is not only blind stupidity but practical atheism. In a Southern College several years ago Dr. T. R. Glover was speaking on 'Jesus in the Experience of Men.' There followed a discussion of race relationship. Dr. Glover was silent throughout the discussion. But when he closed his final lecture on Jesus Christ he made this significant utterance: 'You may have race prejudice if you want it; or you may have Jesus in your heart; but you cannot have both.'

Lastly in the words of the Cains of today, "Am I my brother's keeper?" Some of us may admit that we are his keeper. We might add that we

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled
A.D. 31. 934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; and urged on them a good example, etc.
CHAP. 4. A AND seeing the multitudes, he went up into a mountain.

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15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gal'i-lee of the Gēn'tiles;
A. D. 31. 2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.
Is. 9. 1, 2. Luke 2. 32. Mark 1. 7.

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have not kept him as well as we might but we are determined, God helping us, to keep him better in the future. Others cannot answer because their lips bear the marks of blackest guilt. We cannot keep our brother safely, securely, unless our sins have been removed by the forgiving Christ, God. We must call upon him while he is near. We cannot be his keeper in the fullest sense until we are so "possessed" with the attitude, spirit, character, personality and love of Christ that we can share it with him. Our brothers are crying "Give us Christ or we perish."

Again, Bishop Kerns pours out his soul to us. "Jesus talked of a world peopled with exalted personalities, each a son of one Father, all blood brothers in the bonds of fraternity that overleaps artificial barriers, breaks down nationalistic conceits, exalts separate cultures for the good of all, and makes every man his brother's keeper. Before the church can exercise authority over men, she must get right with God. Along this road of racial adjustment that leads to the Christian conception of world unity there lies a cross. We are not today worthy to bear that cross. Only as judgment begins at the house of God shall we, chastened and humbled, life from his shoulders in his continuing Calvary this symbol which is not only our indictment but our hope, the magnet which alone can draw all men into the one world-wide fellowship for which he prayed."

In conclusion may we remember one significant thing that Jesus was not a white man but of a different race. Yet He is acclaimed and enthroned as the Saviour of the world, the keeper of his brother man. Likewise, we are keepers of our brothers. All men created in the image of God and breathing the breath of his life are our brothers. He dwells "throughout the whole wide earth." We shamefully admit that we have not treated him as a brother heretofore. From henceforth we join hands with him. We walk with him arm in arm. We are his keeper and he is ours. We face the future together. We march forth to battle, bearing the cross of Christ as our standard.

"Forward through the ages, in unbroken line,
Move the faithful spirits at the call divine,
Gifts in differing measure, hearts of one accord,
Manifold the service, one the sure reward.

"Wider grows the kingdom, reign of love and light;
For it we must labor, till our faith is sight.
Prophets have proclaimed it, martyrs testified,
Poets sung its glory, heroes for it died.

"Not alone we conquer, not alone we fall;
In each loss or triumph lose or triumph all.
Bound in God's far purpose in one living whole,
Move we on together to the shining goal."

"A LENTEN CRUSADE."

Rev. Ivan R. Smith, pastor of our Winchester Church, has put on "A Lenten Crusade" from March 1st—April 12th, inclusive. In this "Crusade," he endeavored to enlist all his members on March 1st to agree to: (1) Attend all Church services beginning Sunday, March 1st and ending Easter Sunday, April 12th (insofar as is humanly possible); (2) "Come and See." Philip was "magnificently obsessed" with the real spirit of Jesus. Philip went to Nathaniel and said: "Come and see." Whom? Jesus. This Crusade will be of no value at all unless you become filled with Christ's spirit and bring others to Him, and His Church. No teams are going out to get people to sign. You are the team! If you love Christ and your Church "Take it Upon Yourself" to invite others, speak to others in your home, Sunday School class, neighborhood and get them to Enlist For Christ. Then tell your pastor.

I SOUGHT THE ANSWER.

I sought the answer from the reaching tree,
Bent down and laid my ear against the sod,
Heard rivers roar, winds wail and eagles scream—
But one word spoke they—one word only—God.

—Selma Hamann.



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21 But that ye also may know my affairs, and how I do, 'Tych'i-cus, a beloved brother

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17 ¶ "From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

SMITH.

We mourn the loss of a beloved brother, Mr. H. B. Smith, who departed this life January 1, 1936, to join his Heavenly Father, whom he had served for the greatest part of his life. He had been a loyal and beloved member of Hine's Chapel Christian Church for the past fifty years.

Mr. Smith was highly respected by his fellowmen, and one who will be missed, both in the community and church. He leaves a loving wife, three sons, five daughters, his aged mother, four brothers and two sisters, also a host of friends.

These children were very much attached to their father and they will miss him in their lives, but God will comfort these dear

ones. "Trust in God and he will bring you to the Great Reunion Over There."

Even though we shall miss his encouragements here in this world, we would not call him back, for he dwells in that City not built with hands, where he will never grow old.

We extend to his loved ones and friends our sympathy and love. May the peace and love of the Holy Spirit abide with you and yours.

H. S. LOWE,
R. W. ISELEY.
Committee.

SOMERS.

Recently the Death Angel visited the Ladies' Aid Society of Bethlehem Christian Church and claimed one of our faithful members, Mrs. Ada (Cooke) Somers.

Therefore be it resolved:

1. That her going from us was the will of God, who doeth all things well.

2. That we bow our heads in humble submission to His Will, for we believe all things work together for the good of those who love the Lord.

3. That a copy of these resolutions be placed on our records, a copy be presented

to her family and a copy sent to The Christian Sun for publication.

MRS. B. M. FAUCETTE,
MRS. LAURA GILLIAM,
MRS. ROY KERNODLE,

And so I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and church
Repeat: "Thy will be done."

—Anonymous.

All who have pleasure in God seek out
His works.—Drury.

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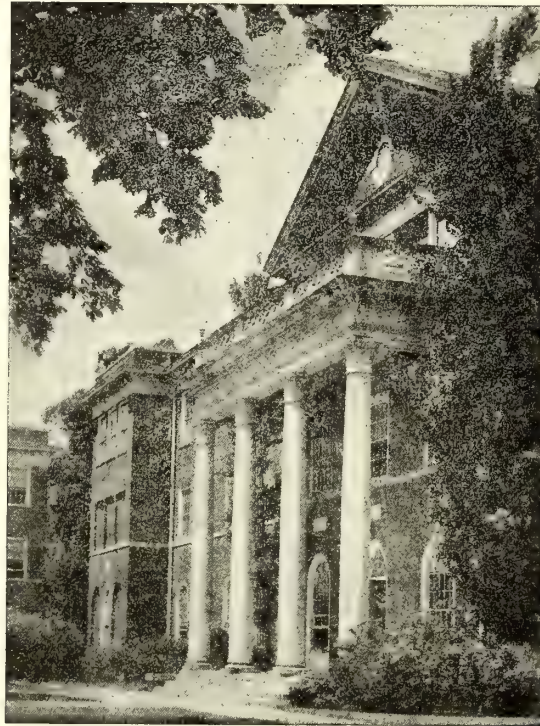
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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MARCH 19, 1936.

NUMBER 12.

.. THE SUN'S OBSERVATORY ..

Arrests for Drunken Driving Increase.—

Recently available statistics show that arrests for driving while under the influence of liquor are on the increase in Virginia cities. Richmond showed an increase of nearly 10 per cent in 1935 over the previous year. Figures from 23 of the 24 Virginia cities showed an average increase of something over 8 per cent.

In the Sport World.—

It is generally supposed that football has the sports world cornered, but according to figures given by the *All Sports Record Book*, this is a mistaken idea. Throughout the entire country, New England excepted, basketball is the country's most popular collegiate winter sport, and the number of collegiate basketball teams is three times as large as the combined total of football, hockey, and baseball teams. It is the only college sport, with the exception of football, that shows a consistent profit. There was reported for the three major sports during 1935 a combined paid attendance of 170,000,000; basketball leading with 80,000,000, followed by baseball with 50,000,000. Football came third with 40,000,000.

A Terrible Explosion.—

It occurred 7,000,000 years ago, and at quite a distance from the earth, if we are to believe astronomers gathered at Mt. Wilson Observatory, Pasadena, California. Indeed, the explosion was 42,000,000,000,000,000 miles from here. That is the reason our friends, the astronomers, are just seeing it—it has taken all that time for the light rays from this star that exploded to reach our little earth. And it takes a telescope to see it, though it is as brilliant as 20,000,000 suns would be if put together. The explosion, however, is travelling at the rate of 4,000 miles a second and it soon may be only "a darkened mass of neutrons." So much for astronomy. One can but wonder if Mr. Ripley would guarantee to prove this.

Passenger Bus Traffic Increases.—

Passenger bus traffic increased last year more than 75 per cent, they carrying 378,200,000 pay passengers in 1934 on inter-city lines, and 651,000,000 in 1935. During the same period there was a falling off in the number of people who rode the trains, from 449,907,000 to 445,995,000. Intercity revenues increased in 1935 over 1934 from \$171,000,000 to \$239,950,000, but was still somewhat less than the passenger revenue derived by the railroads, which despite the falling off in number of fares increased by nearly \$12,000,000 to \$357,480,974. Reasons for the larger amount being received by the railroads were probably two: the higher fare and the longer distance travelled by the average passenger. City bus lines increased their total passengers from 1,809,300,000 in 1934

to 2,084,052,000 for last year; possibly some of this was at the expense of the electric lines. Sight seeing buses did not fare so well as did the others, their traffic falling from 15,000,000 to slightly less than 2,500,000.

Words and the Bible.—

What are the most commonly used words in the Bible and how often are they used? The Bible was written for "people," and that word is used over 2,000 times. It is concerned with "giving" certainly, for this most important word is found no less than 1,479 times. "Jesus" appears 709 times, but the name "Jesus Christ" is found only 197 times. "Heaven" is important enough to be used 554 times, but there is quite a bit less said of "hell" than one might suppose, that word occurring but 53 times. "Woman" is mentioned 432 times, but we are informed that the word "girl" can be found only twice in the entire Bible. It might be interesting to count the number of times the word "love" occurs. The Bible is an interesting book anyway. Have you not found it so?

Washing the Air.—

At Radio City in New York, there is a delicate machine which washes the air. New York City air, filled with dirt and dust, must first be washed to insure perfect broadcasting. How fine if there might be a machine to wash out the slang and profanity which breaks on the air. In England, where all broadcasting is controlled by the government, stringent regulations free all broadcasting from unworthy mention of religion, public personalities, immorality and physical infirmities. . . . America seems to be in the grip of a growing tendency to spread smuttiness and use profanity. Both the moral degeneracy following the war and the return of liquor aided in bringing this about. But this does not excuse the Christian. He should watch his conversation carefully not only, but aid in the movement for clean thoughts and purified conversation.—*Religious Digest*.

The Driving Force Behind Hitler's Drama.—

Last week Hitler was on the front pages of the newspapers because he had spectacularly torn up the Locarno treaty; but back in the financial pages, scarcely noticed, was the hard economic fact that had driven Hitler to his histrionics—the fact that the gold reserves of the Reichsbank had fallen to a new low record. They amounted to 77,000,000 marks. The decrease since last July was 26 per cent. The Reichsbank lost gold because Hitler had to send it abroad to buy food. There is a severe food shortage in Germany. There is increasing unrest, as any casual observer—not a casual tourist—can soon find out. It was this unrest that drove Hitler to make his newest appeal to

public opinion in Germany by openly sending troops into the Rhineland. This is a step towards war. The next step on the western front is the erection of great fortifications in the Rhineland. Whether France will fight when Hitler does that remains to be seen. He would prefer to postpone the war a year or two while the army gets ready. Meanwhile he has torn up not only the Versailles treaty, which was forced on Germany, but the Locarno treaty, which she accepted gladly and voluntarily in 1925, when Stresemann was leading his country ably and gradually out of the depths. Now the Stresemanns have given way to Hitlers; the statesmen to fanatic nationalists, openly intent on converting their country into a warrior tribe like the semi-mythological Teutons of antiquity. Fascinated by this strange dream, the Nazis steadily lead their country into a war that will embroil most of Europe and Asia.—*Business Week*.

Surpluses in Industry.—

The discussion of the advantages of surpluses in industry, both to the employer and employee; has been brought about by the suggested tax on corporation surpluses. Discussing the uses of surpluses created by industry the *New York Times* brings out some pertinent facts which are worth considering. "They are used," says the *Times*, "for replacement of obsolescent machinery, for the installation of new machinery, for the erection of new factories and office buildings, for the creation of new capital goods of every variety." It continues: "The creation of these new capital goods cumulatively increased the volume of consumption goods that American industry can turn out year by year for our people. It increases the productivity of the American workman, and hence his earning power. It provides endlessly new opportunities for employment. At the present time, as has been constantly emphasized, the great bulk of the existing unemployment is in the capital-goods industries. These industries depend overwhelmingly for their revival and expansion upon re-investment of corporation surpluses." A drastic tax on surplus retained for such re-investment would lead corporations, in the future, to curtail such surpluses and would evidently in turn retard recovery and reemployment. *Business Week* thinks that the plan submitted to Congress will go thru, if in a modified form. Yet it believes it to be fundamentally evil, and that this evil should be brought to the attention of the public. It says that "designed to compel the disbursement to stockholders of all net earnings, the plan would emasculate the capital funds of the country." When most needed there would be no funds for dividends, expansion, or even wages and current obligations. Small stock holders and employees would suffer most because of curtailment in incomes.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Headquarters for the Elon College Campaign opened in Burlington Monday in the banking room of the old North Carolina Bank and Trust Building.

Mr. J. D. Oldham of Elon College died Friday, March 13th. Mr. Oldham had lived at the College for a number of years. Sympathy is extended to the family.

Mid-year session of the Valley of Virginia Central Conference will be held, Saturday, March 21st. Rev. R. L. Williamson, Charlottesville, Va., is the president.

Rev. A. W. Andes, of Harrisonburg, Va., has been ill for a number of weeks and is reported as not being so well. Brother Andes and family will have the sympathy and prayers of the church.

Dr. J. G. Truitt, pastor of our Suffolk Church, has been ill for a number of weeks, but was able to conduct his services Sunday for the first time in four Sundays. His friends will be glad for his improvement.

Dr. W. M. Jay and family will move to Winston-Salem to take up their work in Winston on April 2nd. The entire church will wish for Dr. Jay and family gratifying successes in this undertaking.

Dr. William J. Drew, who has been seasonal minister at the church at Pomona, Florida, has been invited by the church to return again after the summer vacation, and has accepted the invitation of the church.

Religious emphasis period was observed at the College Sunday, Monday, Tuesday and Wednesday of this week. Dr. R. C. Helfenstein, pastor of our Dover Church, was the leader. Much good has been accomplished by these periods of worship and devotion.

Dr. J. O. Atkinson, Mission Secretary, returns Tuesday from Orlando, Florida, where he has been resting and recuperating for the past weeks. Doctor certainly knew when to leave so as to escape severe weather. We are glad to have him back in our midst.

We are in the midst of our Mission Period. Every church in the Convention is asked to inform itself as to the needs of the Mission Board and on the mission field and, further, to secure liberal contributions from every individual member and forward the same to the Mission Office.

The Christian Life Conference of the Congregational-Christian Church in Georgia will be held with the Oak Grove Church, Chipley, Ga., March 27th-29th. A very attractive program has been arranged and a cordial invitation is extended to all who can to attend. Mr. Carl Ekblad, Piedmont College, Demorest, Ga., is the president.

Included in the columns of THE SUN this week is a schedule of meetings in the Southeast for 1936. This list is very important and should be preserved by every delegate and also by interested members of the church. For the benefit of those who happen to miss it in this week's issue, it will be reprinted next week.

Are all the pastors, Sunday school Superintendents and teachers taking advantage of these days to tell congregations and schools and classes of Jesus of Nazareth, and His power to reach and save to the uttermost. The time when we celebrate His glorious resurrection draweth nigh. In how many lives, nearby and far away, will He arise anew, or even for the first time, by your efforts, prayers, deeds and gifts?

"The poor ye have always with you, but me ye have not always. Verily, I say unto you, Where-soever the gospel shall be preached throughout the whole world, this that this woman hath done shall be told as a monument of her." What had she done? Read Mark 14:3-9 and see the distinction between giving to the poor to relieve human want and giving to the Lord to express love and devotion to Him. This woman had made a missionary offering—and then our Lord began to talk about a world-wide gospel.

Miss Pattie Lee Coghill has returned to Jacksonville, following a six weeks' speaking tour in Illinois, Wisconsin, New York and Connecticut. In Connecticut she spoke in a number of churches in important cities such as Hartford, New Haven, Bridgeport, New Britain and Waterbury. The reports received indicate that she was very much enjoyed wherever she visited, and there is already a call for her return some time in the future. Also, Miss Coghill reports a very delightful experience and friendly welcome everywhere. We are sure that wherever she went there is a better understanding of our southeastern fellowship and its participation in the common life of our denomination.

COLLECTIONS ON SUBSCRIPTIONS.

Following is a list of payments on subscriptions up to March 10, 1936. Payments on subscriptions received since that date will be acknowledged the second week in April. Subscription labels will be changed on or about the same date. Address labels are printed for approximately a month in advance, and it is not possible that they appear immediately after your remittance is made. Should more than six weeks elapse after you have sent in your renewal without your label being changed, we will appreciate a card from you so stating, and will see that it is given prompt attention. We wish to thank each one who has remitted since the last list was printed, and also would greatly appreciate it if those who are in arrears, but have overlooked the fact, would send at least something on account if they cannot send their entire arrearage.

Sincerely yours,

J. T. KERNODLE, *Man. Editor.*

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Miss Sallie B. Wilson, 1936 Easley Ave., Lynchburg, Va.
W. E. Wyrick, Denim Sta., Greensboro, N. C.

CROSSING THE BAR.

Sunset and evening star,
And one clear call for me!
And may there be no moaning of the bar,
When I put out to sea.

But such a tide as moving seems asleep,
Too full for sound and foam,
When that which drew from out the boundless deep
Turns again home.

Twilight and evening bell
And after that the dark,
And may there be no sadness of farewell
When I embark.

For tho' from out our bourne of Time and Place
The flood may bear me far,
I hope to see my Pilot face to face
When I have crost the bar.

—Tennyson.

O Lord, if only my will may remain right and firm towards Thee, do with me whatsoever it shall please Thee. For it cannot be anything but good, whatsoever Thou shalt do with me. If it be Thy will I should be in darkness, be Thou blessed; and, if it be Thy will I should be in light, be Thou again blessed. If Thou vouchsafe to comfort me, be Thou blessed; and, if Thou wilt have me afflicted, be Thou equally blessed. O Lord! for Thy sake I will cheerfully suffer whatsoever shall come on me with Thy permission.

—Thomas A. Kempis.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

NEW UNDERTAKING AT MEROM CHRISTIAN COLLEGE.

An entirely new scheme in rural church work is to be tried at Merom, Indiana, where Merom Christian College which has been closed several years, was located.

Merom was a Christian college village which served as a center for about forty rural churches in southern Indiana and Illinois. The pastors of the churches have been mostly lay preachers.

It is proposed to make Merom again a center of inspiration and guidance for these churches by using the college building for institutes, young people's assemblies, rural ministers' school and for other gatherings under the direction of a pastor-at-large. The project is being undertaken in consultation with the Department of Town and Country Department of the Church Extension Boards. It was reported at the meeting of the Administrative Committee of the Boards in New York on Tuesday by Dr. Malcolm Dana, director of the Department, and by Dr. Russell Boynton, pastor of the Bryn Mawr Community Church, Chicago, Ill., and a member of the Committee.

The Rev. Clarence Bennett, formerly pastor at Huntington, Ind., and a brother of the Rev. Sion A. Burnett, superintendent of the Indiana Conference, has been called to the Merom undertaking. It is proposed to organize the work under a board of trustees for which the Indiana Conference, the Illinois Conference, the Chicago Seminary, the Oberlin Graduate School of Theology and the Extension Boards will each nominate two members.

* * *

MORTGAGES, TOO.

A "reciprocal exchange" has been arranged by the Congregationalist and Presbyterian denominations for the towns of Argyle and Warroad, Minnesota. The Presbyterian Church at Warroad has become Congregational and the Congregational Church at Argyle has become Presbyterian. The Administrative Committee of the Extension Boards on Tuesday voted to accept a new grant mortgage from the new Congregational Church at Warroad in place of an old grant mortgage held on what is now the Presbyterian Church of Argyle. Similar action will be taken by the Presbyterian Board of National Missions.

* * *

GAINS AND LOSSES.

Seven of the fifty-one Conference schedules for the annual Congregational and Christian Year-Book or "Book of Numbers" have been forwarded from the office of the secretary of the General Council, Dr. Charles Emerson Burton, in New York, to the publishers, The Christian Publishing association, Dayton, O.

These seven Conferences have 708 churches, about eleven per cent of the churches of the united denomination. This is too small a proportion to give much of a clue to the national statistical trends during 1935. The figures now in the hands of the printers, moreover, are not final and will be subject to later revision by the registrars of the Conferences.

Some of the unrevised totals of the seven Conferences and the gains or losses they show in comparison with 1934 are:

Florida—

Churches—35.

Members—4,198; loss of 16.

New members upon confession—107; loss of 26.

Average attendance—122; gain of 40.

Sunday school enrollment—3,523; loss of 279.

Members of young people's organizations—1,076; loss of 6.

Contributions on missionary apportionment—\$6,278; gain of \$46.

Home expenses—\$106,235; gain of \$8,653.

Legacies, number—3; gain of 1.

Legacies, amount—\$9,900; gain of \$8,500.

Average pastoral salary—\$1,774; loss of \$3.

Minnesota—

Churches—194.

Members—27,504; gain of 11.

New members upon confession—1,222; gain of 91.

Average attendance—69; loss of 6.

Sunday school enrollment—19,786; loss of 1,152.

Members of young people's organizations—5,830; loss of 15.

Contributions on missionary apportionment—\$35,675; loss of \$1,734.

Home expenses—\$358,478; loss of \$12,106.

Legacies, number—5; gain of 2.

Legacies, amount—\$8,500; gain of \$1,755.

Average pastoral salary—\$1,691; gain of \$40.

Montana—

Churches—76.

Members—5,997; gain of 81.

New members upon confession—220; loss of 88.

Average attendance—65; gain of 2.

Sunday school enrollment—5,204; loss of 82.

Members of young people's organizations—1,284; loss of 170.

Contributions on missionary apportionment—\$3,642; gain of \$652.

Home Expenses—\$67,199; gain of \$1,608.

Nebraska—

Churches—140.

Members—22,214; gain of 40.

New members upon confession—766; loss of 222.

Average attendance—87; gain of 6.

Sunday school enrollment—18,227; loss of 1,001.

Members of young people's organizations—3,440; loss of 107.

Contributions on missionary apportionment—\$16,751; loss of \$809.

Home expenses—\$200,380; loss of \$25,571.

Legacies, number—4; gain of 1.

Legacies, amount—\$1,216; loss of \$1,124.

Average pastoral salary—\$1,294; loss of \$15.

Rhode Island

Churches—38.

Members—11,010; loss of 100.

New members upon confession—232; gain of 14.

Average attendance—112; loss of 5.

Sunday school enrollment—6,392; loss of 341.

Members of young people's organizations—2,127; loss of 18.

Contributions on missionary apportionment—\$31,815; loss of \$1,442.

Home expenses—\$185,699; loss of \$7,914.

Legacies, number—6; gain of 1.

Legacies, amount—\$11,016; gain of \$2,541.

Southwest (Arizona, New Mexico and El Paso, Texas.)

Churches—21.

Members—2,287.

New members upon confession—90; loss of 42.

Average attendance—45; loss of 14.

Sunday school enrollment—1,758; loss of 75.

Members of young people's organizations—699; loss of 22.

Contributions on missionary apportionment—\$1,819; gain of \$88.

Home expenses—\$39,724; gain of \$5,693.

Average pastoral salary—\$1,552; loss of \$42.

Wisconsin—

Churches—204.

Members—35,995; loss of 451.

New members upon confession—1,394; loss of 22.

Average attendance—90; gain of 7.

Sunday school enrollment—23,516; loss of 1,124.

Members of young people's organizations—6,869; gain of 427.

Contributions on missionary apportionment—\$37,281; loss of \$90.

Home expenses—\$472,425; gain of \$4,795.

Legacies, number—18; gain of 11.

Legacies, amount—\$14,963; gain of \$7,048.

Average pastoral salary—\$1,679; loss of \$1.

THE HALO AROUND OUR HANDICAP.

By FRANK DAVIS.

A halo is a ring of light which the artist paints around the head of a saint. We have come to speak of it as a eulogy or tribute or commendation paid to a saintly or heroic deed, both to the deed and the doer thereof. A handicap, it would appear, is a term derived from the old custom of putting one's hand in a cap (hand-in-cap, handicap) when the drawing of lots took place.

By and large, we may safely say that every person lives under a handicap—a limitation of personal powers; a lack of adequate opportunity; a problem, a perplexity, which he cannot solve, and from which he is unable to escape. He is, as we say, on the ragged edge; his reserves are not quite sufficient; he works without full preparation, he is a generation ahead of his time, and so is misunderstood; his body is not equal to the fiery tension of his spirit; he lives and labors devoid of any background of mental culture or sturdy physical stamina. He has some handicap to confront, to contend with, constantly.

Handicaps beset the great as well as the lowly. Beethoven, as the age of four, displayed very unusual musical talent. At seven he gave public concerts. But in his early thirties he began to become deaf, until later he lost his hearing completely. For years he leaned close down to the piano as he played in order to hear his own music. And this brilliant composer of symphonies exclaimed when he died, at fifty-seven: "I shall hear again in heaven." John Wesley, the English preacher, founder of the Methodist Church, was in the habit of rising at four each morning. It is said that his wife's nagging by day and by night was his handicap, and accounted for his early-rising habit. He frequently preached his first sermon at 5 A. M., preached four or five times a day, and averaged fifteen sermons a week for over fifty years.

Zola, the French novelist, lived for many years in great poverty in a Paris garret. He would place a small bird-trap outside his window to catch sparrows, and frequently his meal consisted of a sparrow, cooked on a small charcoal stove, and one cent's worth of bread.

Franklin Roosevelt was in his forties when he became the victim of infantile paralysis. But, by reason of massage and baths and an indomitable courage, he succeeded in walking again.

Such men put halos around their handicaps. But not all men shine with halos of courage, of heroism, of victorious achievement. These sing the grim lines:

We are the toilers whom God hath barred
The gifts that are good to hold;
We meant full well and we tried full hard,
And our failures are manifold.

What can we do about the handicaps which we see in others, or which we feel in ourselves? There

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

EDITOR

J. O. ATKINSON, ELON COLLEGE, N. C.

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CONTRIBUTING EDITORS

I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHAT THE ANNUAL SAYS.

THE ANNUAL for 1935, our year-book, reveals some facts that should interest us even if they do not stir our pride.

In the five Conferences in the Convention there are reporting (in 1935) 190 churches. (Some ten or a dozen we know failed to make any statistical report.) In these 190 churches there are 29,615 members. This is a net gain the past year of 306 members for the whole Convention. The Eastern Virginia Conference reports 44 churches with a membership of 9,858, a total gain for all these the past year being 29. The North Carolina & Virginia Conference reports 40 churches with a membership of 7,680, the gain in church membership the past year being 122. The Eastern North Carolina Conference reports 48 churches with a total membership of 5,359, the gain in church membership the past year being 69. The Western North Carolina Conference reports 37 churches with a total membership of 3,973, the gain in membership the past year in these churches being 67. The Valley of Virginia Central Conference reports 21 churches with a membership of 2,439, the gain in church membership the past year being 19. These churches raised the past year for all purposes, (including pastors' salaries and in the Sunday schools) \$237,728.81. Of this amount the Eastern Virginia Conference raised \$113,995.52; the North Carolina and Virginia Conference \$61,636.76; the Eastern North Carolina Conference \$21,493.45; the Western N. C. Conference \$32,971.81; the Valley of Virginia Conference \$7,631.37. Here indeed is food for thought. First, why should a total of 190 churches with a membership of 29,615 members gain in a whole year an increase of only 306 members?

And why should a people of average incomes pay only a fraction over \$8.00 a year for all church services—including their pastors' salaries and work on their local churches.

And this dear church of ours will never tell a different story to the world until it is awakened with a zeal, a passion, for souls. Never till our church puts the matter of winning souls first in its program will it come to the place that God wants it to have on the earth.

J. O. A.

STOP.

One of the most difficult experiences we have to learn is "Stop." It is so easy, so agreeable, so alluring to go on. For how long during the 24 hours of each day do we actually sit down with ourselves—and our God? One wonders. We are finite, of time and sense and transient things. And yet we know full well there is the Infinite, the Real, the Imperishable, the Eternal. How much time, thought, effort, do we give to find out how close to us, or how far from us, is the Infinite, the Real, the Eternal? Again and again we are warned—Stop! Wait! Listen! There is scarcely a Book of the Old, or New Testament, in which we do not find the teaching, the injunction, the command to wait—wait for the Lord. "Wait for Jehovah," begs the Psalmist; "Be strong, and let thy heart take courage; yea, wait thou for Jehovah!" How beseechingly the prophet Hosea enjoins us "Turn thou to thy God; wait for thy God continuously!"

We rush on. We hurry. We fret. We worry. A few brief years and it is over. But here in the events of time, place and sense, God may be found by each one of us—in Him is life, real life, unending life, eternal joy and victory. "Wait thou upon the Lord and He will bring it to pass. Wait, I say, upon God!"

J. O. A.

LEADING U. S. SLEUTH REVEALS HAZARDS OF DRINKING.

By CURTIS BILLINGS, in *Allied Youth*.

When I set out to get the opinion of the leading traffic officer in the United States on the much-disputed drinking-driving question, I did not go to the police department of one of our big cities. I steered my course toward Lafayette, Indiana, where Lieut. Franklin M. Kreml (on leave of absence from the Evanston, Ill., police department) is engaged in organizing The Institute of Public Safety at Purdue University, the first institute of its kind in America.

Lieutenant Kreml, as most people know, is today the most publicized policeman in the country—and justly so. His detective methods of investigating automobile accidents for the purpose of discovering and punishing the driver at fault are world famous. Twice for Evanston he has won the grand prize in the National Traffic Safety Contest conducted each year between American cities.

Wrong Start.

We sat down to talk in the living room of his home, this youthful officer and I. Intending to start the interview with an easy question, I asked:

"Isn't the drunken driver, Lieutenant, the greatest menace on the American highway today?"

"Not at all," he replied. "On the contrary the statement that the drunk behind the wheel is the greatest menace is not only wrong in fact, it is also positively vicious in its implications."

Apparently, I thought to myself, that was the wrong question! It seemed to me also that I had probably wasted two days and 300 miles of travel if I hoped to get a constructive statement for *The*

Allied Youth. Could it be possible that this authority condoned the practice of driving while under the influence of liquor—or pooh-poohed it as of no importance? I could not believe so.

"Can you," I asked hesitantly, "can you be serious?"

"Do I look as if I am joking?"

I had to admit that he did not.

"But," I countered, "isn't the drunk the man who fails to see the defenseless pedestrian in his path? Isn't he the man who actually passes out—loses consciousness—in the driver's seat and crashes into whatever is ahead of him? Isn't he the one . . ."

I got no farther.

Cause of Accidents.

"Of course, of course," Kreml cut in. "The intoxicated driver does all of these things and a lot more, but you are too quick to jump to conclusions. Two things I want to point out and I want to make them so clear and unmistakable that any child can understand them and anybody who reads them will always remember them.

"The first is that until recently the drunken driver was the banner of the American police—which we hid behind! We did not know how to deal with the awful accident situation. We did not know who or what was causing the accidents. So we said, 'It's the drunken driver,' and let it go at that. Nobody, after all, could dispute us; and it spared us the trouble of finding out just exactly what the trouble was.

"The second is that since the repeal of the national prohibition laws we policemen have learned a lesson or two from the medical and associated sciences. One of these lessons is that a few drinks under the belt of the automobile driver are so much dynamite. The driver may be able to pass every standard sobriety test; he may be a respectable citizen; he may be chock full of good intentions; and he may be a killer!

"There are 50 to 100 or, possibly, 250 drinking drivers on the streets and highways of America tonight for each one who is obviously intoxicated. Thus, you see, the drinking driver is the greater menace because he is more numerous.

One-Drink Danger.

"But one thing more. We are all familiar with the euphoria, the over-confidence, the daring of the driver who has had just a few drinks. He thinks he is good, better than he has ever been, and so he is quite willing to take chances with his own life and with the lives of others which he would not ordinarily take. And he is far less able to get away with his chance taking.

"Now on the other hand the obviously drunken man is almost comatose. He is so stupefied by liquor, so torpid, that he feels anything but elation and overconfidence. He doesn't want to speed or take chances. He wants to curl up and go to sleep. Therefore he usually propels his car at a slower speed than his drinking but not entirely drunken brother.

"The records of at least one state show that, accident after accident, the crashes caused by the drinking driver are more severe than those caused by the drunk."

Here was a new light on the liquor question as it affects public safety—light that ought to be made to shine from every publication in America. I left Lafayette well rewarded for my visit.

All the glory and beauty of Christ are manifested within, and there He delights to dwell. His visits are frequent; His condescension amazing; His conversation sweet; His comforts refreshing; and the peace which He brings passeth all understanding.—*Rev. Thomas a Kempis*.

DOING LIKEWISE.

It was a tense moment in an important football game. The team had been doing well, but replacements were imperative. One effective player in particular must have a substitute.

The coach looked around at the bench.

"Stanton, go in for Brown!" he barked.

The player jumped up eagerly. "Shall I show them my best plays?" he asked.

"No," snapped the coach, "you go in there and do just what Brown was doing—and forget all the rest."

The moment had called, not for a prima donna, but for a fellow who could "go and do likewise."

I know quite a few newspaper folks. One young fellow, just out of college, was bursting with ideas. He knew startlingly new and much more efficient ways of reporting, and he seemed to have a foreknowledge of a city editor's duties and powers. The hard-bitten city editor listened with growing impatience to his appeals for a chance.

"Sure," he said, "all this is fine. You're a college graduate, you have had articles published, you have these new ideas. But can you go out and get stories the way Planski and Rollinger and Parks of my staff can? That's what I want to know?"

He wanted no mere individualists looking for a place to try out their theories. He wanted a fellow who matched his reporters and could go out and do just what they were doing.

Was not the parable of the good Samaritan told for just such a reason as this: to inspire people to go out and serve in just the way the Samaritan did? We are not given the story because it was desired to immortalize the Samaritan or to depict the dangers of the highways, or even the selfishness and heartlessness of men. The important thing is rather this: Have we people today who would act, in all the myriad relationships of life, in the spirit of that Samaritan?

We are trying to be followers of Jesus Christ. But do we not often content ourselves with praising Him rather than following Him? In the early days people crowded around Him hoping for a miracle; they forget the necessity of going out and doing likewise. He Himself said that they could do even more wonderful things, and that the power lay in their own faith, rather than in any magic of His. We today admire the great of this age and other ages—but do not try hard enough to live as they did.

The earnest Christian, it seems to me, is a repeater—he strives to repeat the acts of his Master. He strives to study his Master and do as He did.

I have often read of great scientists, artists, and others who were laboring until late in life at their work, enjoying their praise, but often lamenting that there seemed to be no one at hand to take up their work—to go out and do likewise. Upon this great principle hangs the possibility of great progress. We cannot all be creators, but we can repeat something that someone else has done in a great way.

We need today not so much conferences to discuss Christian problems, addresses to delight us in the expounding of Christian truth, but rather personal decisions to follow Him. What the world needs is not so much professing Christians as active Christians. His spirit, His faith, His love, must be embodied in our life today.

Every single one of us has had the benefit of invaluable parental instruction, the help of friends and teachers and advisers, and we have learned more from reading and daily experiences. We have benefitted from all these. Now the question comes: Are we equipping ourselves to do likewise? It is not enough to admire greatness—we must aspire to it. It is not enough for a Christian to

praise Jesus—he must also follow Him. The way has been pointed out to us—will we take it?

I talked, a short time ago, to a young medical student who was very proficient in his studies. He was just chafing to get out in a remote field, equipped to take up and continue his father's work as a country doctor. His father wanted, above all, someone who would "do likewise," who would understand and carry on. As I understand it, Jesus wanted the same thing: someone to do likewise, to carry on. There is a sense in which Jesus did not found a church or a religion—but rather sought to get people to carry on, in later generations, the work He was doing.

Everyone, then, who sincerely tries to follow Christ should seek to repeat His works and to reveal the same spirit that He had. We all have to choose those whom we believe and admire and will follow. We have to look at life, examine it, and find its truth and its imperatives. Some of us sell our birthright cheaply; others turn away sorrowfully from a great opportunity.

A young pastor was once studying the life of Jesus with a group of young people. They were giving reverence to Jesus' unique Sonship, character, and spirit; they were marvelling at His works. The young pastor was very wise. He looked at them appreciatively, and said: "Do you know that He meant for us to carry on such a work and live such a life? You have praised these wonderful works of the loving spirit of Jesus. Now do them again in this day of ours. Repeat them; do them again—those are the Christian imperatives!"

If you have found something that seems to you basic and supremely worth while, as you have studied Jesus or the great characters of history, pick something out to repeat. Christian living is sometimes just a matter of modernizing and exemplifying today the spirit of Jesus—by which I mean it is the art of keeping alive, in each succeeding day and age, the type of life that Jesus lived. Is that not a fairly accurate and also helpful understanding of our Christian task?

Not long ago I was making some calls on people who were only slightly connected with or interested in my parish. In the course of the conversation I expressed to them my interest in what they were doing and my hope that they would help in our parish. They were very friendly and appreciative of my calling, and said: "Oh, yes, we know you are interested and want us to come; you always speak to us and respond to any call we make—but how about some of those members in the church?"

Now there certainly is nothing deserving or unusual in my attitude here—but simply an indication of the fact that people wanted some others to go out in the same spirit of the minister. As younger people we are going to find that not all of our service will demand that we do something new or even better; other parts will demand that we do the same great services of the past over again, but in a modern setting. Christian living can be a glorious, adequate challenge to the greatest in us if we see in it the passing on of a great spirit and the perpetuation of a great life-purpose.

Catch the spirit of Jesus, as He faced a uniquely discouraging world—and then live like Him.

You have been taught, and you have learned for yourselves, of those who have achieved much and lived richly in the service of their fellow men. Go thou, then, and do likewise. You admire those who achieved in the past; do the same in your day. Make greatness live today; make it your own possession. Jesus was the first to show us a supreme way of life. Follow Him. He did all these things Himself. Do likewise! God's fullness was in Him; by following Him let God's fullness be in us!—*Rev. Richard K. Morton in M. P.-R.*

SCHEDULE OF MEETINGS IN THE
SOUTHEAST—1936.

(Meetings held previous to March 21st are not included in this list.)

- March 21-22—Tenn. Christian Life Conference, Soddy.
- March 27-29—Christian Life Conference, Thorsby, Ala.
- March 26-29—Alabama, Mississippi Conference (Col.), Birmingham, Ala.
- March 31-April 9—Womens District Rallies.
- March 31—Guilford—Hines Chapel.
- April 1—Alamance—Burlington.
- April 2—Randolph—Pleasant Ridge—Ramseur.
- April 3—Chatham—Lee-Moore—(Open).
- April 7—Wake—Durham—Pleasant Union.
- April 8—Halifax—Hebron.
- April 9—Vance—Warren—Henderson.
- April 2-5—Louisiana Conference (Col.), Lake Charles, Louisiana.
- April 13-23—Vanderbilt Rural School, Nashville, Tenn.
- April 16-19—Texas—Oklahoma Conference (Col.), Tillotson College, Austin, Texas.
- April 21-23—Florida Conference—Melbourne.
- April 30-May 3—Tennessee Conference (Col.), Louisville, Ky.
- April 28-May ?—Southern Convention, Burlington, N. C.
- April 28—May ?—Womens Missionary Convention, Burlington, N. C. (Same time.)
- May 5—Bethel Church, Hampton, Va. (Colored.)
- May 30-June 1-5—Afro-Christian Convention, Graham, N. C.
- June 6-13—Florida Young People's Conference, DeLeon Springs.
- June 8-14—Grandview Conference, Grandview, Tenn.
- June 3-11—King's Mountain Conference, Kings Mountain, N. C.
- June 16-23—General Council, Mt. Holyoke, Mass.
- June 16-23—Northern Alabama Christian Life Conference, Garden City.
- June 16-23—Southern Alabama Christian Life Conference, Near Andalusia.
- June 29-July 5—Elon Summer School of Leadership Training, Elon College, N. C.
- July 6-12—Wadley Leadership Training School, Wadley, Alabama.
- July 6—Eastern Sunday School Convention (Col.),—place to be announced.
- July 20—Western Sunday School Convention (Col.)—Littleton, Va.
- July 20-24—Piedmont Conference, Piedmont, Ga.
- July 24-26—Southern Alabama Assn., Liberty Church, Brantley.
- July 27-Aug. 2—Southern Alabama Conference (Seal-con), Skipperville.
- July 27-Aug. 2—Middle Georgia Association.
- July 27-Aug. 2—North Georgia Association.
- August 5—Virginia Valley Conference (Woman's Convention meets in connection with Conference).
- August 7-9—West Florida Christian Life Conference, Dorcas Church.
- August 13-15—Central Alabama Association, East Tallassee.
- August 22-23—North Alabama Christian Life Conference, Garden City.
- August 26-28—North Alabama Association, Steppville.
- September—Tennessee Christian Life Conference.
- September—Kentucky Christian Life Conference.
- September—South Georgia Association.
- October 1—Eastern Virginia Womens' Conference.
- October 2-4—Kentucky Conference, Evarts.
- October 5-7—Florida Ministers' Convocation, DeLeon Springs.
- October 6-8—Tennessee Conference, Pilgrim Church, Chattanooga. (Date subject to change.)
- October 6-8—West Florida Association, Baker, Good Hope Church.
- October 15—North Carolina Woman's Conference.
- October 14-15—East Alabama Association, Phenix City, Bethany Church.
- October 27-28—Georgia Conference.
- October 28—Eastern Virginia Conference.
- October 28—Western North Carolina Conference.
- Oct. 29-Nov. 6—Three Florida Associations.
- November 10—North Carolina and Virginia Conference.
- November 17—Eastern North Carolina Conference.
- November 10-12—Alabama and West Florida Conference, Wadley, Alabama.

(Any changes, corrections or additions should be sent as soon as possible to Edwin C. Gillette, 117 W. Forsythe Street, Jacksonville, Fla.)

The love of Christ is like the blue sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the sea, into whose bottom you can look a little way, but the depths are unfathomable.—*Rev. McCheyne.*

CONTRIBUTIONS

SUFFOLK LETTER.

The lists of delegates to the next session of the Southern Convention is printed herewith to give notice of such election by the various Conferences of the Convention, and to suggest to said delegates the following: 1. Every delegate should plan to attend the session, and if unable to do so, should notify his or her alternate. 2. Send your name to Dr. James H. Lightbourne, Burlington, N. C., and state when you will arrive; how long you will stay, and whether you wish the Entertainment Committee to provide room for you overnight. Make your requests definite and plain, and do so promptly. The entertaining church cannot know how to provide for you unless you notify the pastor or the committee in advance. Prompt attention to this matter will help the church and these matters will be attended to in a manner much more satisfactory to the delegates and visitors. 3. If you expect to attend the Conference,

Hollowell, M. J. W. White, Dr. J. W. Manning, J. E. Corbitt, Miss Irene Cotten, T. A. Eure, Miss Edna Fulcher, Miss Janie Pierce, J. A. Williams, Mrs. Phillip Jones, A. L. Jolly, R. C. Norfleet, I. T. Byrd, Otis V. Joyner, O. M. Cokes, Mrs. B. H. Lowdermilk, S. M. Penn, M. A. Pollard, T. E. White. *Laymen*—W. R. Brown, Paul E. Coble, W. H. Freeman, Mrs. I. H. Faust, Geo. T. Gunter, Junius H. Harden, Vitus R. Holt, W. R. Rightsell, Cyrus Shoffner, W. L. Welch.

Eastern N. C. Conference—Ministers—Revs. C. Rexford Raymond, W. C. Wicker, J. Lee Johnston, E. M. Carter, R. T. Grissom, M. T. Sorrell, S. E. Madren, George N. Edwards, F. Ervin Hyde, J. A. Denton, J. H. Lee, J. L. Foster. *Laymen*—A. H. McIver, J. A. Kimball, C. W. Daniels, W. M. Goodwin, C. H. Stephenson, Mrs. R. L. Ross, L. J. Thomas, Mrs. E. T. Vickers, Miss Margaret Alston, Miss Lillie Fowler, J. Milton Banks, J. F. Hilliard, W. J. Morgan.

requested above, as soon as possible, on a postal card and this can be easily filed by the Entertainment Committee for future reference.

I. W. JOHNSON.

THE CAMPAIGN ORGANIZATION.

The church-wide campaign in the interest of Elon College was formerly opened Monday, Mar. 9th. Mr. C. E. Lovett of the George W. Williams Company arrived on the campus Monday morning and immediately began to prepare for the opening of the campaign. Headquarters will be in Burlington, North Carolina. The banking room of the old North Carolina Bank and Trust Company in Burlington has been secured. This is an ideal location and, of course, an ideal room for the purpose. The liquidating agent for the bank was most considerate in making this space available. We are asked to pay a total of \$100 for the room for the entire campaign. This is to cover lights, water, janitor hire, et cetera. We are very grateful for this consideration and are sure that the entire college constituency will likewise be appreciative.



The President's Office, Elon College. Dr. Smith at the Desk.

and do not wish the church to furnish you lodging, but desire to take your meals at the church, notify the pastor that you will desire to eat your lunch and other meals at the church, when it is convenient for the church to provide for such meals. 4. If you have been elected a delegate and cannot attend, and your alternate cannot attend the Convention, notify the pastor of the Burlington Church. 5. Visitors who expect to attend the Convention and desire entertainment by the church over-night, should also notify the pastor, stating their wishes and giving such information as may be useful to the Entertainment Committee in assigning homes.

Delegates to the Southern Convention.

Eastern Virginia Conference—Ministers: Revs. R. E. Brittle, Elisha Bradshaw, Joe French, W. H. Garman, C. E. Gerringer, H. S. Hardcastle, W. D. Harward, R. L. House, W. M. Jay, I. W. Johnson, Elwood W. Jones, F. C. Lester, T. N. Lowe, J. F. Morgan, J. E. McCauley, N. G. Newman, O. D. Poythress, G. A. Peace, J. M. Roberts, L. E. Smith, J. G. Truitt, R. A. Whitten, J. H. Warren, T. F. Wright. *Laymen*: M. W.

N. C. and Va. Conference—Ministers—Revs. J. O. Atkinson, J. F. Apple, G. C. Crutchfield, W. B. Williams, Waverly Parker, H. R. Morrison, H. W. Lee, Dr. J. E. Rawles, Mrs. W. V. Leathers, Col. E. E. Holland, J. M. Darden, Miss Elizabeth Sharpe, Mrs. J. M. Rabey.

Western N. C. Conference—Ministers: Revs. J. M. Allred, H. V. Cox, J. U. Fogleman, T. J. Green, G. O. Lankford, James H. Lightbourne, B. H. Watkins, P. H. Fleming, C. H. Rowland, J. L. Neese, C. E. Newman, J. U. Newman, L. L. Wyrick, J. W. Patton, W. T. Scott, H. Shelton Smith, H. E. Crutchfield, John R. Chapman, M. J. Sweet, D. M. Spence, B. J. Earp, W. E. Wiseman. *Laymen*—W. T. Dunn, H. V. Simpson, W. B. Truitt, Mr. and Mrs. L. E. Carlton, Dr. W. H. Boone, C. D. Johnston, Mrs. Carrie Sharp, L. E. Crumbie, Z. H. Lynch, Mrs. J. Walter Johnson, W. C. Stout, Miss Emma Thomas, W. E. Cook, Mrs. Hepsie Brown, J. E. Jones, H. G. Earp, W. T. Moore, Miss Nannie Farmer.

Virginia Valley Central Conference—List not printed in ANNUAL.

All delegates will please send the information

The first step, of course, in a great campaign such as we propose is an adequate organization. The organization for the campaign will be made up of a general chairman, an associate chairman, alumnae chairman, chairman of the special gifts committee and associates, chairman of the speakers committee and associates, alumni chairman and associates. These and perhaps others will constitute the general organization. Practically the same plan of organization will be formed for each of the five conferences. The same plan of organization will be extended to each of the local churches. You can readily see what a tremendous organization is contemplated. When the organization is completed, there will be between twelve and fifteen hundred people required. The idea is to reach every individual contributor without any one solicitor being responsible for more than ten persons. The average man, however busy, can find time to interview as many as ten different individuals.

It is hoped that whenever an individual is asked to become a part of the organization that he

(Continued on page 7.)

A Story for the Children

A PAIR OF GOOD SAMARITANS.

I have recently heard of two kind-hearted beings that seemed to have the same feeling toward anything in distress that the good Samaritan whom Jesus tells us about had for the poor man who fell among thieves.

One of these, strange to say, was a white dog which came out from a stoneyard in New York City one night, and ran barking to a policeman who happened to be passing, and then ran back. This he repeated two or three times, until the policeman was interested to see how the dog would give his bark and then bound back into the yard. He concluded at last to see what the dog was trying to do. He followed him into the yard, and the dog ran up to a place where a little white bundle was lying on the ground. The policeman struck a match, and by its light the little bundle proved to be a baby. The policeman picked it up, almost afraid the dog would bite him; but, instead, he wagged his tail, as much as to say: "I am glad you have got some sense; that is just what I wanted you to do." The dog trotted along by the side of the policeman until they came to the station-house. When he stopped, the dog wagged his tail and looked up into his face, and when he went into the station-house the dog followed, seemingly listened to what he said, and, when the door was opened, walked out. Evidently the little baby was a stranger to the dog. He had found it in this lonely place and had done what he could to have it cared for.

The other good Samaritan was a little newsboy in Dayton, Ohio. A reporter came along and saw him seated on a grating in the sidewalk, up through which came a little warmth from the basement kitchen below. He had something beside him covered up with a dirty, ragged old handkerchief, and as the reporter paused, he cautioned, "Look out now, don't hurt him."

"What is it?"

He lifted the handkerchief with the greatest care, and there on one of the iron bars, huddled up and half frozen, was a little brown sparrow, just able to fly.

"Where did you get him?"

"In the street out there. Got so cold he was tuckered."

"What will you do with him?"

"Get him good and warm and let him go. He is such a little fellow, he or her have a fair show."

"And he shall," said the reporter.

The man added his efforts to Jack's, and after a few minutes the bird began moving about in a lively manner and giving vent to his satisfaction in a series of chirps. Jack lifted him, gave him a toss in the air, and away he sailed for the top of a tree.

"He's all right now, Jack."

"Yes, 'cause he's had a boost. Boys kin get along most anyhow," said Jack, as he shivered in the cold blast sweeping up from the river. "But birds are such little fellers that we've got to sort o' h'ist and tote 'm round now and then. He's all right now, and we're all right, and good bye to you."

"Good bye, Jackie," the reporter said, lifting his hat as the tattered little gentleman flew around the corner.

Now the dog in the first story was just a common street dog, probably one of the kind that some boys would think it great fun to tease, or to send frightened down the street with a tin pail tied

to his tail. And this little boy with the sparrow was only a poor ragged newsboy that some people might think of no importance. But both were heroes, and set a good example for the whole world to follow.

If we are on the lookout for them, we shall find a great many opportunities to speak kind words or do helpful deeds that will make the world a far better place for some who have not the strength or good things which we have. If we are on the lookout for such chances to help anybody who is having a hard time, we shall live not only very useful but very happy lives ourselves. The Bible tells us, "It is more blessed to give than to receive." Amos R. Wells has a little poem on "The Lucky Four-leaved Clover," which will be good for the boys and girls to commit to memory:

"Why is the four-leaved clover more lucky than the three?"

I questioned Master Greedy, and thus he answered me:

'Tis because the four-leaved clover so crafty is and bold,

It has an extra hand, sir, to grasp the sunshine gold.'

"Why is the four-leaved clover more lucky than the three?"

I questioned Master Generous, and thus he answered me:

'Tis because the four-leaved clover so kindly is and gay,

It has an extra hand, sir, to give its gold away.'

THE CAMPAIGN ORGANIZATION.

(Continued on page 7.)

will not try to discover reasons for not cooperating but he shall endeavor to discover many reasons why he should. With full cooperation on the part of every one there will be no difficulty and the goal will be reached completely. If your co-operation to the extent of your ability will make the college secure, I am sure that you will freely give to the extent of your ability. If all will so cooperate there can be no question as to results. This is an ardent appeal to the church at large to give careful consideration to her responsibilities in the proposed plan for the purpose of making the college secure.

There seems to be developing a spirit of optimism and a feeling that this thing can and will be done. A word of encouragement from you will accentuate these trends. We need to turn definitely on the past. Let the things of yesterday that may be disturbing remain. Our present obligation is to do our part and to use our influence that ten of our friends and acquaintances may do their part. Not many victories are ever won by marching over defeated ground. There is every reason to expect victory in our united effort. With faces to the future and determination to win, let the organization go forward as if in conquest. People are united by great responsibility and great purpose. The cause of Elon College and Christian education constitutes a definite call to loyal hearts who wish for Christianity a wider and a more effective application to human life. We of the Christian church look to Elon College for leadership in this particular. The college in turn is depending upon us and at this particular time is putting its trust in us with the hope that we shall not fail in this time of need. Let every one respond to the invitation to make up the organization. This organization is necessary if the campaign is to be intelligently and successfully pursued.

June 6th has been set as the closing date for the campaign. This means that there must be both organization and aggressiveness. The strong possibility of success is sounded on every side and by the help of ministers, laymen, friends, and alumni this possibility shall be made an unmistakable certainty.

L. E. SMITH.

All the world's joy comes from the grave of our risen Lord. It was a dark and sad earth to which Jesus came with His revealings of love. But who can write the story of blessing which began with the first Christmas? How poor the world would be today if there had never been a manger cradle at Bethlehem, and then a cross on Calvary and a broken grave.—Rev. J. R. Miller.

God in our nature—that is, Christ—the root of the new sap or eternal life in man, without which no man could have been righteous, and by the presence of which in our nature every man may be righteous.—Rev. Thomas Erskine.

BIBLE FOR OLD FOLKS and the HOME

Bold Black Type
Pronouncing
Holman Home Bible

Light Weight
6x9 ins.—Very Thin
Flexible Binding
References

When the Eyesight Begins to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

No. B2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles **\$5.00**

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles **\$5.75**

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges **\$3.00**

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.



MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



WHAT ARE YOU DOING WITH YOUR SMALL CHANGE?

If you feel that your small change does not work hard enough, keep it busy on the missionary budget.

Ten Cents—Buys two packages of chewing gum; buys a chocolate bar—or pays the salary of a Congo teacher in a girls' school for three days; provides a meal of rice and curry for six girls in an Indian school; buys clean straw for 40 mattresses in a girls' dormitory in West China.

Twenty-five Cents—Buys a nut sundae; buys a bottle of ginger ale—or maintains a bed for a day in the hospital at Mellore, South India; supports two children for a day in an orphanage in Assam or Bengal; pays the salary of a teacher in a school in Assam, Bengal or China for a day.

Fifty Cents—Buys one ticket to a movie; pays one taxi fare—or employs a graduate nurse in a hospital in South China for one day; buys gasoline to run a hospital automobile for 35 miles in India; makes it possible for a woman to attend a short term Bible school in West China for a month.

Seventy-five Cents—Buys one golf ball; buys a pound of chocolates—or pays the salary of an Assamese woman doctor in the Gauhati Hospital for one day; buys a term's supply of oil for the lamps at an evening school for women in West China; supports a bed in a South China hospital for two days.

One Dollar—Buys one powder compact; pays for one finger wave—or pays the salary of a principal in a large school for Chinese girls for a day; buys a sari, chemise and blouse for an orphan girl in a mission school in South India; supports a trained kindergarten teacher or Bible woman for a day in Japan.—*Reprinted from the Sunday School Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 14, 1936.

Sunday Schools.

Henderson, N. C.	\$ 4.42
Union Grove, Asheboro, N. C.	.80
Mayland, Broadway, Va.	2.00
Pleasant Union, Lillington, N. C.	1.10
Sanford, N. C.	1.91
	11.23

Individuals and Churches.

Piney Plains, Raleigh, N. C.	5.60
Mt. Auburn, Manson, N. C.	3.00
	8.60

Specials.

Young People's Union, First Church, High Point, N. C.	1.75
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Total for the week ending March 14, 1936 ..\$	21.58
Previously acknowledged	9,906.86

Total since Sept. 1, 1936\$ 9,928.44

J. O. ATKINSON, *Secty.*

ALABAMA WOMEN HOLD RALLY.

The Women's Missionary Societies of the Roanoke and Wadley Districts held a joint rally at Lowell Christian Church on the third Sunday in March. The Societies were very well represented and a fine program was rendered. Miss Vera Van Cleave of Wadley, Ala., was in charge of the program. W. Sage Woolworth, missionary from Tur-

key was the principal speaker. The occasion was all that could be desired.

Special music was rendered by the Lowell quartette. Mrs. O. D. Chase was chairman of the Committee on Entertainment and a real feast was spread at the noon hour. It seemed that everybody did their best in furnishing food and drink for the assembly. Everybody was lavishly served and quite a number of the aged and sick people of the community were remembered with well-filled plates.

A number of visitors were present among whom were Rev. A. R. VanCleave of Wadley, Ala., Miss Marguerite Davison of Thorsby, Ala., and Mrs. F. P. Ensminger of Birmingham, Ala.

We need a Woman's Missionary Society in all of our churches. The results would be much more satisfactory. And the church could much more easily increase its efficiency in giving the gospel to all the world—"In union there is strength." Someone should see to the organization of the missionary forces of the Kingdom, for until this is done, the progress of the Church will be slow! A church must be missionary in principle and in spirit and in practice to really enjoy the prosperity that God wants to give.

A church that is non-missionary is standing in the way of God's progress and therefore it cannot prosper while thus "marking time."

When the church has the "baptism of the Holy Ghost and fire" she will then put on her beautiful garments and sinners will be attracted to her fellowship. May we not pray for this season to come.

G. D. HUNT.

MATERIAL ON MEXICO.

1935-36 seems to be the year to get acquainted with our neighbors "Across the Border." Not only are our churches concentrating on the subject through the interdenominational study of Latin America but there is a wave of interest throughout the country which is expressing itself in visits to Mexico, and in many books on the Past, Present and Future of this interesting land and its people. The daily press and many current magazines contain illustrated articles on the historical, scenic and cultural side of Latin American life.

There is varied and up-to-date material available for all groups which can be secured from: The Commission on Missions or The American Board. Our general interest is in Latin America but our special emphasis is on Mexico as the American Board has no work in the other countries.

Concentrate on Mexico in the coming months, not only in groups but individually and take advantage of the many unusual opportunities to "Know Our Neighbor."

MEXICO—1936.

The Colegio El Pacifico at Mazatlan is going strong under the direction of Mrs. Meddora Williams. The reversal of the decision to close the school has so far been well justified. The enrollment shows an increase of sixty per cent over last year, and there is a fine spirit all around. The inspector of federal schools in the district is cooperating cordially and constructively in the work of the institution.

Under the leadership of Mr. Baez Camargo, camps for young people have become an impor-

tant part of the religious education program. The movement has reached Guadalajara, and already several camps have been held under the auspices of the Colegio Internacional and the Social Settlement. The last one was held on an inspiring mountainside near Tlajomulco. This country offers magnificent camping sites, and Mexican youth respond eagerly to this sort of activity. During these times of ferment and confusion of ideas, the camps afford an opportunity to clarify thought and elevate ideals.

Dr. Alberto Rembao, former principal of the Colegio Internacional, and now located in New York City, where as editor of "La Nueva Democracia" and through other literary activities he has become a recognized leader of Latin American thought, returned this month for a visit to Guadalajara after an absence of over eleven years. Old students and friends gave him a royal welcome, and his five days here were packed full of lectures and interviews. His brief visit brought much needed intellectual and spiritual stimulus, and we hope he will come again for a longer stay.

The many friends of the Wrights will be grieved to learn of the death of Delight (Mrs. Hollis P. Allen), daughter of Dr. Alfred C. Wright, which occurred on November 1st, three days following the birth of a little daughter. Miss Margarita Wright has gone to Claremont, California, where she will remain with the family until January.

REV. CLARENCE A. NEFF.

Guadalajara, Mexico.

THE GREATEST WORK.

"He built a house; time laid it in the dust;
He wrote a book, its title now forgot;
He ruled a city, but his name is not
On any table graven, or where rust
Can gather from disuse, or marble bust.
He took a child from out a wretched cot,
Who on the state dishonor might have bro't,
And reared him to the Christian's hope and trust.

"The boy, to manhood grown, became a light
To many souls, and preached for human need
The wondrous love of the Omnipotent.
The work has multiplied like stars at night
When darkness deepens; every noble deed
Lasts longer than a granite monument."

—*Author Unknown.*

Suppose, then, we take Jesus seriously. What would happen if we really took His ideals to the floor of the Stock Exchange? What chance has Christ's conception of personality in a system dominated by the marvels of mass production? Watch the long queues outside any Labor Exchange, and then ask yourselves what Jesus would have to say about them. There would surely be a commotion if he were to appear in one of our Economic or Disarmament Conferences—if, that is to say, he were allowed to get past the commissionaire at the door!—*Dr. F. Townley Lord, in The Christian World.*

O gracious Father of mankind,
Our spirit's unseen Friend,
High heaven's Lord, our heart's dear Guest,
To Thee our prayers ascend.
Thou dost not wait till human speech
Thy gifts divine implore;
Our dreams, our aims, our work, our lives,
Are prayers Thou lovest more.

—*Henry Hallam Tweedy.*

THE CHURCH IS GOD'S HOUSE.

"In whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:22.)

Inspiration has given to us many pictures of the church, viewing it from different viewpoints, in order that we may appreciate it all the more. The only ugly picture in the list is that of the church marred by human hands, or conduct. A few of these we hope to study with profit.

The building here mentioned is not the work of unplanned accomplishment, or the result of accidental happening. Long before the coming of Him who said, "Upon this rock I will build my church," the prophets foretold the erection of this wonderful building. The purpose for which it was built is clearly and pointedly stated in our text—"for an habitation of God." The "ye who are builded" is also clearly indicated, and are certain individuals who are in this world. It, then, is a building which is in the world, and is God's home.

As such, it must be suitable in every way for his abiding place. It is "an holy temple." It is "the house of God." The materials of which it is built are the redeemed sons and daughters of Adam's race—"ye also, as lively stones, are built up a spiritual house." And it is declared to be "the church of the living God." We, therefore, cannot be mistaken when we say the church was built for God's dwelling place on earth.

"Every house is builded by some man," and for some purpose. Houses may be built for others to use, in whom we may have no interest, except as we may profit by their use of them—"rent houses." But a "home" is built for personal use. The church, then, being God's home, is not "a rent house," notwithstanding it is oftentimes treated like one. In building his home, the church, he did not launch a development project, in which he proposed to build many "houses," whose architectural designs would be so varied that all would have houses "of their choice." He built only one, and built that one to suit himself, not the people. "There is one body," one building, one church, and he "set the members everyone of them in the body, as it hath pleased him." The only way, then, for us to have our choice in the matter is to make God's choice ours.

God's home-building program was not a colonization scheme in which the voice of the people was to control in the regulation of affairs in that home, to come and go at will—a kind of tourist-camp affair into which one may come when convenient and leave when he chooses; nor as a club house set up where one may go occasionally for recreation and pleasure, with all responsibilities ceasing when the bill is paid. It is God's home, wherein he means to dwell throughout time and to regulate and control his household by his own law. When completed, it was ample for his every requirement. It needed no additional "rooms" or "lean-to's" for growing family needs. It need never be remodeled, for it was just right in every way.

He also furnished this house with everything necessary to make it a complete home. Nothing was overlooked or left for future addition. Man often, when planning and establishing a new home because of lack of means, builds and furnishes a makeshift affair, and when more prosperous, discards the "camp" structure entirely or makes such additions as his needs may require. Some even insist that the Lord adopted this plan, that he will some day enlarge his plans and rebuild and refurnish his home, because it no longer serves present-day needs. But not so. His program was, at the beginning of this dispensation, world-wide and age-lasting.

Every piece of furniture placed in this home was selected by the Master of the home. Man was not permitted to select any of it. It was all new furniture—no secondhand furnishings. When the Lord built a temporary home on earth—the tabernacle—he selected each article of the furnishings and designated the exact spot in which to place it. Some were not satisfied with the arrangement and offered "strange fire" as a substitute; but the offering, as well as those who sought to change God's arrangement, suffered the consequences. It, then, should not be thought unusual and radical that he would do likewise in his permanent spiritual home. If he would resent human interference then (which thing he did) it should teach us that he will do no less now.

The history of man—even of God's man—is a long, checkered record of his dissatisfaction with God's arrangements, and an effort to rearrange after his own fancy. Not satisfied with God's house—its foundations, its style or architecture, its date of erection, the materials of which it is built, as well as its furnishings—men have sought to remodel it, give it another foundation, to change its design, its date of erection, and the materials used. They have reared structures all over Christendom, of every conceivable design, and in innumerable number, and have scattered God's furniture to the four winds, have ransacked every theological junk shop of earth, and have tried to fill God's home, without any thought of fitness, with secondhand furnishings till confusion reigns and God's home is practically supplanted.

God does not propose to dwell in a house like that, and declares that some day there will be a general housecleaning, at which time the despoilers will be given their just deserts. Christians compose the house of God, "if we hold fast the confidence and the rejoicing of the hope firm unto the end." Lord, help us to be faithful and contented with God's house as built and furnished by Him.—*M. O. Daley in Gospel Advocate.*

ONE PHYSICIAN'S ADVICE TO A HIGH SCHOOL STUDENT.

By DR. ALBERT D. KAISER, Rochester, N. Y.

Bob, now a senior at highschool, came into my office recently and asked me to answer a few questions pertaining to some of the social problems common to boys and girls.

Bob stated that he was representing a group of boys and girls in his school who were seeking the opinion of several physician's on the doctor's attitude to the use of alcoholic drinks as they pertained to high school students.

It was a pleasure to see and welcome my old friend Bob. I had known him from earliest childhood; I had attended him through several illnesses and for years advised his parents in safeguarding his health. So naturally I felt pleased to see such a vigorous, fine type of youth who was now facing a new hazard in life but who showed sufficient intelligence to inform himself and his friends on a great health menace that confronts the youth of our nation.

I was aware of Bob's success in high school; not only had he distinguished himself in his scholastic work, but he had actively participated in athletics, journalism and in other school functions. I knew Bob was contemplating the study of medicine so I felt sure he would be particularly interested in what I had to say.

For centuries man has combatted disease. The attack was usually made when the disease was well established. In many instances the efforts to cure disease was of no avail for the damage to the human body had already been too great for repair. The conquest of disease was not realized

until scientists understood the cause of certain ailments. It was then possible to prevent the disastrous results associated with many diseases. During the last fifty years medical science has sought to recognize disease when it begins and and not wait until it is well established. It has learned that the best way of controlling a disease is to prevent it and the next best way to control it is to treat it before it has made any headway. A young baby is given cod liver oil to prevent a nutritional disease called rickets that may cripple children for a lifetime. Growing children and adults are urged to take certain foods containing special chemicals termed vitamins. These useful chemicals are given to protect the baby against disease that might gradually develop and eventually produce an incurable condition. Medical science has made great progress during the last fifty years in safeguarding our bodies against the many dangers that lurk about us in the form of disease germs or poisons that do not respect our physical bodies if once they are admitted. Alcoholic drinks in any form rank with disease germs and chemical poisons as a foe of the human body. Under no circumstances is alcohol of any value to the growing boy or girl. One cannot always see these invisible disease germs, but alcohol gets into our body only when we admit it. Disease germs must reach certain organs before they create their greatest damage. The pneumonia germ is breathed in small amounts and produces real harm only when it has grown freely in the lung. Alcohol as one finds it in beer, wine and cocktails need not be present in large amounts before it may do harm. A small amount, often suspected to be harmless, can influence the individual's process of thinking clearly which often accounts for acts that otherwise would not have been committed. Alcohol is therefore not only dangerous in large amounts but in small amounts as well.

Bob understood now that good health depended upon escaping the factors that undermined it. Alcohol ranks among the leaders that undermine health. All boys and girls want to remain healthy and most of them make a real effort to avoid the dangers that can be prevented. The danger of alcoholic drinks even in the smallest amounts is greater than many disease producing germs that we all fear.

Bob sat thoughtfully in front of me, and as he got up to leave said, "Doctor, I understand how you feel. I will tell my friends you have convinced me and I will try to convince them that it is to our advantage to outlaw alcoholic drinks."—*Allied Youth.*

"A student on the eve of his graduation told me a bit about his spiritual struggle while in college. He had had a purely secular bringing-up, but through friendship with one of the best of our clergy he had become an ardent and eager member of the church, and confirmation had been a great event in his life. Then in college the attitude of the majority and the intellectual unsettlement seemed to wither away his faith. Deeply alone, he decided to come to his final service. It was an early holy communion service, where there were few others in the church. Across the aisle came the dean of the Columbia Graduate School, Dr. Frederick Woodbridge, according to his custom. The student watched the dean through his devotions, struck by their simplicity and earnestness, and he reasoned thus with himself, 'If an intellectual giant can be a sincere believer, it must be that I fail for lack of knowledge.' This inspired him to go on, and he is now representing Christianity in the Doshisha University in Japan, planning to spend a lifetime in Christian service."—*Arthur L. Kinsolving, D. D.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN VIRGINIA YOUTH FELLOWSHIP CONFERENCE.

Young people and leaders of Eastern Virginia will meet in Suffolk Christian Church on Saturday afternoon and evening, March 28th, for their Fourth Annual Spring Conference. Inspiration, information and fellowship will be combined to make the program, which is to be a fine one.

The theme "Youth Sharing in the Program of the Local Church" has been chosen for the occasion. At 2:45 the meeting will open with a worship service led by young people, after which the group will be addressed on "What Christ Expects of Christian Youth." Discussion groups will be on Youth Sharing in the Program of Worship, Evangelism, Missions, Financial Program and Leadership Training. The Daily Vacation Bible School will be the topic for another discussion.

The Fellowship Supper at 5:45 will include singing, the announcement of the Elon Summer School and an address on "Fellowship."

At the evening hour reports from discussion groups and an address "Youth Sharing in the Teaching Program of the Church" will be given. The meeting will close with an Upper Room Service.

LIVE IN THE SUNSHINE.

Live in the sunshine—don't live in the gloom;
Carry some gladness the world to illumine.

Live in the brightness, and take this to heart;
The world will be gayer, if you'll do your part.

Live on the housetop, not down in the cell;
Open-air Christians live nobly and well.

Live where the joys are, and, scorning defeat,
Have a good-morrow for all whom you meet.

Live as the victor, and triumphing, go
Through this queer world, beating down every foe.

Live in the sunshine—God meant it for you!
Live as the robins, and sing the day through.

—Margaret Sangster.

EASTER PROGRAM SUGGESTIONS.

An announcement from the Methodist Publishing House, Fifth and Grace Streets, Richmond, Virginia, gives the following helps for Easter observance:

An Easter Morning Praise Service. A simple but impressive Easter morning *Sunrise Prayer Service*. The author wrote and arranged this 16-page service especially for a class of young business women, so it is certain that similar age groups of young people's classes and societies will enjoy and appreciate presenting it. So arranged that many may have a part in the program, while a minimum amount of rehearsing is necessary. This inspiring service includes songs, readings, poems, Scripture and prayer. 10 cents each; \$1.00 a doz.

Eureka Easter Recitations No. 2. The latest in program material. It provides recitations, dialogues, acrostics, motion exercises, and drills grouped under departments for the Beginners, Primary, and Junior children. In addition the book contains pantomimes, pageants, and special features. It is an indispensable aid to those

charged with the responsibility of arranging the Easter program. 25 cents.

Easter Service No. 1. This is an Easter service with emphasis upon decision for Christ, so it may be used at any Easter time.

In the order of service there is a place for participation by pupils of each of the departments—Beginners, Primary, Junior, Intermediate, Senior, and Young People. The music is new, the poems are original. There are two plays which the superintendent may use, if desired. 8 cents each; 85 cents a dozen.

These three. A beautiful pageant for Easter or other occasions. The story portrays in three scenes the meaning of faith, hope, love. *Faith* is dramatized in the story of Job; *Hope*, in the resurrection scene before the tomb; and *Love*, in incidents which end with the words of Jesus: "Father, Forgive Them," and "Feed My Sheep." Here is a devotional play which challenges all Christians to loyalty and service. Requires 45 characters and 3 soloists, includes two original songs. 25 cents each; \$2.50 a dozen.

Special Easter Songs. The choicest and best Easter songs from far and near. Fine *solos*, *duets* and *quartets*—stirring numbers for choirs, and two good special songs for the Junior singers. You've never seen anything like it.

Some of the solos and duets alone are worth the price of the book. Such as "Name of Names" by Hardy; "He Lives" by Ackley; "Alive Again" by Rader, and "He Lives on High" by McKinney. These are also most excellent for any other type of service. You need this book now—you will need it a year from now—and in between seasons as well.

The Symbol of a Cross. This one-act religious drama tells in an interesting, compelling way the story of the influence that Jesus' life, death, and resurrection had upon an Oriental carpenter and his family. To this carpenter had fallen the task of making the cross on which Jesus died. The drama requires four males and three female characters and while it is dramatic, it is not too difficult for the amateur group. The setting is a garden and the time of rendition is thirty minutes. A worship program is included so that an hour's service is provided. 30 cents a copy; \$3.00 a dozen.

Life and Love Triumphant. An Easter service appropriate for the Sunday school hour, with the entire school meeting together for the morning church service or for a vesper hour.

It is suitable for use in both large and small schools. It utilizes the talent of young people as much as of the children. The rehearsals of the songs may be made a part of the worship of the several Sundays preceding Easter. \$.15 each; \$1.50 a dozen.

The Seven Sayings of Christ on the Cross. A candlelight pageant service for use on Good Friday afternoon or evening. Churches observing the three-hour Good Friday service will find this presentation effective. Reverently and impressively the last sayings of our Lord on the cross are presented in Scripture; poetry and song, leaving a lasting impression on the audience. The presentation closes with a Consecration service. 30 cents per copy; \$3.00 a dozen.

Through Darkness to Light. This is an impressive and inspiring pageant, which brings out

in startling contrast the hopelessness of life had the seal of Joseph's tomb never been broken, and the hope and joy and confidence of belief in a resurrected Christ.

The pageant is prepared with consideration of the limitation of small churches that have little equipment, and also offers comparatively unlimited dramatic possibilities for the large church. It utilizes the talent of young people and has a lasting effect upon the participants, as well as upon the audience. It requires only simple costumes and few properties for the stage setting. It is simple, dramatic, impressive, scriptural. 15 cents each; \$1.50 a dozen.

HOW JESUS GAVE HIMSELF FOR US.

CHRISTIAN ENDEAVOR TOPIC FOR MAR. 29, 1936.

Scripture: Isa. 53:3-5; I Peter 2:21-25.

Daily Bible Readings.

Mon.—"Loved and gave." Gal. 2:19, 20.
Tues.—Christ Died For Us. Rom. 5:6-8.
Wed.—Love makes sacrifices. I John 3:16-19.
Thurs.—Follow love's footsteps. Eph. 5:1, 2.
Fri.—Christ and His Church. Eph. 5:25-27.
Sat.—What Christ gave up. Phil. 2:5-11.

Instrumental Prelude (piano and violin)—"I Gave My Life for Thee."

Prayer: That we may follow in the footsteps of the Master; that the sacrifices He made may not have been in vain.

Hymn: "My Jesus, I Love Thee."

Prayer.

Hymn: "In the Cross of Christ."

Announcement of topic—Scripture.

Leader's Introductory Talk.

Special Music: "'Tis Midnight; and on Olive's Brow."

Points for Talks: "How Jesus Gave Himself for Us."

1. Jesus gave Himself in unique helpfulness during his earthly life. The different names by which Jesus came to be known indicate the range of His helpfulness. His was a life that expressed itself in friendship and service. He gave Himself, that is, He gave energy and ability in such a way as to mean the most to His own and succeeding generations. There were privileges and luxuries necessary for Him to give up in order to give of Himself in the most constructive way. The example of such a life must have redemptive value so long as the memory of that life lives.

2. We can readily understand how Jesus gave Himself in His teaching. The teaching of Christ are not merely some stated facts, not mere bits of information, they are the gift of Himself. He lives in His teaching. As each succeeding generation turns to the "Words of Eternal Life" Christ gives Himself anew.

3. As Christ gave Himself in life, so He gave Himself in death. The redemptive influence of the earthly ministry of Christ was sealed by His sacrificial and vicarious death. The intensity of His devotion to truth and goodness, the unique quality of His helpfulness, and His unfailing loyalty to His Father's will as revealed on the cross, has raised Christ in our affections to the preeminence of a Saviour for all mankind.

Period of directed prayer (violin and piano play softly, "I Gave My Life for Thee.")

1. Ask God to give us minds to grasp the cost of our redemption.
2. Ask God to help us realize the cost of our redemption.
3. Pray that we may be more like the Master. (Sing third verse: "Near the Cross.")

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARBACASTLE.

JESUS TEACHES TRUE VALUES.

LESSON XII—MARCH 22, 1936.

Luke, chap. 12. Printed Text: Luke 12:22-34.
GOLDEN TEXT: "Seek ye first his kingdom and his righteousness; and all these things shall be added unto you."—Matt. 6:33.

In the midst of one of Jesus' great messages about God's care for his children, a selfish, sordid hearer broke in with the request that Jesus make his brother divide an inheritance with him. He is a type of that large number of people who, while seated in church, or while presumably engaged in worship, are thinking about the material things of life, and especially of what they can get for themselves. Their affections are set on earthly things. The remarks of Jesus were designed to give a true standard of values.

Take No Thought for Your Life . . . Nor for Your Body.

Did Jesus mean it literally? Of course not. He did not discount thinking, or prudence, or foresight. He did not practice asceticism nor neglect his body. The words translated "Take no thought" mean "Be not anxious," "Do not worry," "Avoid the distracted mind." When thus translated they have a practical meaning for our lives. Jesus would say that worry was not only useless; it hinders. It is an evidence of lack of trust in God. It prevents us from doing today's duties and enjoying today's pleasures, by anxiety about tomorrow's experiences. He condemns it.

And He gives good reasons for His attitude. He points to the birds, which have neither storehouses or barns, but which God feeds. How much more will God feed His children, the crown of His creation. He points to the lilies, frail and fragile flowers of the field, here today and gone tomorrow, but in beauty far more gorgeous than Solomon in all his glory. If God bestows such pains upon these temporary things, how much more can his children, creatures of eternity, depend upon Him to clothe them. The argument is unanswerable. The trustful heart is the key to life's peace and power.

The Life is More Than Meat, the Body More Than Raiment.

A man's life does not consist in the abundance of the things he possesses. It is more than material things. It cannot be measured in terms of how much a man has. It has a spiritual quality. It is to be measured in terms of character, in terms of aspirations and motives and the finer sentiments. It is not primarily a matter of eating and drinking, but of thinking great thoughts and of doing kind deeds.

And the body is more than raiment. How much time and energy and thought and money so many people give to raiment, and how little they give to the inner furnishings of life! For some people the driving impulse of life is the desire simply to be well-dressed. But clothes do not make the man. Life is too precious to be squandered simply on dressing up the body. The inner life should have first call.

How Much More!

Again and again in the lesson and elsewhere in Jesus' teachings he uses this phrase "How much more." He seems astounded that men should have such little faith in God as concerning themselves while all around them there were evidences of God's concern and care for things of only tem-

poral value. It would seem that He were trying to shame the people of his day, and of our day, for our lack of faith, which in essence is sin, for its distrust of divine love. His message was "Have faith in God."

"Your Father Knoweth that Ye Have Need of These Things."

If He knows we need them, why tell him about our needs? Well, there is no use in telling him about some of our needs. It is a waste of time to pray for some things. But the very phrasing of our needs in prayer will help us to see our real needs. The making known of these needs will prepare our hearts to receive a Father's blessings. Some of God's gifts are dependent upon our asking.

"Seek Ye First the Kingdom of God and His Righteousness."

Most of us have it in mind to seek the kingdom of God at some time or in some measure. Jesus insists that we shall seek it first. We must needs put its interests first, before our own personal and selfish interests. We must make its law the supreme law of our lives. We must seek its righteousness no matter what it costs us personally. The kingdom of God in its fullest aspects is the supreme value and goal of life. It has primary claim on our lives. Nothing is to come between us and it.

But the fact of the matter is that those who put the interests of the kingdom above their own interests find that they never lack for the necessities of life. If we seek the Kingdom first, we shall have "all these things," food and raiment, and what is more we shall have life in its finest sense. Call the roll of those who have given first place to the Kingdom and they will say that God has abundantly supplied, and more than supplied their needs. These words of Jesus have been the inspiration and the comfort of thousands of his followers. They have given their best thought and efforts first to the Kingdom. And God has always kept His word. A man will not get all he wants simply by seeking the kingdom, but he will get all he needs. Godliness with contentment is great gain.

"Where Your Treasure Is."

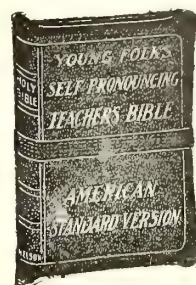
"Where your treasure is, there will your heart be also." A man's heart ultimately goes where his treasure is. Let a man set his heart on material things and he organizes his life around material things. In time he will become materialistic. Let him desire pleasure and his thoughts and his energies will be devoted to getting pleasure. "A man is always determined by what he seeks, by his objects. If he set his heart upon a degrading object, he is degraded; if upon that which is noble and generous, his character is morally elevated. If, therefore, he is attracted by Christ, if he is attracted by heavenly treasures, his heart follows his treasure. And such treasures are beyond the damages or the ravages of time. He who has treasures laid up in heaven has treasures that endure.

This is the church of my dreams;
The church of the warm heart,
Of the open mind,
Of the adventurous spirit;
The church that cares,
That heals hurt lives,
That challenges youth;
A working church,
A worshipping church,
A church of courage,
A friendly church for all people,
The church of the living God.

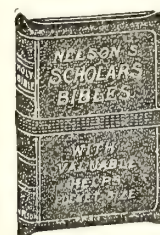
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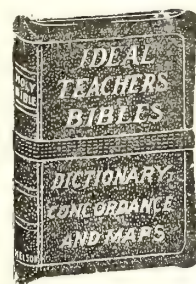
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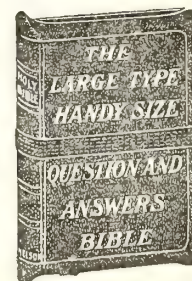
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CONDUCTED BY H. E. ROUNTREE.
One of our Chaplains in the U. S. Navy.

MONDAY.

"FORGIVENESS."

"Forbearing one another and forgiving one another."—Col. 3:13.

Lord, at thy feet my prostrate heart is lying,
Worn with the burden, weary of the way;
The world's proud sunshine on the hills is dying,
And morning's promise fades with parting day;
Yet in Thy light another morn is breaking,
Of fairer promise, and with pledge more true,
And in Thy life a dawn of youth is waking
Whose bounding pulses shall this heart renew.

Oh, to go back across the years long vanished,
To have the words unsaid, the deeds undone,
The errors cancelled, the deep shadows banished,
In the glad sense of a new world begun;
To be a little child, whose page of story
Is yet undimmed, unblotted by a stain,
And in the sunrise of primeval glory
To know that life has had its start again.

I may go back across the years long vanished,
I may resume my childhood, Lord, in Thee,
When in the shadow of Thy cross are banished
All other shadows that encompass me:
And o'er the road that now is dark and dreary,
This soul, made buoyant by the strength of rest,
To bear the blessing that has made it blest.
Shall walk untired, shall run and not be weary,
—George Matheson.

Prayer—Say the Lord's Prayer.

TUESDAY.

"MY FATHER'S BUSINESS."

"Wist ye not that I must be about my Father's business?"—Luke 2:41-52.

Four weeks from today we will be facing the cross and entering the contemplation of the Resurrection. So far as we will, during these days, travel with our Lord as he turned his face toward Jerusalem knowing that he was to be betrayed, crucified, and to suffer all the agonies of death at the hands of betrayers and enemies.

When Jesus was twelve years old, in the temple, he declared that he had come into the world for a purpose. Never once did He falter or waver from that purpose. Neither the love of parents and friends nor the hatred of enemies, nor even death, ever interfered or caused him to hesitate in prosecuting that purpose. The facing of the cross was as much His Father's business as any other feature of His life and He faced it with the same sort of courage and fortitude.

Let Christ's facing of the cross be a symbol of our own way this Easter time. What are our crosses? Do we fret when we have crosses? Shall we go without crosses and He bear His cross alone?

"No there's a cross for everyone,
And there's a cross for me."

Prayer—Our Father, give us Thy spirit as it is in Jesus Christ who showed us the way. Reveal to us the Father's purpose in all our experiences and we will follow him.—Amen.

WEDNESDAY.

"A FIRST THING."

"Create within me a clean heart, O God; and renew a right spirit within me."—Ps. 51:10.

In contemplation of walking with Jesus along the Galilean Highways to the cross our first duty

is contrition, humility, submission to His will, and a consecration and concentration of ourselves to follow Him. The prayer of David in the words of our text has come down through the centuries as a prayer of a truly penitent soul seeking the power of Grace and the perfection of heaven in the soul, and fitting for Lenten Prayer now.

In preparation for His cross and for our crosses and with intentions to walk with Him praying for an understanding of Him, this text and prayer is our text and prayer now. Can we make it truly? If so, though we may be called upon to travel uncharted ways, God will go with us. Surely we do not dare go alone. Too many devious paths lead down the way. We certainly need the hand of the Lord on our arm.

Prayer—Dear Father, as we strive to walk with Christ down the way, walk thou with us and help us to find the ways of light from heaven to guide our feet. Every day is a new call and now is the time to start. This presence and this power we ask for Jesus' sake.—Amen.

THURSDAY.

"HELP YOURSELF TO GOD."

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Malachi 3:10.

A story comes to us of the late Dr. Benjamin M. Adams of New York, thou whom there was never a purer and nobler Christian, awoke one night and he seemed to hear a voice saying "Help yourself to God." At first he felt that such an idea was irreverent, but the words kept repeating themselves until gradually he had a sense of peace and joy for he realized that God was near in abundance of spirit.

He chose these words as his subject that night. A lady in the congregation had come to New York for a serious operation and was much worried. This message burned itself into her soul and she received great consolation. When she recovered, she is quoted as saying: "The last thing I thought of as I passed out under the influence of the anaesthetic was, 'Help yourself to God,' and I felt at peace, and that whatever happened was good."

Friends, as you join with Jesus on His road to the cross, let this message come into your souls, "Help yourself to God."

Prayer—Our Father, as we seek Christ, may we find him. Forbid that we shall falter on the way. Help us first to lay ourselves right in his hands, and with his love and forgiveness we shall be His forever. Grant this, we pray.—Amen.

FRIDAY.

"SOMETHING ABOUT KNOWING."

"We know that this is indeed the Christ."—Jno. 4:42.

There is an Arabian proverb by Sainted Father frequently quoted. You have heard it, I know.

"He who knows not and knows not that he knows not, is a fool, shun him. He who knows not and knows that he knows not, is simple, teach him. He who knows and knows not that he knows is asleep, wake him. He who knows and knows that he knows, is wise, follow him."

Happy is the one who has arrived at a certainty of God. He shall be like a house built upon a rock, stable, serene and secure. He shall be strong and a source of strength to others. He shall be a light and a guide to others. He will

speak knowingly, with a tone of love, consideration and certainty.

Prayer—Our Father,

"We know not where thy Islands lift
Their fronded palms in air;
We only know we cannot drift
Beyond Thy love and care.

"And so beside the silent sea
We sit with muffled oar;
No harm from Thee can come to us
On ocean or on shore."

Adapted fr. Jno. Greenleaf Whittier.

SATURDAY.

"FALLEN CROWNS."

"The crown is fallen from our head; woe unto us! for we have sinned."—Lam. 5:7-18.

Every man is made for a crown. It may be the crown of some special skill, to work in wood, or soil, or words. It may be the crown of social graces, or business or political power. Always it should be the crown of a Christian character. But every head is fashioned for a crown, a single crown, a double crown, a triple crown.

Alas for us if our crown has fallen off! It falls from sloth, from conceit, from over-ambition, always it falls from sin. And the absence of the crown means degradation and misery.

Can fallen crowns be restored? They certainly can, but only the King of heaven can lift them from the mud, cleanse them, and put them back where they belong.

Prayer—O Lord of hosts, give us back our crowns! Redeem us from our degradations, thru the blood of the Lamb!—Amen.

AMOS R. WELLS.

SUNDAY.

"DARE WE WISH FOR DEATH."

"It is better for me to die than to live."—Jonah 4:1-11.

Jonah's longing for death was natural enough, but how unwise! How sad for him, in the event, if it had been granted.

We often say in times of stress and trial, to ourselves if not aloud, "Would I were dead and out of it all!" But if we were dead, we should not be "out of it all." We should be in the midst of a continuing life, the conditions of which we do not know, except to be sure that there, just as here, we should be in the hands of a perfectly just and perfectly kind God.

He knows what is best for His children. When the happy time comes for our removal to the next existence, He will transfer our spirits thither. To anticipate that time, even by a wish, is the height of folly. Death and life are to be left in the hands of the All-wise.

Prayer—These are too great matters for us, our Father. We little creatures are not to be trusted with them. How glad we are to trust them with Thee!—Amen.

AMOS R. WELLS.

A hundred years ago it was the aim of the Methodist church to stamp its individual impress all over the country. There was warfare among the denominations of the church. Today much of the old exclusiveness has passed away. We realize that there is no chance of the Methodist or any church influencing the entire country. Only by standing together to uphold Christians ideals can the churches of the nation acquire lasting influence.—Bishop Francis J. McConnell.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE INSPIRED PATTERN.

By JOHN G. TRUITT, D. D.

"And thou shalt rear up the tabernacle according to the fashion thereof which was showed thee in the mount."—Ex. 26:30.

The pattern of the church is very old. Old as God's love for His children. The original pattern was showed to Moses in the mount. Nearly four milleniums have moved on since Moses, but the inspired pattern still lives.

How It Was Given.

God called Moses up into the mountain. Into the hills from whence cometh our help. And there Moses communed with God. Forty days and nights was he in the mount. And it was during that time that God gave Moses the details of the building of the tabernacle. The tabernacle was of course a pattern of our present church. The pattern has been perfected in Christ Jesus. And as in Hebrews we are told a better tabernacle has been builded. Jesus in the New Testament came to fulfill the patterns and prophecies of the Old.

Parts of the First Pattern.

What was in the tabernacle which was designed by God, and showed to Moses? The *Ark of the Covenant* was a central object. In it was contained the promises of God,—His Word written down. Central in our church today is the Bible. The written promises of God. Central in the Church of Jesus is the Word. "The Word became flesh and dwelt among us." There are many branches of the church today, but central in them all is the Bible. The inspired pattern still lives.

The Holy of Holies.

In so far as the minister is the priest of God the pulpit is the holy of holies. It is looked upon in our church as a very sacred place. It is held in high regard, and a man of God set apart by ordination to the sacred calling to minister the Word of God is assumed to be qualified for that holy place. Every minister should think very seriously about this. He should enter his pulpit after prayer and full preparation. He should enter his pulpit as God's servant, to speak God's message, confident that God will honor his efforts if they are thus humbly and honestly rendered.

Altar of Incense.

To us this may represent the altar of prayer. The altar from which may ascend to God the incense of our earnest supplications as an odor of sweet smell unto Him. When in our common parlance we speak of the altar we most often associate with it the idea of prayer. The pattern of this altar was found in the ancient tabernacle. It is interesting to pause to think how each of these things have been made to live in Christ Jesus. How he made God's Covenant live! How he makes the calling to the ministry of His Word a most sacred calling! And how he makes the altar of prayer a real place of intercession. In the presence of Jesus prayer has become a sweet practicality!

The Table of Shewbread.

Bread! Well, it still has a place in the modern church. Jesus is preached as the "bread of life." The messages in Scripture, and song, and sermon are still spoken of as a "feast of good things." The preacher is still enjoined to "break

for us the bread of life." The symbol has become a living reality. Especially so, since Jesus took the bread in his hands and taught us that it signified His broken body, broken for us! Men, women, and children still may go to the church and feed upon the living bread, and find a food that the world has never fashioned, and a satisfaction which the vanishing things of earth can never give!

The Golden Candlestick.

Light! Seven-fold, and all fulfilling in Jesus the light of the world. Yes, God required Moses to place a candlestick, a receptacle for seven lights. May it not have been a symbolic prophecy of the perfect Light of our Lord Jesus! Jesus says: "I am the light of the world." He also says, "Ye are the light of the world." Well, the church still has its light, even as in the inspired pattern. May Christians still reflect the Light of the world in their lives!

The Laver.

Cleanliness! In the laver of pure water the priests washed, even though hitherto they had made themselves clean in preparation for their service. This washing in this God-inspired laver signified the cleansing which is from God. The church still sings, "There is a fountain filled with blood." It still preaches that though our sins be as scarlet they shall be made whiter than snow. It may be that there is some connection between the baptismal service of whatever mode, and this ancient laver. That laver was for the priests only. In the new church we read that all are "kings and priests unto God."

The Altar of Offerings.

Two altars! Too often we have overlooked this perfectly obvious fact! An altar of incense, and another altar of offerings. *We have not always been as willing to participate as to pray!* We have been willing to give our prayers, but not our portions. Well, the inspired pattern required both. Moses was very strictly enjoined to build the tabernacle absolutely according to the pattern showed him in the mount. No part was to be left out. The true Christian will not want to leave any part out today. And if he ponders this part of it for only a minute the very altar of offerings that we have been a bit prone to be short on, we shall want to be long on, for here is the Calvary of it. It was on this altar the slain lamb was laid. It was this altar that was outside the holy place even as Calvary was outside the gates of Jerusalem. In our gifts we may share with Jesus. In our giving we may be co-workers with Him.

These Seven.

There are seven of these objects, and all significant. Each has its place. And each of them take on a richer significance when studied in the light of the words, deeds, and life of Jesus.

Upon This Rock.

"Upon this rock I will build my church, and the gates of hell shall not prevail against it." How the world needs the church today. All seven of the above aspects of it it needs. If the world is saved from catastrophe in these days it will be because of the influence of the church. It is not a man-made institution. It is inspired of God. It is from the mount,—both Sinai and Calvary. It is of an inspired pattern perfected in Christ Jesus!

I confess that I am always aware of a little annoyance when I hear Jesus described as an optimist, in the sense we commonly give to the word. It would be quite as true to say that he was a pessimist . . . The kind of optimism in which we deal—which always sees prosperity around the corner and insists that the clouds are rolling by even though the barometer is falling, that optimism is hope in spite of the facts; just as pessimism is always despair in spite of the facts. And in both cases we are fooling ourselves. If we must label Jesus, then call him a realist, one who looks at all the facts without being afraid of them—and that is what we should all be.—*Dr. Richard Roberts.*

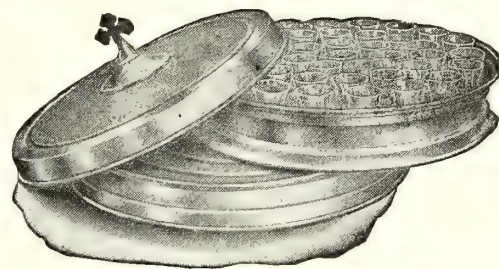
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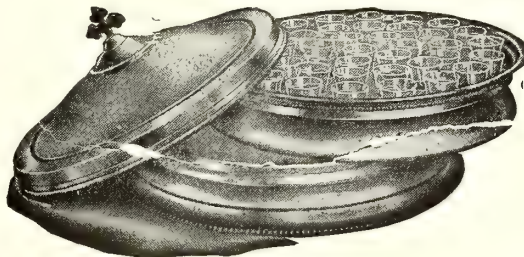
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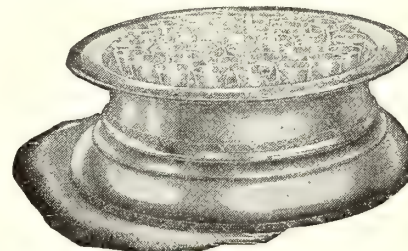
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Our financial report grows slowly. We had hoped to pass the third rung in the ladder before this date but such is not the case. We have just one more report to make for the month. We still hope for better offerings so we will reach and pass the third rung in the month of March.

In looking over our monthly income book for this year we find quite a number of schools in the "no offering" list this year. We are entirely dependent on the Sunday school offerings for our support.

When the offerings come in less than \$100 per week it is impossible for us to cut expenses to meet the meager income. Insurance on the buildings to pay, salaries to pay, food and clothing to buy and a hundred other things to meet so it takes money just like it does in a home but on a much larger scale.

We want to appeal to the Sunday schools not now on our list to begin at once to make a monthly offering to help the Orphanage care for the little children in its care.

We trust that the good women in our church will remember, especially, our larger girls, 14, 15, 16 and 17-year-old size dresses for Easter. Then, too, we need sheets. Single bed size and some double bed-size.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 19, 1936.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
Mt. Bethel	\$ 1.57
New Lebanon, Jan., Feb., Mar. ...	7.50
Ingram	7.00
	16.07
Western North Carolina Conference:	
Grace's Chapel, Feb. & Mar.	1.30
Ether	1.00
Pleasant Cross	.45
Pleasant Ridge	3.50
	7.55
Eastern North Carolina Conference:	
Mt. Auburn	3.00
Plymouth	4.65
Lebanon	.54
Sanford	1.00
	9.19
Eastern Virginia Conference:	
Liberty Spring	7.00
Cypress Chapel	6.13
	13.13
Special Offerings.	
Mrs. Mesley, support Robt. A. Hines, Jr.	18.00
W. P. Perry, for Billy	10.00
Cash Item	6.00
	34.00
Total for week	\$ 79.94
Amount Brought Forward	2,646.42
Grand total	\$ 2,726.36

This the apostle insists upon to render their faith more illustrious, and to provoke Christians to a holy jealousy and emulation; that they should not suffer themselves to be outdone in the exercise of faith by those who came so far short of them in all the helps and advantages for believing.—*Matthew Henry.*

THE HALO AROUND OUR HANDICAP.

(Continued from page 3.)

are open to us three possible attitudes or courses of action:

1. We can be sympathetic in our judgment.

This ought not to be difficult in view of our own handicaps. What difficulty does arise is from the great variety of handicaps, and our inability to recognize them always for what they really are. The youth is naturally hard and critical toward the older man, whose step grows less steady, and who deliberates at length before blessing a project with his Yes, or blighting it with his No. But the years, the hard knocks, the oppositions, the limitations, will change him and soften him and make him tolerant even toward seeming failure.

God pity all the brave who go
The common road, and wear
No ribboned medal on their breast,
No laurel in their hair.

2. We may overcome our handicap.

In our Bible are tales a-plenty of human lives re-made—Jacob the Supplanter became Israel, who prevailed with God; Jeremiah's potter's clay of the marred vessel was made into another vessel, as seemed good to the potter to make it; Mary Magdalene the sinner was turned into the saint; the persecuting Saul became the preaching Paul. You and I possess some handicap—a swift temper; a passion hard on the bit; a harsh, unkind judgment; a proneness to be jealous; a bitter grudge in the soul. Any one, or more, of these constitutes our handicap, is a Nemesis which dogs our steps, and makes life wretched and cuts down tremendously on our agreeableness and usefulness. Shall we be fatalists, admit our handicap, and submit weakly and cowardly to it as inevitable and invincible? Some statistician avers

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ST. MATTHEW, 5. Christ's sermon on the mount.

13 And leaving Naz'a-réth, he came and dwelt in Ca-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'tha-lim:
14 That it might be fulfilled

A. D. 31.

934 CHAPTER 5.

CHAP. 4.

Isa. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

And seeing the multitudes, he went up into a moun-

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15 The land of Záb'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jór-dan, Gal'i-lee of the Gén'tiles;

A. D. 31.

Isa. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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that each of us has over a thousand ancestors back of us in the last three hundred years, each of these active in some trait or strain in our personality. Let us concede it. Yet, probably, with our inherited weaknesses and stupidities there run and contend our inherited strengths and skills. Which will predominate? The fact that we can ask the question proves that we can answer it.

3. We may live with our handicap, and work within its limitations.

A friend of mine recently visited a famous medical clinic, being herself in great distress. The first doctor startled her with his gloomy diagnosis. The second treated this diagnosis all too lightly for her satisfaction. The third, older and much more experienced, spoke to her as follows: "Mrs. So-and-so, it is not true that you are at death's door. Nor is it true that you have nothing the matter with you. You do have a definite organic weakness. But so do thousands of others, who manage to get along in spite of that fact, to do a reasonable day's work, and to round out a good average length of life. You now know your own limits. It's for you to stay within them." Now that is what living within one's handicap means, and working within the boundaries that it lays down. There are situations where acceptance is the only way of conquest. Our nearest relatives, our closest friends, do not always suspect the handicap over which we fret and fume. But God knows, and he makes full allowance.

By overcoming our handicap, or by working within its limits we may put a halo of glory around it. Courage, worthy effort, honorable achievement put the halo of the divine around the weakly and the commonplace.—*Advance.*

No other fame can be compared with that of Jesus. He has a place in the human heart that no one who ever lived has in any measure rivaled. No name is pronounced with a tone of such love and veneration. All other laurels wither before His. His are ever kept fresh with tears of gratitude.—*W. E. Channing.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Poem—

"Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him;
The little gray leaves were kind to Him;
The thorn-tree had a mind to Him
When into the woods He came.

"Out of the woods my master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him
last,
From under the trees they drew Him last:
'Twas on a tree they slew Him—last
When out of the woods He came."

—*Sidney Lanier.*

Hymn: "I'll Live for Him."
Benediction.

Mrs. W. B. W.

Many students come from home where the Bible, having surrendered its time-honored place on the living-room table, stays in the bookcase the year around; where the minister is thought about only when a wedding or funeral is imminent; where the family go to church only at Easter, on Baccalaureate Sunday when the children graduate, on the day the Masons or the Boy Scouts attend in a body, and perhaps one or two other times through the year. From such a background it is scarcely fair to expect a very devoted church loyalty. Many others do come from church-going homes, but roommates and fraternity brothers enter the picture, and it takes real moral stamina to be the only one of one's gang to get up and go to church on Sunday morning.—*Prof. Georgia Harkness.*

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17 ¶ "From that time Jē'sus began to preach, and to say, 'Repent: for the kingdom of heaven is at

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OBITUARIES

McGEE.

Richard D. McGee was born July 20, 1878 and died in Lakeview Hospital, January 31, 1936, aged 47 years, 6 months and 11 days.

On February 17, 1903 he was united in marriage to Miss Alice Morris and to this union were born 10 children, 7 girls and 3 boys. In 1916 he united with Barretts Christian Church and in 1927 he was elected to the office of deacon.

Mr. McGee was a prominent farmer, a splendid husband and father, a Christian gentleman and a citizen that was appreciated. He has made a large contribution to his community in the life he lived and in the lives of his splendid sons and daughters.

His death was a great shock and loss to his family and a great loss to his church and community. He is survived by his widow, 3 sons, 7 daughters, 3 grandchildren, and 1 brother, John T. McGee of Littleton, Va.

The funeral services were conducted by the writer and burial was made in Wakefield cemetery.

C. E. GERRINGER.

RIDDICK.

Mrs. Mary Catherine Riddick, 95 years of age, passed from earth to heaven on December 29, 1935.

We, the members of the Ladies' Benevolent and Social Union of the Suffolk Christian Church, because of our love for and high esteem of the faithful service of our dear friend, wish to express ourselves as follows:

First: Our great appreciation of her life-long loyalty to her church, and all enterprises of the denomination.

Second: That we may honor her memory by striving to be as kind-hearted, and thoughtful, and as prayerful as she.

Third: That we extend sincere sym-

pathy to members of her family, with the assurance that her beautiful life will be to them a comfort and inspiration.

Fourth: That a copy of these resolutions be sent to the family, one placed on our records, and one sent to The Christian Sun for publication.

MISS EFFIE BEALE,
MRS. ANNIE S. CALHOUN,
MRS. W. H. ANDREWS,

Let us work on! Work thru all barrenness, nor count the cost. No toil is lost.—
W. J. Linton.

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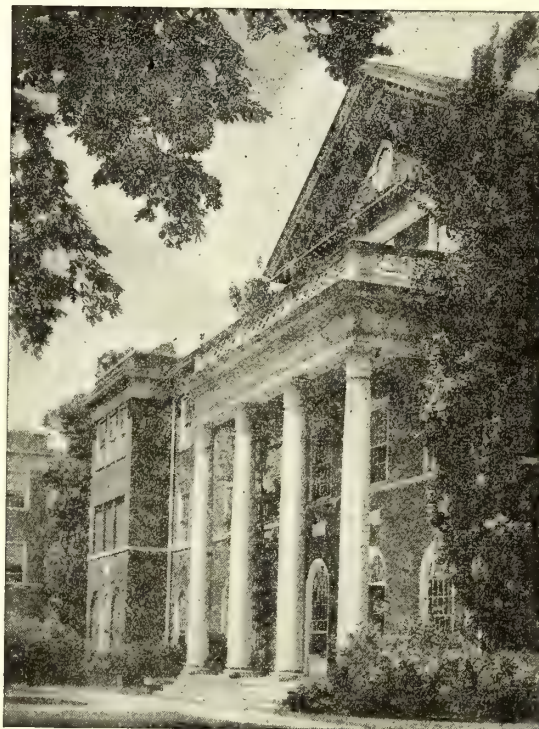
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VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MARCH 26, 1936.

NUMBER 13.

.. THE SUN'S OBSERVATORY ..

Italian Stock Markets Crash.—

Following the taking over by the government of all big business, the stock markets crashed with losses of from 7 to 40 points on various stocks. Il Duce has dissolved the chamber of deputies, and has established in its place a "chamber of Fascists and corporations."

Rollins College Makes the Front Page.—

Rollins College, located at Winter Park, Fla., made the front page of the nation's newspapers the past week by the simple expedient of passing to President Roosevelt an additional honorary degree. The degree conferred upon the President was that of Doctor of Literature. That his wife might not feel slighted, she was presented at the same time with the Algernon Sydney Sullivan medallion. Mr. Roosevelt, in his remarks, noted with gratification "the development of national understanding as opposed to purely individual domination," and said that it was "growing by leaps and bounds throughout the nation."

Will Ethiopia Pay?—

Whether intentionally or not, Mr. Hitler has made things hard for Ethiopia. In any alliance against Germany, Italy is important, and there will be little opposition in France to voiding the sanctions which have been imposed upon Italy providing Italy will in return support France in her controversy with Germany. It looks as though under present conditions France will approve rather than condemn a conqueror's peace in Ethiopia. The matter is not quite so simple so far as Great Britain is concerned. The expanding power of Italy around the Suez is not at all to her liking, but the Rhine is closer home, and friendship with France is worth keeping. It looks as though the sanctions will gradually be dropped, and that if Haile Selassie should reject a peace offer from Italy that will lose him half his kingdom, the great powers will probably wash their hands of the entire affair. Their only claim for justification in such a move will be that peace in Europe is of more importance than the loss of Ethiopian independence. Such a move may postpone war, but it will not prevent it. No settlement with Germany can be permanent unless it is just.

Paraguay Turns Fascist.—

The news that the smallest of the South American countries has gone Fascist, is disturbing at least. The new dictator is Col. Raphael Franco, hero of the recent Bolivian war, and he heads the first "totalitarian" state in this hemisphere. Leaders of this new government have already declared that it will be militantly nationalistic, anti-foreign and anti-church. Paraguay, with the Chaco region included, is smaller than California, and has a population of less than one million. American investments there are comparatively small,

but should the taint of Fascism spread from Paraguay to surrounding countries, it would jeopardize vast holdings of the United States. It is indeed unfortunate that this should have happened at this time when the Administration in Washington is doing all possibly to create friendship between the two Americas. Paraguay was at one time comparatively progressive and prosperous, but a long period of war with neighboring Brazil, Argentina and Uruguay, reduced the country to extreme poverty. It was then that foreigners were invited to come into the country and invest their capital. The Fascist regime has already declared its intention of regaining control of such investments.

The Peace Garden.—

Men love to try their hands at what only God can do. Men are prone to think that their way is better than God's. So men's failures have strewn the centuries. An outstanding failure yet never-ending attempt of men is that of world peace without God. The brilliant young British Foreign Secretary, Captain Anthony Eden, recently proposed larger plans than ever for a successful League of Nations, which some one has jokingly called the "Garden of Eden." Since then Germany has scrapped another man-made covenant and world war looms again. But one of the latest projects to help bring peace among men is called the International Peace Garden, Incorporated. It was first sponsored by the National Association of Gardens, and it is developing a beautiful tract of land at the center of the North American continent, some 2,200 acres on the boundary between Canada and the United States, one half donated by Manitoba and one half by North Dakota. This is being made into a beautiful garden honoring the century of unbroken friendship between Canada and the United States,—for which we are proudly thankful,—as a testimonial to "a sublime human sentiment, international peace and good will." Its organizers are "inspired by the hope of an earthly brotherhood among men." While such an ideal is a worthy one, and the sincere spirit of this movement must be respected, yet we know that there is only one garden than can ever bring permanent and world-wide peace among men—the Garden of Gethsemane. Peace between men and God and thereby, eventually, between men and men, was made possible when the Son of God and Son of man prayed to the Father in the garden, "Not my will, but thine, be done." Every peace movement that leaves out Christ as Saviour, Lord and coming King, is bound to fail. "For he is our peace." (Eph. 2: 14.)—S. S. Times.

What Does It Cost a King to Live?—

There appeared in the daily press not long ago a statement that England's new King Edward

VIII had requested Parliament to provide for the "contingency of my marriage." In the next few weeks Parliament will do this, and at the same time will decide just how much it will allow Edward that he may live as the king should live. Before the depression hit England, King George received £470,000 annually from the British taxpayers, but in 1931 he voluntarily reduced this to £420,000, which at the rate of exchange at that time amounted to approximately \$2,000,000. Parliament also told the king how he was expected to spend this money, which was about as follows: Their Majesties' Privy Purse, £97,800; Household salaries, £111,800; Household expenses, £171,600; Works department, £20,000; Royal bounty, £11,700; and left to his own discretion, £171,600; Works department, £20,000; Royal special revenues which increased the Privy Purse by £85,000. Then, the king is, in theory, one of the country's greatest landlords; but since before the American revolution, the revenue from his estates, now approximately \$6,000,000, has been handed over to the state. So it would seem that the king really pays the government \$4,000,000 for being king. During his father's reign, the Prince of Wales had a gross income of around £250,000, which through expenses such as estate benefits was reduced to approximately £66,000. This amount will revert to the crown, since there is now no Prince of Wales. Property controlled directly by the king is quite valuable. Reduced to dollars, his Buckingham Palace would, if sold, probably bring between \$14,000,000 and \$15,000,000. The palace gold plate is said to weigh as much as five tons and to be worth \$10,000,000. The private residence at Sandringham, where King George died, is valued at nearly \$5,000,000. Paintings by old masters would net another \$5,000,000; and even the late King George's stamp collection would bring nearly \$2,000,000 more. The king's private racing stables are also quite valuable. Yet the King of England is not, by many standards, a rich man. While his Privy Purse amounted to £97,900, Italy allows her king £782,000; and the comparatively small countries of Norway and Denmark allow their sovereigns £37,500 and £53,600 respectively. The queen of Holland receives £84,000. There are British subjects among the nobility who draw from five to ten times as much as their king. His \$2,000,000 income seems still less when some of his expenses are enumerated: The royal cellars cost nearly \$40,000 a year. The garage bill amounts to \$25,000, and \$26,000 more goes to keeping the servants in proper livery. It even costs \$30,000 a year to have the royal clothes washed. Indeed, King George found that from his official income, after all necessary expenses were paid, he had a bare £2,000 a year left. Rather a close margin for a king.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Elon Singers are to broadcast from Station WBT, Charlotte, N. C., Friday, March 27th, from 4:00 to 4:30 P. M. Prof. Dwight Steere, director, will be in charge.

Rev. Roy Helfenstein, D. D., Dover, Delaware, was preacher for the College four days of last week and brought moving messages of hope and salvation to those who heard him. Our columns elsewhere tell of the meeting and the results.

Rev. W. M. Jay, D. D., Suffolk, Va., was a visitor at Elon Saturday P. M., the 21st inst., having gone to Winston-Salem to secure a house for residence where he is to begin his pastorate as successor to Rev. Wm. T. Scott, beginning April 2nd.

One wonders what those who are indifferent to Missions will do with these words of our Lord: "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

"There are those who make money a servant to be used rather than a treasure to be kept." We tell of one such in our editorial on page 4 of this week and how he saved his. Here is the direct testimony of a man who is now making money his servant, and what a servant, indeed, he is making it. Read what our editorial says about it.

We deeply regret that our beloved brother, Rev. A. W. Andes, Harrisonburg, Va., has had to return to the hospital for further treatment, having, in a measure, suffered a relapse from reported improvement. Many prayers will be offered that this man of God, and faithful servant of the church shall be soon restored to health and normal strength.

The envelopes for the Easter offering for Missions were sent to all church secretaries the past week. These envelopes can be made of great help if properly and prayerfully placed. But a church secretary or an indifferent pastor can easily defeat the entire purpose and waste the expense of the envelopes by forgetting them or misplacing them, or being unconcerned about them.

During this Lenten Season, embracing the passion of our Lord, the church and all true church members should seek to put first and foremost in their mind and heart a closer approach spiritually to our Lord, the winning of others to Him through personal testimony and then to consecrate some of their means to be used to carry the blessed gospel of salvation to those who are beyond our personal reach.

During this, our Mission Period, culminating in our Easter message and offering, how much of our means shall we consecrate to our Lord to help fulfill the prophecy made in His final message while on earth?—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

The *N. C. Christian Advocate* brings this: "A young preacher recounting what a busy time he

had experienced during the winter visiting the sick and the poor remarked: 'I wore out two pairs of shoe soles, but I strengthened my own soul.' Only the last day when the books are opened will the result of such work be disclosed. How can any pastor get on and keep the spiritual glow who does not visit the homes of his people?"

The Missionary Rallies—"The One Day School of Missions"—held by our women in the various districts in North Carolina will begin March 31st and will give not only the good women but all who attend them the opportunity to hear and learn about the spiritual interests and progress, not only of the Missionary Societies, but of the church as well. Every CHRISTIAN SUN reader who can do so will find it worthwhile to attend one or more of these Rallies. Those in Eastern Virginia begin April 14th.

No CHRISTIAN SUN reader of this week should overlook the best that our columns carry, viz:—"Christ and Eternal Life," by Rev. H. H. Smith, of Ashland, Va. It has in it the ring of righteousness and the clear echoes of eternity. Take this one sentence: "Eternal life has no reference to time or place. It is the normal life of the true child of God, begun here upon earth, but uninterrupted by death." Those words bring home emphasis and properly interpret the words of the Lord Christ—"Whosoever liveth and believeth in me shall never die."

Some business men retire after they have earned a competence and devote their wealth and leisure to bodily comfort and social indulgence. What think you of a man, who, having earned a competence and sufficient to live on, devotes his time and talent just as assiduously to spending that money to the glory of God and the cause of righteousness as he did in his days of business activity to managing his affairs and enlarging his business? We are telling of one such on our editorial page this week. It is a life and an experience worth reading and thinking over.

This is to the point and heartening from one pastor: "We have tried to place a Cent-a-Meal Box in every home of the membership of our church and Sunday school, with the request that each one observe the 'Cent-a-Meal' plan and with it join in prayer with the others for the cause of Missions and for the respiritualizing of our church." It would seem that if pastors could get their people to use the 'Cent-a-Meal' Box, as some pastors are doing, their money for Missions and other Conference calls would be easily collected and constantly accumulated without having to use high pressure methods at the end of the year.

Missions were not only born in prayer, but have through the years been sustained by prayer, and unless we can pray for Missions, for the salvation of souls through the preaching of the gospel and the reaching of souls through our missionary effort, then we should not make a missionary effort. The missionaries themselves and those who are trying to enlarge the church on earth by planting and building up new churches and by spreading the gospel, crave, most of all, the prayers of God's people, for without prayer all missionary efforts and undertakings are as sounding brass or tinkling cymbals.

The dates and places of the District Missionary Rallies in the North Carolina Conference are: Guilford, March 31st, at Hines Chapel; Alamance April 1st, at Burlington; Randolph, April 2nd, at Pleasant Ridge Church (Ramseur); Chatham-Lee-Moore, April 3rd, at Sanford; Wake-Durham,

April 7th, at Pleasant Union; Halifax, April 8th, at Hebron; Vance-Warren, April 9th, at Henderson. The principal speaker at these Rallies is to be Miss Olive Green of Holyoke, Mass., a returned missionary from our Girls' School in Smyrna, Turkey. Interesting programs have been prepared and a day of good things at each Rally is anticipated.

"The Effective Church" is the topic of the meeting of the General Council at Mt. Holyoke College, June 16-23, 1936. The American Board believes that the church which is effective in its own immediate community will be a vital part of a growing Christian world movement. We seek therefore in understanding and hearty cooperation to be a sensitive, enthusiastic and resourceful ally of every pastor in his work on all frontiers. In turn, we ask that every pastor lead his church in continuous study of world affairs from a Christian standpoint and cooperate with the American Board in strengthening the Christian movement in every land and nation.

THE ELON CAMPAIGN.

With the start of preliminary work on a \$250,000 campaign, the long-anticipated program of development for Elon College, designed to give the Southern Convention area of the Congregational-Christian Church a greater opportunity for education of its young people along Christian lines, is definitely under way.

The success of this campaign will make it possible to retire all the indebtedness of the college, release the endowment which is now tied up as security for obligations, provide funds for current needs and provide for expansion.

Headquarters for the campaign have been opened in the quarters formerly occupied by the North Carolina Bank and Trust Company at 406 Main Street, Burlington, N. C., and a staff of workers is engaged in laying the groundwork for the start of the active appeal in May.

Many members of the church and other friends of the college will be called upon to assist in building an effective organization, the first essential of a successful campaign, and it is largely upon the extent to which they cooperate in giving their time and influence that the outcome of this effort depends.

The campaign organization will extend throughout the five conferences embraced in the Southern Convention—the North Carolina and Virginia, the Eastern North Carolina, the Western North Carolina, the Eastern Virginia and the Virginia Valley Central conferences.

In announcing the beginning of work on the campaign, Dr. L. E. Smith, president of the college, stated:

"In Elon the Southern Convention of the Congregational-Christian Church has one of the finest and best equipped small colleges in the Country and an institution that exerts a refining and religious influence of inestimable value on this constituency.

"With 482 students registered, the school has a capacity enrollment, and the plant is in excellent condition. The progress reflected by these conditions, however, has required financial outlays.

"The Developing Program has been undertaken for the purpose of freeing the college completely of the financial peril that has for some time endangered it and equipping it for increased usefulness. To preserve what we already have in this institution and to make it a medium of still greater service, we must build up sufficient endowment to maintain standards that will meet the requirements of all accrediting agencies."

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

THE PASTORAL RELATIONSHIP.

Four aspects of pastoral relationship in Congregational and Christian churches are being much discussed. They are: educational standards; equalization of salaries; unemployment insurance; methods for placing a minister.

Although much discussed, these matters are even more important than the amount of consideration they are receiving. They are important because they have to do with whether the churches are to have effective leaders.

The first, that of educational standards, is a matter of major responsibility for the committees on licensure and ordination of the Associations.

* * *

SHOULD SALARIES BE EQUALIZED.

Equalization of salaries weighs heavily upon many consciences. Plans for equalization were outlined at the Superintendents' meeting at Chicago, Illinois, in January by Assistant Superintendents A. E. Parsons, of Minnesota and Percy V. Dawe of Michigan. Superintendents Theodore R. Faville of Wisconsin and Rodney W. Roundy of Maine reported that equalization funds had been quietly and voluntarily established by a few pastors in each of their states, the beneficiaries being pastors who, for some definite reason or other, were not eligible for home mission aid and whose families were in real need. A viewpoint largely held and formally expressed a few years ago in the report of a committee of the Northern California Conference is that home mission aid is a sound approach to the problems which the equalization of salaries is expected to solve and it has the merit of bringing the entire constituency of the churches to recognize and share the task. The Northern California report further stressed that the fraternal spirit of the Conference superintendent, Dr. Harley H. Gill, could be counted upon to bring the personal needs of applicants for home missionary aid adequately before the Conference directors.

* * *

FEW "UNEMPLOYED EMPLOYABLES."

Unemployment insurance was by a resolution of the General Council at Oberlin, Ohio, in 1934, made a matter of study for the ministerial boards. The results of this study in which the Conference superintendents assisted was that the number of employable ministers without charges was very small. This finding, however, does not fully answer the question whether there is need of unemployment insurance. Dr. Charles C. Merrill of Boston, Mass., Secretary of the Congregational Board of Pastoral Supply, believes that unemployment insurance may be a good thing for the sake of effective leadership in the churches even though there may not be many "unemployed employables." His view is:

"There ought to be some way by which churches would feel under no compulsion to retain inefficient men, and inefficient men would feel under no compulsion to remain in the ministry. To bring about this exceedingly desirable result seems a well-nigh impossible task. However, I believe that some constructive thinking needs to be done in this specific direction. Here is one real reason why I am interested in some real form of unemployment insurance. It seems tragic in the extreme that a church should feel compelled to retain as its minister a man who apparently is giving it no real ministerial leadership, or for a man

to remain in the ministry simply because he knows no other way to support his family. Not so can the Church of Christ hope to give moral and religious leadership to a world that needs the leadership of the Church perhaps more than anything else."

* * *

THE PLACEMENT OF MINISTERS.

For the placement of ministers as pastors of churches, various plans are being continually proposed. The establishment of a Board of Pastoral Supply with an office at Chicago to serve the Mid-West states as the Board at Boston serves New England, was advocated at Oberlin in 1934. An idea now to the fore is to facilitate exchanges such as took place in January between Dr. Raymond A. McConnell of South Church, Brooklyn, N. Y., and Dr. Benjamin A. Wyland of First Plymouth Church, Lincoln, Nebraska. Dr. McConnell, after sixteen years in Brooklyn, now is pastor in Lincoln, and Dr. Wyland, after ten years in Lincoln is pastor in Brooklyn. An influential committee including Dr. Merrill, Dr. S. Parkes Cadman, President Albert W. Palmer of Chicago Theological Seminary, Dean Emeritus Charles R. Brown of Yale Divinity School and Dr. Alfred Grant Walton of Tompkins Avenue Church, Brooklyn, sponsored the exchange.

* * *

THE ISSUES CLARIFIED.

A clarification of the issues at the present time most prominently involved in the placement of ministers under our Congregational system of church government has been recently written by Dr. Merrill whose experience in this field is second to no one else in the united denomination. After several pastorates, he followed his uncle as the State Executive for Vermont; then he became superintendent for Vermont; next for seven years as executive secretary of the Commission on Missions he had acquaintance with the pastors throughout the country; now for two years he has been secretary of the Board of Pastoral Supply which, while officially a board of the six New England Conferences, renders service to ministers and churches in all states.

He writes:

"Two sorts of impatient men come into our office, and the impatience of one quite contradicts the impatience of the other. Congregational ministers come in with adverse comments upon the way in which a man has to get another pastorate under our congregational methods. They deplore our system—or lack of system. They feel that it does not comport with a man's self-respect. They suggest that it lowers morale. They sometimes go so far as to say that they wish there was a bishop or some other official who could assign ministers to churches and assign churches to ministers.

"The other sort of impatient men who come into the office are Methodist ministers who are equally out of harmony with the Methodist system. They allege that it involves too much politics, that they are too much under the control of their officials. Some of them say that the office of district superintendent will ere long be abolished and that the whole matter of placing ministers will be put in charge of committees, as is the case in Canada.

"Summing up the situation as regards unemployed Congregational ministers and unemployed Methodist ministers, you seem to have an overdose of freedom in the first case, and an overdose of regimentation in the second case. It is plain that whichever way we go in this matter we must take pains not to jump out of the frying-pan into the fire.

"In 1894 the Congregational Board of Pastoral Supply was established. So far as I know it was

the first definite attempt to introduce some order into our way of placing ministers, through an agency established by the churches for that purpose. As you read the reports that were made by the secretary of this board during those early years you note how cautiously he proceeded, how careful he was not to interfere with the independence of the local church or the freedom of the ministers. There was the utmost determination to carry on the work in accordance with traditional congregational principles, although the Board itself was certainly an innovation.

"Following the establishment of this Board, there began in the latter part of the decade ending in 1910, the organization of state Conferences with the changing of the home missionary secretary into a state secretary, or state superintendent who had recognized relationship to the self-supporting churches, including advising them with reference to pastoral supply. Not to go into any detail about this history, it may be briefly said that since the establishment of this Board in 1894 there has been an increasing effort on the part of the churches to make the placing of ministers a more orderly and systematized affair. The motivation, ostensibly at least, has been the desire to help churches with regard to securing ministers, and incidentally to help ministers with regard to securing churches. Especially has there been the attempt to provide churches with reasonably full and reliable information about ministers and to make it possible for a minister to get his record before the churches in a self-respecting way.

"A superintendent of a northern New England Conference remarked in my presence the other day that one advantage of our Board in relation to his state was that if churches were not satisfied with what he did for them they could fall back on the Board. Referring to my Illinois experience, I remember that one year there were approximately fifty changes that took place in the pastorates of the state. Forty of these apparently had come about in consultation with the state office. Ten had come about in other ways. I was inclined to point to the forty as evidence that the state Conference office was attending to its job in a way that met with a certain appreciation on the part of the churches, whereas the ten churches that had not consulted the state office were a clear indication that congregational freedom still existed."

The two facts which Dr. Merrill believes stand out most important in the present situation regarding placement are:

"First, that whatever system we have is based on freedom, and

"Second, that the church has now established certain agencies to aid churches and ministers in pastoral placement, but that these agencies must work in accordance with the principle of freedom. The setting up of these agencies does not mean regimentation. It ought to mean a great amount of real freedom."

WHAT A LITTLE SIN CAN DO.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness,—a sin *which we do not intend to renounce*,—is enough to render real prayer impracticable. A course of action not wholly upright and honorable, feelings not entirely kind and loving, habits not spotlessly chaste and temperate,—any of these are impossible obstacles. If we know of a kind act which we might, but do not intend to, perform,—if we be aware that our moral health requires the abandonment of some pleasure which yet we do not intend to abandon, here is cause enough for the loss of all spiritual power.

—F. P. Cobbe.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

I KNOW.

In this changing world there are not many things that we can know. What is true of methods and modes and manners today may quickly fall into the discard. And so we often speak in measured terms and qualified measures. However, there is one thing that every sane man and woman can say with certainty. They are the words used by that ancient of writers, Job: "I know that my Redeemer liveth." This man, too, was harassed and harangued with skeptics, atheists, doubters. More than that he suffered the loss of fortune, of position, of health and even the loyalty and devotion of his family. The very ground on which he stood slipped from beneath his feet, and he saw all things around about him crumble and fall to pieces. He heard the preachers of his day, and the philosophers of his time, and the scientists of his age, speaking and arguing about the uncertainties and the futilities of life and all that the world contained. They seemed to be driving the old man from pillar to post, and, with their subtle arguments, they seemed to be undoing all that he had learned and held dear from his youth up. But finally Job took his stand, where every living mortal can, with safety and security, take his stand and say in effect: "All right, you can make me doubt the things of time and sense with your subtle arguments and persuasive eloquence and great learning, but there is one thing you cannot take away from me,—'I know that my Redeemer liveth.' Oh! that my words were now written! Oh that they were graven with an iron pen and lead in the rock forever! Yea, young children despised me; I arose, and they spake against me. All my inward friends abhorred me: and they whom I loved are turned against me.

My bone cleaveth to my skin and to my flesh, and I am escaped with the skin of my teeth. But this I know, and from it all the disease of my body, the persuasion of my friends, the logic of learning, cannot swerve me, 'I know that my Redeemer liveth and that He shall stand at the latter day upon the earth.'" There you are. Take your stand where you can say with certainty, "I know"—and then you begin to get somewhere.

Not many days ago a layman remarked to the writer: "Why do we hear so much uncertainty and doubtful opinion and questioning from our pulpits? Why can't our preachers in this time of stress and need, hesitation, question and doubt, take their stand upon a firm ground and once more raise the cry: 'Thus saith the Lord God of hosts,'—This I know that the Saviour of mankind still saves souls. This I know because of my own experience and the experience of others around about me."

The church has a living message, a vital message, and about that message there need not be uncertainty, question marks and doubtful disputations. *This I know!* The preacher of righteousness can yet preach with accuracy, certainty, and conviction.

J. O. A.

LEST WE FORGET.

Shall we bear in mind that the church is not of man's making. It was born in the mind, and created by the hand of God, and, as such, is a spiritual body. In this particular it stands above all civic clubs, institutions, or enterprises, fashioned by the mind and hand of man. It is not a Society, an Order, or an Institution shaped for the civic betterment or temporal needs and conveniences of man. It is the body of our Lord Christ given to redeem mankind from sin, to reach, regenerate and save the soul of man for time and for eternity. We talk about our social movements and benevolent enterprises, and thru them easily satisfy our minds and conscience, just as fruit from a tree satisfies our physical appetite. We should bear in mind that our benevolent enterprises and institutions are not the root, nor the dynamic, nor the saving power, of our own souls and of the world, but they are fruits growing on the tree of righteousness and salvation.

We have not seen anywhere a better diagnosis of the state and condition of the church during our time than this from the Federal Council Bulletin:

"We [of the church] have been so pre-occupied with the fruits of the Christian life that we have given too little attention to the roots. Humanitarian service, a passion for social justice, enthusiasm for a warless world, and devotion to other great causes of human welfare—these are the rightful fruits of faith in God and an understanding of his will as made known to us in Christ. But have we not tended to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots?"

The plea is not for less attention to social betterment and benevolent enterprises and institutions, but that the Church give first and foremost consideration to the deeper needs of man; his relationship to God and his personal knowledge of Christ and His gospel. In brief the causes to which benevolent and civic clubs and societies direct attention do not of themselves furnish the moral and spiritual dynamic necessary to their support and maintenance.

The missionary dynamic is nothing more or less than Jesus, our Lord and Saviour, Who gave Himself that all men through Him might believe; and He is the only sufficient dynamic to move this

world of ours up toward God and righteousness; personal testimony of the power of the gospel to reach and save man—witness-bearing for Christ, giving Him and His message to those who have not accepted Him as Saviour and Redeemer. This is the primary work of the church. This is the missionary dynamic and objective. We cannot reform the world materially until, through Christ, individuals are redeemed and regenerated spiritually. The church should bend its effort to do that for which God has given it to the world, viz: To give all men and women everywhere, young and old, the privilege and the opportunity of hearing the gospel and of learning about Jesus Christ as Saviour and Redeemer.

J. O. A.

SAVED HIS MONEY.

THE SUN's editor was recently talking with a shoe manufacturer who had saved \$300,000.00 since 1910. The figures and dates had been accurately kept by the very strictest method of double entry bookkeeping. He knew, this good business man did, exactly what he was talking about. He showed his books, and there were the figures with expenses and savings during this period of twenty-five years. This period covers the upward trend in business just before the World War, then the flush times immediately following the War and then the nose-dive period of depression when business went to pieces and many shoe dealers and manufacturers were sold out or took bankruptcy. And yet our informant declared to this writer that his books showed that there was not a year of decline in the business to which he gave most serious consideration, and that he actually saved an annual average of \$12,000.00, making in round numbers a clear saving of \$300,000. It was a remarkable record for a man in business who was confronted with changes in styles, methods and conditions in the business world. In spite of all this, my friend looked me in the face and said: "Brother Atkinson, I know I saved this much, which my books have shown you, and for that I am grateful to Almighty God for showing me the way and teaching me the only method of saving money beyond all the manipulations of business or the vicissitudes of fortune. I saved every dollar of that money because I invested every penny of it in bearing witness to the saving power of my Lord and Redeemer. If I had put that money in the banks or invested it in stocks and bonds, I would have lost much of it; but I invested it, every dime of it, in bearing witness to others, by word of mouth and personal testimony, of the power of my Lord to forgive sins and save souls. And these same records that I have shown you of investment, also show the quarterly and annual dividends paid me not in dollars, but in the number of souls converted to Christ through those whom I employed to give their full time to bearing personal testimony of His love and power. Here are my dividends recorded just as they were turned in to me, and the very same way I would have entered dividends from any other investment."

I looked at the totals and there they were entered scrupulously and with absolute accuracy year by year as his evangelists had faithfully reported to him. In round numbers his books showed 55,000 converts to Christ "by the word of his testimony and the blood of the Lamb." You may imagine how overwhelmed this scribe was, for he had never met before just such a man and event. Yes, he had lost a great deal of money through investments in leather and the making of shoes the past several years, and the depression had made terrible inroads into his shoe business. Some years his private business showed up in the red instead of the black, and the losses were tremen-

dous: but he had saved \$300,000.00 that no power or force on this earth could reach or destroy or decrease.

Another interesting declaration this man made. Others had invested thousands, even millions in education, many had, along with benevolent orders and clubs, given food, shelter and clothing to the needy, and he rejoiced in all that they had done; and he praised all these humanitarian agencies for giving material and mental and social benefits and blessings. And so he decided, a quarter of a century ago, that he would invest what he could earn and save in seeking through personal testimony and individual witnessing, to make this a better world spiritually. Moreover, here in our own country hundreds and thousands of preachers and laymen and teachers were preaching the gospel and giving the people a chance, and so he would center his efforts where the need was greatest and the opportunity richest. He, therefore, chose a most needy and spiritually destitute district in China, one in Africa, one in India, and one in Japan, and in these districts where the worship of idols held full sway he employed natives, who, through missionaries, had been won to Christ and whose redemption through Christ was apparent and pronounced, and sent them out to win their own people from idol worship to the worship of the true and living God. This, they were to do by and through their personal testimony to the saving power of their Lord, and, when thus reached and converted, report them to the missionaries whom the American Board had sent out. This friend of ours had as many as two hundred of these native evangelists giving their full time to the work of evangelism, not merely as preachers to groups, but first and foremost of all, by sitting down with individuals, and by word of testimony seeking to win them to Christ. This had required a great deal of bookkeeping and painstaking care these twenty-five years, on the part of our friend, and so he gradually relinquished his work at the factory in making shoes, leaving that to younger and more competent hands that he had secured, until finally he turned the entire private business over to these younger men and now was giving all his time to keeping his books and accounts and records, and keeping his evangelists employed and paid, and thus in his 80th year he was enjoying life, for he was putting his money, investing his dollars, "where moth and rust doth not corrupt and where thieves do not break through, nor where banks and governments, nor high nor low, can squander, nor destroy, nor take from him." What a man! What a life! What modesty? What gratitude! And yet this man just past eighty is doing that possibly on a large scale which every CHRISTIAN SUN reader can do, at least, in a small way, viz:—Bear testimony at home or abroad to the saving power of our Lord. This is the way they drove Satan out of heaven, and it is the way we shall have to drive him out of the earth. John, the Revelator, tells us so: "And they overcame him (Satan) by the Blood of the Lamb, and by word of their testimony." (Rev. 12:11.)

J. O. A.

Alexander, Caesar, Charlemagne and myself founded empires on force, and they perished; Jesus of Nazareth alone, a crucified Jew, founded His kingdom on love and at this hour millions of men would die for Him.—*Napoleon Bonaparte.*

God has only one method of salvation, the cross of Christ. God can have only one; for the cross of Christ means death to evil and life to good.—*Rev. F. W. Robertson.*

THE NAVY CHAPLAIN AND HIS RELATIONSHIP TO HIS DENOMINATION.

By CHAPLAIN H. E. ROUNTREE.

(Delivered before the San Diego Ministerial Association in the M. E. Church, San Diego, California, March 2, 1936.)

Brethren, it is with considerable trepidation that I undertake to speak to you of a Navy Chaplain and his relationship to his denomination. A Navy Chaplain is one of your number. He represents both his church and the church universal; and who he is, what he is, and what his relationship is to that church, should speak for itself. But since that relationship does not always speak for itself it seems relevant to call attention to it.

First: The Navy Chaplain—Who He Is.

Casual thinking should make it unnecessary to tell a group of preachers who another preacher is. On the other hand it is casual thinking that has made it necessary. For between the church and the Navy there is a great wall of partition, not an unsurmountable wall nor an indestructible one, but one nevertheless which has so separated the brethren of the two organizations that they have become two sets of folks. The minister who joins the Navy is considered by the church as lost to the church and, organically speaking, he is. Likewise the Chaplain, the Navy Minister, through similar light thinking, takes this severance for granted and falls into thinking of himself as a lone soldier of the ministry of Christ. At least there is a strong tendency this way. This light thinking on both sides has erected this wall of partition, and it is said, "There is but little relationship."

But there is a relationship. That relationship is the same in vital senses as though the Chaplain had never joined the Navy. In order to justify this statement it seems pertinent to speak of the requirements for selection for the Navy. In addition to his academic degree, he must be an ordained minister of the church with seminary training. He must have a natural bent for leadership of young men, physically and morally as well as spiritually. He must also have pastoral experience and be recommended by his church for the job. There are a few Chaplains in the Corps who have had extended pastoral experience. One of them has served fourteen years as a pastor, and at the time of his joining the Navy, he was Teacher Training Superintendent of his Convention, and State Teacher Training Superintendent of the International Sunday School Association. These facts are not mentioned to laud one's merits but to point to the range of qualifications extant in one's application for the Naval service. It also serves to indicate that the Chaplain understands the pastorate and the pastor's problems and point of view. The call to the Chaplaincy is a big opportunity to a strong man to do a strong man's work.

Second: The Navy Chaplain—What He Is.

Again we find ourselves feeling that a statement as to what a Chaplain is, or should be, unnecessary. However, in view of setting forth a vital relationship of a Chaplain with his denomination, and in view of recommending that relationship, there are some things to say about it. Essentially, that relationship is as vital to the heart of the church as a congregation is to the heart of a pastor.

From the Chaplain's Manual prepared by the Chief Chaplains of the Army and Navy in 1928, the following is quoted:

"The Chaplain is the visible personal connection between the church and men of the service; pastor to thousands of men who are separated from home, church and friends; ex-

ponent of religion in camp, field, post, battleship, definitely in charge of all religious services in Army and Navy; spiritual adviser of the men in the Army and Navy, their comforter, friend and helper when sick or in trouble; one to whom sacred confidences may be entrusted; one who serves in solving difficulties through connection with the Commanding Officer; one who may visit and minister to soldiers and sailors when under arrest; one who may represent the men under trial in courts-martial; one who meets the recruit and helps him to start right; one who helps when mustered out, to fit back in civilian life; one who stands by all the way thru; one who can be depended upon for the performance of multitudinous, extra-professional duties bringing ideals into recreational and educational programs of the Army or Navy."

In addition to being pastor to his people, he is also a minister-at-large. Through the office of his church which has fostered his mission in the Kingdom, he is not only a representative of his denomination, but he is a representative of all denominations.

The Navy personnel is almost unique in being a group composed of all denominations. They live herded together within the confines of a ship and when religious services come they are called together under the flag of the Cross to worship together with a minister of the church, an apostle of Jesus, (let us say), whose denominational affiliation may be unknown to them. He is called to lead them and as far as possible to bring them to a saving knowledge of Christ. In the performance of this duty there is not a single function, not a sacrament of the church that he is not called upon to perform.

For instance, several Chaplains have had outstanding experiences along this line. With one of them, in fourteen months, more than three hundred men professed faith in Christ, were baptized and revived into the church by him. These men were given a certificate of their profession and membership and recommended to the church of their choice. And the record is that with the exception of two churches, every one of these recommendations was accepted. This fact stands a high tribute to the relation of the church and the Navy man. Such results are hardly possible today, referring particularly to the proportions. Men of the Navy today are not only the pick of the stalwart manhood of the country, but nearly all of them come from the manhood of the churches. A recent survey of a cross section of these young men reveals not only a choice type of manhood but also that about eighty-five per cent of them are members of the churches back home, only about fifteen per cent having no church and no religious training. As these men go forth into the world, the nation's bulwark of defense, they need the sustaining influence of their church; they need that influence that gives them vision, character, courage, and endurance, to face and win the battles in their own lives. This is the office of the Chaplain. And it is heartening to realize that over a period of the past twenty years the Chaplain's influence in this direction has made its impression. Quoting a letter from President Roosevelt to the Chief Chaplain of the Army, under date of February 13, 1934, he says:

"The great Teacher said: 'I come that ye may have life and that ye may have it more abundantly.' The object of all our striving should be to realize that 'abundant life.'"

The supreme values are spiritual. The hope of the world is that character, which, built upon solid rock, withstands triumphantly all the storms of life.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Communion Service is a sweet tribute to Jesus Christ. In all churches of the Christian religion the Lord's Supper will be observed in some way during the Easter season. As one reviews the life of Jesus as recorded in the New Testament, one wonders whether the full significance of our Lord's Passion has been brought out by the brief records. No writer could portray the full meaning of that simple ceremony, when Jesus took bread, and after giving thanks, gave it to the disciples, and said "take and eat, this is my body given for you; this do in remembrance of me. Likewise the cup after the supper, saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:19-20.)

This was a new idea and a new adventure. Through the ages of recorded history many methods had been adopted to perpetuate the memory of great leaders. Monuments of the most durable material known to man were sought and erected that great names might be immortalized for the inspiration of future generations. But the greatest of all men and the sublimest Teacher of the ages proposed to twelve men that His followers should remember Him by eating a bit of bread and drinking wine, these emblems representing His body and His blood. How simple! How easy! How sublime. The common-place bread and wine raised to a high and holy place by the hands of Jesus.

Thinking of the prominent place this sacred service should have in Church one wonders why so many people fail to avail themselves of this high privilege. Is it because of Paul's warning recorded in the 11th chapter of First Corinthians? In the 29th verse of this chapter these words are found: "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Taken out of the context and loosely interpreted, that verse has kept many people from the Lord's table. But studied in the context and carefully interpreted, it should not bar any sincere believer from the communion. What was Paul writing about at the time? Why it is plain that he was rebuking the error of the people who made a feast out of the Lord's Supper and used it as an occasion for feeding hungry people and drinking until some were drunken. They had no regard for the Lord and they cared nothing about His suffering and death upon the cross.

"This do in remembrance of me." That brief sentence is the key to the believer's attitude in partaking of the bread and wine. To eat and drink in the spirit of a banquet feast, or as a matter of satisfying hunger and thirst, is eating "unworthily." No man is worthy to take a place at the Lord's table. No humble Christian could feel good enough to accept such an invitation. But any believer, who is sincere, may eat and drink at the Lord's table in a worthy manner, that is, reverently in the spirit of worship, in memory of Jesus Christ, our Lord and Saviour. The prayer of an unworthy sinner who seeks salvation pleases God. But the prayer of any one who offers his petition in an unworthy manner, such as the Pharisee, displeases God. Singing "unworthily," this is, irreverently, is not acceptable to our heavenly Father. So of any and all acts of worship offered "unworthily." Sincerity should move us to remember our Lord.

A quiet reverent attitude during a communion service is impressive and uplifting. One should think of Jesus and the disciples in the upper room.

How unworthy were those disciples to eat these sacred emblems broken by His hands. Peter would deny his Lord that night. Others grew faint-hearted and gave up in despair. But they ate in a worthy manner. And that supper put something into their hearts that brought them back to sober thinking and renewed consecration in a few days. What would they have done without that sweet hour with Jesus? Come to the Lord's table, if you accept Him as Lord, and remember Him.

I. W. JOHNSON.

RELIGIOUS EMPHASIS CAMPAIGN.

It has been the writer's custom throughout his pastorate at certain stated periods of the year to put forth special efforts in the interest of the devotional and religious life of his church. Having been born and reared in Georgia these special efforts were referred to as revivals. In recent years the emphasis has not been so much on what we call revivals of religion but upon a finer and more constructive program planned to deepen the religious life of the church and at the same time attract the unchurched with the insistence that those who are not connected definitely with the church identify themselves with the organization and be known as a part of the kingdom. Since coming to Elon as president of the college and pastor of the college church my plan has not changed. We do not call these efforts revival seasons. They are not in the accepted use of that term. We have called these periods at the college "A Religious Emphasis Campaign."

Throughout the regular program at the college, including Sunday and vespers, we have been trying to keep the importance of the religious life before the college and the community.

Sunday, March 15, through Wednesday, March 18, was set apart as the period for our religious emphasis campaign. Dr. R. C. Helfenstein, pastor of the People's Church, Dover, Delaware, was invited to be our leader. Dr. Helfenstein is remarkably fitted for such a campaign. He has traveled widely and has had considerable experience in dealing with college students. During his pastorate in Urbana, Illinois, he had the privilege of working in religious emphasis campaigns in the University of Illinois. Some years ago he conducted a most unusual campaign for Defiance College. Added to these opportunities, the rich experience of a successful pastorate fit him admirably for the work which needed to be done at Elon.

Beginning with the first service on Sunday the interest increased rapidly. His messages were logical, spiritual and convincing. I am sure I have not seen such a ready and almost unanimous response to a series of meetings. No one could have given himself more completely to his task than did Doctor Helfenstein. He spoke twice daily and was kept busy the greater part of the day holding private and personal conferences with students. There are only thirty-six students at Elon who are not members of some church. The majority of these made profession of faith in Christ either in private conference or in public meetings. Wednesday evening, which was the final service of the series, the response to an invitation to step forward with Christ was almost immediately and pretty nearly unanimous. It was really a high moment in the religious life of the college. The faculty and students cooperated fully with Dr. Helfenstein in the meetings. The faculty met at seven o'clock for prayers for the meeting. Practically every professing Christian

in the student body and faculty gave evidence of reconsecration. There were between sixteen and twenty professions of faith. Three of the students united with the college church Sunday morning. Others will send application for membership back to their home churches. The faculty, students, and college community greatly appreciate the service of Dr. Helfenstein and wish for him continued success in the work of the kingdom.

L. E. SMITH.

TRUTH WILL OUT.

A well-known physician was once being criticised for some new discoveries which he had made in medical science, when an editor offered him the columns of his paper through which to answer his critics. "No," said the physician, "I will work while they talk and be better enabled to prove the certainty of my discovery." That he did, which was the wise thing to do. The man who works in a right cause while others go about ignorantly criticising will in the end be firmly established and justified in the part which he has played in making his record true. Of all people who need not fear criticism and opposition, it is those who work in and for right causes. We should remember that God never fails to confirm the truth in some visible way. Such has been a prevailing law of life through all time and will be to the end of the ages. A person has hit on the most valuable truth in all life when he has decided to obey that voice which whispers to his inner self rather than to be confused by the empty suggestions of those who merely look on. Probably no president of our nation was ever more severely criticised for any one single act of his administration than was Thomas Jefferson for making the Louisiana Purchase at a cost of fifteen million dollars, but time has proven the soundness of his thinking in the matter, which is now considered one of the most fruitful acts of his administration. To go about a matter only half-heartedly and laggardly does not get one anywhere but for those who have well-founded convictions, there is success if they keep on keeping on.

MINNIE E. THORNE.

Elm City, N. C.

BUTTERFLIES.

And the dreamer dreamed a dream and when he dreamed his heart was sad. For he wandered over a large field and as I looked I saw that the field had many pitfalls and on one side was a precipice and fitting over the field I saw many butterflies and to the eye the butterflies were beautiful, for all of them had golden wings. And I saw also many people in the field and all of them were busy because they were trying to catch the butterflies. I saw a boy running with all his might. His eyes were fixed on the butterfly. His head was bare and his hat was in his hand and he did not see the precipice. I ran to help him, but I was too late. Then I remembered the words in the Book which say, "Love not the world, neither the things that are in the world, the lusts of the flesh, the lusts of the eye and the pride of life are not of the Father, but of the world and the world passeth away and the lusts thereof, but he that doeth the will of God abideth forever."

And I remembered that King Solomon chased butterflies and he had a thousand in his harem and he chased many other kinds which he calls vanity by which I suppose he meant that they could not satisfy the heart of man. But he came to a wise conclusion at last which was to fear God and keep his commandments for this is the whole duty of man.

A. D. WOODWORTH.

Merom, Ind.

THE ELON COLLEGE 1936 RELIGIOUS EMPHASIS CAMPAIGN.

In the numerous Religious Emphasis campaigns that I have had a part in on college and university campuses in different parts of the country, I have never witnessed a finer interest and cooperation on the part of a faculty as a whole, or a more serious-minded response on the part of the student body. So many of the students at the beginning of the campaign expressed themselves that there was "something lacking" in the religious life of the campus. When asked if perhaps that which was lacking might not be "something that was lacking" in their own lives, they turned the searchlight of inquiry upon themselves, and what a result!

After four days of two public services each day, and a heavy schedule of private interviews on "Life Challenge" each morning and each afternoon, when I gave the invitation to all those who, as a result of the Religious Emphasis Campaign, had decided definitely for the Christian Way of Life and wished to accept Christ as their personal Saviour to stand to their feet, more than seventy earnest and determined looking young men and women rose without a moment's hesitation to their feet—it being the first venture in Christian living for a large number of the group. Then when I put the second challenge to the other members of the student body who wished as disciples of Christ to reconsecrate their lives to God in nobler living and worthier service nearly two hundred other students of as fine a type as can be found in any institution of learning in our nation spontaneously rose to their feet in declaration of that purpose.

The personal interviews and group discussions revealed that Elon College is blessed with a group of young men and women of unusual possibilities. The religious interests of the college and the fine spiritual emphasis continually made by President Smith and his colleagues made possible the perhaps unparalleled response to the challenge of the campaign. I have never seen a more whole-hearted response and such unanimity of desire to press forward in the spiritual quest in my twenty-five years of ministerial service. Many of the parents of students at Elon College have every reason for entertaining high hopes for their sons and daughters. And well may our churches be proud of this college which insists that an education should include a knowledge of God and His love, as well as a knowledge of things and their forces, and of men and their ways.

ROY C. HELFENSTEIN.

SPECIAL MEETINGS AT ELON COLLEGE.

I have just returned to my room from the closing service of a five-day series of special meetings in the auditorium on the campus at Elon College, these meetings having been under the leadership of Dr. Roy C. Helfenstein of Dover, Delaware. I wish to give this personal word in a brief appraisal of these meetings.

Dr. Helfenstein began this season of special emphasis upon the gospel of Christ as the Way of Life on last Sunday at the morning church hour, and spoke twice daily until the final service at chapel hour today. During these days he has given some most searching and helpful sermons which dealt with such matters as the personal consecration of the Christian, faithfulness to one's vows to Christ and the Church, the consequences of sin, salvation through faith and surrender to Christ, and the whole-hearted dedication of life to Christian service. In his preaching, he hit straight from the shoulder in dealing with these vital matters, but always with great tenderness and most earnest appeal.

As a result of the wholesome, helpful, soul-searching preaching of this ambassador for Christ, under the blessing and guidance of the Holy Spirit, the meetings increased in interest and intensity of appeal from the first day to the closing service. It was indeed an inspiring scene to witness what transpired there this morning, when at the invitation of the preacher, sixty-five young men and women publicly signified their acceptance of Jesus Christ as their Saviour, and when a very large portion of the remainder of the student body declared anew its desire and purpose to live in allegiance to Christ as Lord and Master. That was indeed an hour and a scene not soon to be forgotten, and what has been accomplished here for good in the lives of these young people will surely bear fruit in the days that lie ahead.

President Smith has labored most faithfully with Dr. Helfenstein in these meetings, and his heart must deeply rejoice in the spiritual awakening that has come to the campus. Dr. Smith and his faculty face a great responsibility and a difficult task in seeking to direct properly these young men and women, and the prayers of the entire church should be offered continually in their behalf.

G. O. LANKFORD.

STOP, LOOK AND LISTEN.

Some years ago I used to see a sign at a railroad crossing that read like this. Is that not what the people of today need to do? *Stop!* take a look around about you. What is going on here anyway? Stop this mad rush through life—rushing swiftly to an early grave. Stop running wild all over the country on Sunday and staying away too late to attend your church service on Sunday night.

Look in the mirror! Take a long look at yourself and say, "Is it really me? Am I one of those people guilty of neglecting my church duty?" Look to Calvary, my friends. Jesus died there for you and me. The Blessed Lord is still on His throne; all is well with His world. He is saying to all, "Come unto Me all ye that labor and are heavy laden and I will give you rest." Jesus is still calling you; He is knocking at your door.

Listen to that still small voice. Won't you hear Him and let Him in? Oh, my friends, you have only to come unto Him and find rest for

your soul. There are people who say, "Oh well, what is the use anyway? The world is going to the dogs." Do you believe this? If you do you are not doing anything to prevent it.

My suggestion is for you to go to your pastor and say, "Here am I. Use me as best you can, for I am determined to help make this a better world to live in." And you can do this if you only try. Do not wait for your fellow-member to do it all. Get up Sunday morning and go to Sunday School. Stay for the morning worship!

Men, if you do that you will surely want to go back for the Sunday night service. Suppose your pastor would stay in bed on Sunday morning as you do. Perhaps he would like to sometime. But he must go and we should feel the same way. Go, not because you feel it your duty alone, but because it is a blessed privilege you have that everyone does not enjoy.

E. L. JONES.

Durham, N. C.

DISCOURAGEMENT.

When life seems dark and o'er your sky
Dark clouds arise, your hopes defy;
As parting friends bring added grief
And nothing seems to give relief;
It brings sweet comfort when we look
To One who never us forsook.

Then lift thine eyes and look above
For all around the light of love
Is dawning forth with radiant light;
The clouds to break, your heart make bright
All nature seems to smile and say
Behold a new and brighter day.

Then as we look with hearts of cheer
Upon life's sea, without one fear,
E'en though its storms upon us beat
Its boistrous waves seem sure defeat,
With courage strong, and visions clear
We're sure to win if He is near.

A. G. R.

Jesus Christ, perfect in deity, perfect in humanity, truly God and truly man, of reasonable soul and body; of the same substance with us as to His humanity; in all things like to us, except sin."—*Council of Chalcedone, A. D. 451.*

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Eyesight
Begins
to Fail

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AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

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MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.



NORTH CAROLINA DISTRICT MISSION RALLIES.

The schedule of Rallies is as follows:

Guilford, Mrs. J. R. Foster, leader, March 31st, at Hine's Chapel.
 Alamance, Mrs. C. C. Fonville, leader, April 1st, at Burlington.
 Randolph, Mrs. Hugh York, leader, April 2nd, at Pleasant Ridge (near Ramseur).
 Chatham-Lee-Moore, Mrs. R. L. Ross, leader, April 3rd, at Sanford.
 Wake-Durham, Mrs. J. L. Harward, leader, April 7th, at Pleasant Union, near Lillington.
 Halifax, Mrs. C. E. Newman, leader, April 8, at Hebron Church.
 Vance-Warren, Miss Margaret Alston, leader, April 9th, at Henderson.

Those who have consented to conduct the Worship Services are:

Mrs. C. H. Rowland, Rev. A. L. Granger, Rev. W. J. Andes, Mrs. Doyle McFarland, Rev. Carl Voss, and Mrs. Stanley C. Harrell.

During the period of the Rallies Miss Olive Green will be entertained by Mrs. J. R. Foster, 614 Arlington St., Greensboro, Mrs. J. D. Strader, 414 N. Main St., Burlington, N. C., Mrs. T. A. Moffitt, Ramseur, Mrs. M. A. Wicker, 403 Oakwood Ave., Sanford, Mrs. J. L. Harward, 716 Burch Ave., Durham, Mrs. S. C. Harrell, 725 Burch Ave., Durham, Mrs. T. W. Chandler, Virgilina, Va., and Mrs. B. M. Newman, Henderson.

The following program will be the general order at all Rallies.

PROGRAM FOR 1936 DISTRICT RALLIES

North Carolina Woman's Mission Conference.

MORNING SESSION, 10:30 A. M.

THEME: "The Great Light."

"Light of life that shineth,
 Ere the worlds began,
 Draw thou near and lighten
 Every heart of man. Amen."

—Godfrey Thring.

Hymn: Praise the Lord, Ye Heavens Adore Him.
 Invocation.

Holl Call of Societies and Reports. (20 minutes.)
 Recognition of Ministers and Visitors (10 min.).
 Superintendent's Message. (15 minutes.)
 Appointment of Committees and Announcements. (10 minutes.)

Special Music or Hymn.

Address: "The Mystery of Broadcasting," Dr. Atkinson. (30 minutes.)

Worship: "The Light of God that Issues in Joy,"* (20 minutes.)

Offering, Offertory Music, "Joy to the World, the Lord is Come."

Adjourn for Lunch.

AFTERNOON SESSION, 1:30 P. M.

Hymn: "O Zion Haste, Thy Mission High Fulfilling."

Prayer.

Address by Miss Olive Greene, Missionary to Turkey (30 minutes.)

"Our Local Church." A Group Discussion. (45 minutes.)

Reports of Committees. (10 minutes.)

Miscellaneous Business. (10 minutes.)

Reading of minutes. (5 minutes.)

Adjournment.

*Theme for Worship Meditation suggested by Mrs. Wm. T. Sadler, First Congregational Church, Berkeley, Calif.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 21, 1936.

Sunday Schools.

Big Oak, Biscoe, N. C.	\$ 1.52
First Church, Richmond, Va.	4.77
Waverly, Va.	2.00
Rosemont, Norfolk, Va.	14.82
Pleasant Hill, Liberty, N. C.	3.89
Shallow Ford, Elon College, N. C. .	5.44
Pleasant Cross, Asheboro, N. C. ...	1.00
Durham, N. C.	7.78
Liberty (Vance), Henderson, N. C..	4.52
New Elam, New Hill, N. C.	4.00
Berea (Nans.), Driver, Va.	3.33
Palm St., Greensboro, N. C.	6.43
	59.50

Specials.

Burlington S. S. Burlington, N. C...	41.99
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Total for week\$ 101.49

Previously acknowledged 9,928.44

Total since Sept. 1, 1935\$10,029.93

During our Mission Period,—March, April, May, June,—we should bear in mind that Missions is the spiritual task and challenge of the Church, the one object of which is to win souls to Christ, and to hold up Christ as Lord and Saviour. To this end we crave not only the gifts of Sunday schools and churches, but the prayers and personal witnessing of those who believe that the Church is the spiritual body of our Lord and as such is more than any society or organization of man's making.

Cordially,

J. O. ATKINSON, Secretary.

EVANGELISM IN EASTERN VIRGINIA.

May I take this method of appealing to the twenty-three pastors of the Eastern Virginia Conference, and to the members of their forty-four churches in their fields to set high goals for themselves and their churches in soul-winning. Last November, I was appointed chairman of the Conference's committee on Evangelism. And since that time I have brought the matter before the Eastern Virginia ministers at each of the monthly meetings, save one, at which I was unable to be present.

It seems to me that the very smallest goal we could set for winning to Christ by each pastor and his members would be an average of forty-four new members for each pastorate,—or 1,012 for the Conference. I know that is too small a goal, but that would be twice as many as we have been receiving, or nearly so. Many churches will have an ingathering about the Easter season. I trust every church in our Conference will strive to receive some new members between now and the close of the day Easter Sunday.

According to ministers' reports printed in the 1935 Annual, pastors now actively serving in Eastern Virginia received last year members as follows:

R. C. Brittle, 58; H. C. Hilliard, 45; I. W. Johnson, 36; N. G. Newman, 35; John G. Truitt, 35; H. S. Hardcastle, 34; W. H. Garman, 32; O. D. Poythress, 27; R. A. Whitten, 26; F. C. Lester, 24; Joe E. French, 22; Carr E. Gerringer, 21; R. L. House, 21; J. F. Morgan, 12; Elisha Bradshaw, 10; Elwood W. Jones, 10; T. N. Lowe, 10; S. W. Phillips, 9; Carl R. Key, 8; T. Fred

Wright, 8; J. E. McCauley, 7; G. A. Pearce, 6; J. M. Roberts, 1. Total, 497.

Again let me appeal to the pastors and members of the Eastern Virginia Churches to increase the above figures this year. Let us win at least 1,000 new members to Christ and the Church by October 1, 1936.

JOHN G. TRUITT, Chairman,
 Committee on Evangelism.

THE WORLD IS A KINDLY PLACE.

The day's work had been finished. Inside the room all was quiet save the ticking of a clock. Reflections of the day paraded through the mind. A dial was turned and the world came in—and it was a troubled world. Floods were sweeping over vast areas in many states, and the number of homeless was rapidly increasing. Devastation and death stalked the land. Man's helplessness stood out in contrast against a horizon of angry clouds and torrents of rain. Nature's mighty forces were playing havoc across a mighty stretch of the earth. Man's ingenuity and skill were of no avail. Man's kingly independence was crestfallen and assistance from the most humble was being gratefully and graciously received. Generosity had been crowned king. Rich and poor, prince and pauper, had found a common bond in their common troubles. They had discovered their own weaknesses and had cast themselves upon the mercy of circumstances. Millionaire and squatter alike prized their places of abode. "Be it ever so humble, there's no place like home," each could say or sing with a mutual understanding. Rags and riches had found their level through disaster—that uncontrollable monster that drives ahead without regard to position, power, caste, or color. From one community came a cry for food, clothing, and shelter. The few remaining lines of communication were busy. Radio announcers were feverishly relaying messages calling for help and also offers of assistance. Names meant nothing; the need and the distress involved, or the assistance offered, were the only words worth remembering—and they were remembered. Neighbor was any type of humanity that needed assistance or could render succor. State lines were obliterated, while community boundaries had shrunk to embrace one household. Minutes were like hours, hours like days, but as distress calls came in helping hands multiplied, and so comfort and assistance relieved grief and distress. The helpless were not left hopeless. Ready hands and willing hearts went out everywhere—out to rescue, to feed the hungry, clothe the naked, administer to the sick, and bury the dead. It was a great opportunity of that finer thing we call Christianity.

Man's humanity to man is greater than man's inhumanity to man. That undeniable, inextinguishable spark which we call the soul rallies in every hour of need; and it sparkles and grows brighter as the need becomes greater and the affliction more severe. It is never conquered but is always conquering, and that is why the world is a kindly place.

T. T.

The Son of God has come into the world to bless us. Look at that Sermon on the Mount. It is filled with the word blessed, blessed, blessed. I think it occurs nine times. His heart was filled with blessings for the people. He had to get it out before He gave His sermon.—Rev. D. L. Moody.

Take your stand on the Rock of Ages. Let death, let the judgment come. The victory is Christ's and yours through Him.—Rev. D. L. Moody.

CHRIST AND ETERNAL LIFE.

An Easter Meditation.

By H. H. SMITH.

Socrates has been called the "noblest product of the highest heathen civilization." Without the Bible or any Scriptural revelation to guide him, several hundred years before the birth of Christ, this remarkable man spoke eloquently and convincingly of his belief in immortality. But when he faced death, though unafraid, there was a lack of assurance, expressed in the "ifs" he used: "If death be a removal from hence to another place; . . . If at least what is said be true."

With admiration and sympathy for those who earnestly sought after God in the twilight—as did Socrates and many others—the Christian thanks God that he has "a more sure word of prophecy." As Dr. George B. Stevens says: "The Christian man may accept and give full weight to all the arguments which speculation has developed in favor of the doctrine of immortality; but although all these are estimated at their highest value, it is chiefly the calm look of Jesus into the world of mystery and His reassuring word which carry firm conviction to his heart and in which he securely rests."

The word of Jesus with reference to eternal life is indeed reassuring. He teaches that He is the source of the true life, and to be in fellowship with Him is to possess a life that is deathless. "He that believeth on the Son hath eternal life." To be in fellowship with Christ is to be in fellowship with God. "I came forth and am come from God." "He that hath seen me hath seen the Father." Eternal life is the more abundant life, the life of God in the soul of men, producing richness and fullness of being. It has no reference to time or place. It is the normal life of the true child of God, begun here upon earth, but uninterrupted by death. "Whosoever liveth and believeth on me, shall never die." Physical death is inevitable, but those who fully trust Jesus Christ have no anxiety as to the future life. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

That there is a future life for the true child of God, the Scriptures plainly teach; but just what that life is, we are not fully informed. If we long to know more than has been revealed, we should be content with the thought that God has made known to us all that is necessary for us to know in life. Speculation as to what the future is has great attraction for many who are in danger of being too much concerned with unprofitable speculations, while the more practical matters are neglected. The all-absorbing question should be: Have I this eternal life of which Jesus speaks with so much emphasis? Is my life fully committed to God my Father and am I daily living in fellowship with Christ my Lord and Saviour? Have I the witness in my heart that I am a child of God? "He that believeth on the Son of God hath the witness in himself." Unless we have eternal life now, what hope have we of eternal life beyond the grave? "He that hath not the Son hath not the life."

The entrance of Christ into the heart, bringing eternal life, produces a marvelous change in the whole life. When John Wesley "trusted in Christ, Christ alone for salvation," an assurance was given him that his sins were all taken away, and he felt his heart "strangely warmed." But this inward experience was not all. The outward expression is significant. "I began to pray with all my heart," he said, "for those who had in a more especial manner spitefully used me and persecuted me."

When the Christian comes into possession of this eternal life, as it is called, there is a great change in his attitude toward his fellow-man. What better proof of his conversion could a soldier given than that given by an English soldier who said: "We marched close to the enemy and when I saw them in their camp my heart was moved toward them in love and pity for their souls."

We live in a distressed world today. It is a testing time for those who profess to be followers of Jesus Christ. If we are unmoved by the sin and sorrow and suffering of the world today, how can we claim to be followers of Him who had compassion on the multitudes and wept over Jerusalem? To know the "fellowship of His sufferings" we must suffer with Him today for the woes and sins of mankind. If we are to have eternal life beyond the grave we must have it here and now. And to have it here and now we must live in fellowship with Christ whose love and compassion led Him to lay down His life for a lost world. A spirit of good will and sympathy and helpfulness toward our fellowman, which manifests itself in a practical way, is the surest evidence that we are abiding in Him "who brought life and immortality to light through the Gospel."

Ashland, Va.

THE NAVY CHAPLAIN.

(Continued from page 5.)

To build this exemplary character is our great task. Without it, the abundant life cannot be realized, and the best citizens and best soldiers of a country are those who have put on the armor of righteousness.

Chaplains of the military and naval services, and clergymen everywhere who by word and life are advancing the cause of idealism and true religion, are doing a commendable work and that is absolutely essential to the life of the nation."

With these relations and conditions in view it can be more easily understood that it is really true that the office of a Chaplain is unique. He is the pastor of nearly every denomination known. And we appreciate it all the more fully when we realize that these men separated from home, and church and friends and far removed from all the restrictions of these influences are cast upon the Chaplain to keep the vision alive in their hearts. It is his duty to keep them in touch with God, not as an idea nor as a doctrine of God, but God as a fact to be realized in their lives. Like a mighty evangel he stands a proponent of faith midst the moving forces of a surging humanity. The church has committed these young men to the enterprise of faith and that enterprise must follow them. To what extent it has been done God alone can answer. One thing we must say, that while the world is crying for a united church and wondering why greater strides are not made in that direction, Chaplains have been working quietly demonstrating that men of all denominations may work unitedly in the field of religion. In this, like you, with you, of you, he needs your heartening support, and he needs to feel the pulse of your "Amen." To have it heartens his efforts and hopes, and puts iron into his resolutions.

Brethren, these facts are set forth merely to call to attention the fact that we all are brethren, working under the same banner, with singleness of purpose, to the end that the Kingdom of God may come nigh unto men. And if there is any difference between us, it lies in the conditions under which we labor. And we believe we are correct when we say that the Chaplain is not content until the religious program which sponsors receives the same generous recognition of the church as is accorded other branches of the church life.

Third: The Navy Chaplain's Relationship to His Denomination.

In view of the foregoing this discussion is almost superfluous. But one thing remains to be repeated: The Chaplain's relationship to his church is as vital as though he had not joined the Navy.

We would not absolve the Chaplain from all the blame in any barrier that exists between him and the church, for he, too, perhaps, has fallen into the habit of thinking lightly of that relationship. There may be extenuating causes. He has cut loose from his church. His field of operation is in an organization like a church lies in the hearts of those officers and men who themselves have the spirit of God in them. It is in that touch with and in the living in the realm of these hearts that the likeness of the church functions.

Again the chaplaincy is an independent job and through it the Chaplain comes to act independently. As a minister of the Gospel he is the sole director of all religious activities. This is his chief duty, and, in the performance of that duty, no one dares say "Nay." His field of operation and his spiritual work is so intangible that his church has no power to direct his efforts, or to withdraw his services. (One denomination excepted.) He is left free to administer religion and the rites of the church without obstruction or encumbrance. With the training of the church in his background, and with the recommendation of the church behind him, it is taken for granted that his ministry will truly and loyally represent them at all times, and it usually does.

While these conditions may be extenuating to an independent frame of mind, he cannot escape his church and his responsibilities to it. He is still a member of his denominations and, although he cannot participate in its activities and is not available for any of its program, he still owes his church his interest in its activities. He still owes it the duty of keeping it informed of his work and its accomplishments. He still owes them a report to the Annual Conference, and, if possible, to be present at its sessions. The Navy Department encourages this and will give orders to any one of them when his services can be spared to attend his Conference, of course at his own expense. He still owes them his contribution to the church publications. He owes it to himself never to lose sight of his church, nor to let the church lose sight of him. He must recognize the fact that he is a part of them always, and as vitally as though he had never left them.

On the other hand, the church and the ministry of the church owes him a recognition, if for nothing more than what he represents and what he is doing. If he is a strong man doing a strong man's job and that job is an arm of the church extended to far flung lines, nothing is more heartening to a Chaplain than to feel the support of his church and his brother ministers. The Chaplain is a lonely man. He *does* have to work single-handed in everything. His field of operation is a battle-ship with not the slightest atmosphere of prayer or of spiritual things. There are but few to stand by and none ever to say "Amen." He is hungry for the church, and you. He wants to do something for the church, and you. Though usually not available, there are times when he can serve and it would be his delight to do so. This is not to invite the Chaplain into your program. It is to call your attention to a void in his life, a void which you can fill.

When these responsibilities have been discharged, the wall of partition will disappear, the union of all will be accomplished, the oneness of purpose will be real, and the commission to "Go into all the world" and redeem the world will be fulfilled.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

PROGRAM.

Fourth Annual Spring Conference Eastern Va. Youth Fellowship.

SUFFOLK CHRISTIAN CHURCH—MARCH 28, 1936

* * *

THEME: "Youth Sharing in the Program of the Local Church."

* * *

AFTERNOON SESSION.

2:45—Called to Order—W. B. Williams, Pres.
Worship Service—Christian Temple

Young People
Address: "What Christ Expects of Christian Youth."—Rev. Carl R. Key.

3:30—Discussion Groups—

1. Youth Sharing in the Program of Worship.—Rev. R. L. House.
2. Youth Sharing in the Program of Evangelism.—Rev. Joe French.
3. Youth Sharing in the Program of Missions.—Miss Caroline Gort.
4. Youth Sharing in the Financial Program.—Rev. R. A. Whitten.
5. Youth Sharing in the Program of Leadership Training.—Miss Lottie Mae Cross

4:30—Hymn.

Discussion—"The Daily Vacation Bible School."—Rev. F. C. Lester.

5:15—Adjournment with prayer.

5:45—Fellowship Supper—C. E. Warrington, Toastmaster.

Announcement of Elon Summer School of Leadership Training.

Address: "Fellowship."—Rev. H. S. Hardcastle

* * *

EVENING SESSION.

7:15—Hymn.

Prayer.

Reports from Discussion Groups.

Address: "Youth Sharing in the Teaching Program of the Church."—

Rev. F. C. Lester.

Upper Room Service—Conducted by

Mrs. W. B. Williams

Adjournment.

ENLISTING CHURCH MEMBERS.

Most churches have some specified time and some usual method for recruiting membership. Many of our churches have used the revival meeting as the method and the summer as the time. Quite a number are now shifting their emphasis to the Easter Season with the reception of the members on the day we keep in memory of the resurrection of Jesus. Instead of the preacher doing all the work, the emphasis is shifting to Sunday School teachers and lay leaders (including young people) doing personal work among their friends. Jesus seemed to use the personal work method more than He did mass evangelism. The disciples were sent out two by two and Jesus himself talked with individuals personally.

But whatever the method or whenever the time, each church should plan definitely to increase its membership. There should be a continuous process of growth or the church will decay. New members should be added often for the sake of increasing the fervor of those who are already members and to bring new life into the body of Christ.

DISCOVERING PROSPECTS.

A church in Eastern Virginia not long ago was thinking that its work was about finished for it was not strong enough to continue and there were no prospects for membership. The pastor became interested in the situation and got his people to make a survey of the community. To the surprise of the pastor and the astonishment of the church, it was found that there were plenty of people in the community to double the church membership.

Every church should make a survey occasionally to discover new prospects and to check up on the effectiveness of the work being accomplished. It does no good to sit down and complain about the difficulties the church has. It does do good, however, to face facts to see wherein we make mistakes, to discover new lines of endeavor, and to seek for new channels of activity. The government makes many surveys in order to understand its task. So should the Church.

RECEIVING MEMBERS.

To join the Church is a great event in the life of an individual. It signifies that the individual is turning from his own personal way of life to follow in the path of Jesus, that he is no longer a sinner but will henceforth strive to become a saint. The individual stands at a sacred altar and makes a solemn pledge to serve God. There is nothing more important in one's experience.

Churches sometimes take the matter too lightly. This should not be. Fraternal orders spend much time in initiating their candidates for membership. The Church can do it also to its own profit. The initiatory service into the Church should be solemn, beautiful and inspiring. If it means anything at all, it means that the individual is becoming a part of the bride of Christ. Both pastor and people, it seems to me, should share in this service and welcome heartily into the fellowship of the Church those who have not known the high joy of Christian fellowship.

A certificate of membership and a Bible presented to each member will indicate that the Church believes that it is an important event and that the Church is eager for the candidate to follow the way of life taught by Jesus. These certificates and Bibles may be inexpensive, and it should be remembered that they are intended to last for a lifetime and should therefore be in keeping with the importance of the occasion and the ability of the church to purchase these articles. Our own publishing house and other denominational headquarters can furnish many helpful articles of this kind at a minimum cost.

CONSERVING MEMBERSHIP.

A check-up on the twenty-three who united with my church last Easter shows that some of them began making regular contributions and attending services of the church. A few did not come back after uniting; some moved away shortly after Easter; some who started out well soon stopped giving and quit coming. But thanks be, some of them have been regular in attendance and in contributing. One little boy missed only two Sundays during the year with his contribution and made that up at a later time. Several others have a very attractive record, also.

An alert pastor should have noted what was taking place before the end of the year. Interested Sunday school teachers should have watched

with interest and should have been a guiding influence in the life of those who began to lose interest. At the end of the first year, it will be practically as hard to get some of those who joined last year back into the activities of the church as it was to get them to unite a year ago. This ought not to be so.

It may be that our churches are unworthy of receiving people into the membership. Unless there is some task for them to perform, some fellowship to share, and some Christian influence for them to exert cooperatively, why should there be new people putting their names on the roll of the Church? I am wondering if this may not be the reason why several continued to lose rather than to gain in numbers. I am wondering, also, if the time hasn't come for those who are responsible leaders in the churches to see that it means something for people to unite with the Church and to make an honest effort to line up every new member with a definite Christian fellowship and program of Christian activity. The Church that can do this will be worthy of constant growth and will no doubt find itself growing.

HOW TO GIVE OURSELVES TO CHRIST.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 5, 1936.

(Consecration Meeting.)

Scripture: Acts 2:41, 42.

Daily Bible Readings.

Mon.—Paul's meeting with Jesus. Acts 9:1-9.

Tues.—How an Ethiopian found Christ. Acts 8:26-40.

Wed.—Apostles follow Jesus. Matt. 4:18-22.

Thurs.—Keep on learning. John 8:30-32.

Fri.—Servants of Jesus. John 12:20-26.

Sat.—Be ready to obey. Acts 16:11-15.

Instrumental Prelude: "Beneath the Cross of Jesus."

Call to Worship—

"O Master of the loving heart,

The friend of all in need,

We pray that we may be like Thee

In thought and word and deed."

Hymn: "Living for Jesus."

Prayer.

Hymn: "Draw Me Nearer."

Announcement of topic—Scripture.

Leader's Introductory Talk.

Special Music: "Give Me Thy Heart."

Points for suggested talks—

The giving of oneself to Christ should be the conclusion of profound thought. It should not be merely a form or a ceremony. It should not be merely an emotional experience or a yielding to custom and tradition.

Perhaps someone may prefer to think of the topic in terms of "Partnership With Christ." We give ourselves to Christ when we include Him in our philosophy of life. We give ourselves to Christ when we identify ourselves with the Church. We give ourselves to Christ when we advocate and endeavor to exemplify the teachings of Christ.

We must give ourselves to some philosophy or working theory of life. We must be guided by some kind of ideas or ideals. We inevitably find a hero and follow a leader. We form friendships of one kind or another. Now when Christ gains preeminence in our estimation, when we find in Him our highest ideals and most imperious urge to noble living, when we see in Him the hope of individual and collective salvation and are willing to cast our lot with Him, we give ourselves to Christ. He is now our Friend and we have given ourselves in redemptive friendship.

Theoretically, one may "give himself to Christ." But unless it represents a real alliance with Christ, based on a proper understanding and appreciation

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS EXPLAINS HIS KINGDOM.

LESSON XIII—MARCH 29, 1936.

GOLDEN TEXT: "They shall come from the east and west, and from the north and south, and shall sit down in the kingdom of God."—Luke 13:29.

LESSON: Luke 13; Lesson Text Printed Luke 13:18-30.

The common people heard him gladly—they knew what He was talking about. He put the abstract things of religion in concrete terms. He likened spiritual things unto things with which they were familiar. He taught them in parables, that is in pictures. We have here two splendid examples of the Master's genius in this line.

The Kingdom of God.

The Kingdom of God was the central theme of the preaching and teaching of Jesus. He came preaching the Kingdom of God. He said that it should come on earth. But how was He to make the man in the street know what the kingdom of God was like? Unto what should he liken it?

"It is like a mustard seed which a man took and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof." The kingdom starts in a small way. It started in the heart of a humble Galilean, a carpenter. It seemed so small and insignificant in every way. But it grew and grew and grew, and it is still growing, and the end is not yet. From small beginnings it goes on and on. And this is true not only of the individual, but of society. Despire not the day of small things. There is in the kingdom life, capacity for growth.

"It is like unto leaven which a woman took and hid in three measures of meal, until it was all leavened." It is a silent agency. There is no flare of trumpets about the coming of the kingdom. It does not get in the headlines. It works quietly, silently, but irresistibly. It is also invisible and inward. It does not come with observation. It cannot be measured always by statistics or presented by charts. And like leaven it works by contagion. Jesus said "until the whole is leavened." Jesus was a center of contagion—He touched other lives, and they touched other lives, and so on. In essence the kingdom grows by personal contagion. The kingdom has not come as yet, but the leaven of the gospel is working. More and more every phase of life is being transformed by the spirit of the kingdom.

The Narrow Door.

The way into life that is life indeed is through the narrow door, that is by effort and discipline. Character is not a gift; it is an achievement. There must be a resolute putting forth of the will in order to enter into life that is life indeed. Many, many people are not able to enter in—Jesus himself says so.

The Closed Door.

The Master speaks a solemn and serious word here. He says that some who seek entrance into the joys of his kingdom will be shut out. "I know you not whence ye are," "depart from me, all ye workers of iniquity"—these words to those who had eaten and drunk in his presence, and those whom He had taught. But mere physical acquaintance with Jesus did not automatically give people an entrance into the Kingdom, or make them partakers of His spirit. Only through surrender to Him and obedience to Him can we enter the kingdom and enjoy his fellowship.

From the East and West and North and South.

There are no arbitrary barriers to the kingdom. Men from the four quarters of the globe, men of all races and classes have the gracious invitation to enter into its joys. There are no favored classes, no special privileges. Indeed Jesus makes the point that many of those who think of themselves as the privileged classes are going to be shut out of the Kingdom. On the other hand many who would be shut out by man-made standards will be granted an abundant entrance into that Kingdom. Unto whomsoever much is given, of him shall much be required.

The Last, First, and the First Last.

God's standards of value are not always our standards of value. Some whom we think first are last in his scale of things. And some whom we think last are going to be first. Man looketh on the outward appearance, but God looketh on the heart. Wealth, position, education, power—that great store the world puts on these things. In the kingdom, however, the child-like heart and the Christ-like character come first. Those who from all natural circumstances and external appearances would seem to have no right to the privileges of the kingdom, those who are last, might be first in the kingdom because their hearts had been yielded to Christ. Let every man take heed unto himself.

YOUTH FELLOWSHIP.

(Continued from page 10.)

of Christ, it will not be the greatest contribution to Christ.

The giving of oneself to Christ is no stereotyped affair. The roll of those who have made that supreme surrender includes men from every walk of life. Every gift and talent may be used in partnership with Christ. Every legitimate vocation is a field in which one may give himself to Christ.

The gift of oneself to Christ does not involve the forfeit of personality. It becomes an investment. In our friendship with Christ there is definitely more to receive than anyone could possibly give.

Period of Directed Prayer (Play softly "Take My Life and Let It Be.")

1. Thank God for a Christ who not only did a great deal for us in His life, but who made a complete sacrifice of death upon the cross.

2. Ask God to help us live more completely for Christ.

3. Ask God to help us to lead others to give themselves for Christ.

Consecration Service—(This service would be very effective if a cross or a picture of Christ were placed at the front of the room, and candles were used for lighting.) Ask the Endeavorers to give their lives anew to Christ. Sing as the closing hymn "O Master, Let Me Walk With Thee." Hymnic Benediction—

"O Lord and Master of us all,

Whate'er our name or sign,

We own Thy sway, we hear Thy call,

We test our lives by Thine." Amen.

Mrs. W. B. W.

FOUR DOLLARS FOR POSTAGE STAMP.

The hollow mockery of much advertised beverage-room benefits to the community is well illustrated by the figures for Peterborough, Ontario.

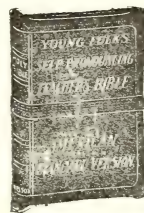
That city spent \$213,318 in beverage-room liquor during the past year, from which the government obtained \$8,000 in taxes.

The city's share of the profits was \$1,600.

For every four dollars that passed across the beverage-room counter, the city received three cents, the value of a postage stamp.—*The New Outlook, Canada.*

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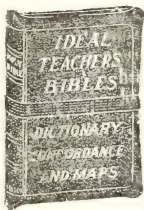
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THE CHRISTIAN SUN

1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE.
One of our Chaplains in the U. S. Navy.

MONDAY.

"WITH CHRIST AS GUIDE."

"He that followeth me shall not walk in darkness but shall have the light of life."—John 18:12.

"Heaven and earth shall pass away but my words shall not pass away."—Mark 13:31.

Have we really joined Jesus on the royal road to Gethsemane? If not, in thought and spirit, let us do that now. It is a road of the Cross, but to David it was a road on "righteousness for His name's sake," and into "Green Pastures."

There is a valley paved with tears,
Whose gates my soul must pass,
And to dim sight it yet appears
Darkly as through a glass.
But in its gloom faith sees a light
More glorious than the day;
And all its tears are rainbow bright
When Calvary crowns the way.

Jesus, my Lord, within that veil
Thy footsteps still abide;
And can my heart grow faint or fail
When I have these to guide?
Thy track is left upon the sand
To point my way to Thee;
Thine echoes wake the silent land
To strains of melody.

What though the path be all unknown?
What though the way be drear?
Its shades I traverse not alone
When steps of Thine are near.
Thy presence, ere it passed above,
Suffused its desert air;
Thy hand has lit the torch of love,
And left it burning there.

—George Matheson.

In Christ we have an All-sufficient Guide not only through the crosses to be borne but on our way through life. This is the charm and beauty of Christian living. The man who has no better guide than himself is likely to have something of a novice for a teacher.

Prayer—Thy love, O Christ, passeth knowledge. Thou art our light and our guide and the years have confirmed the glory of Thy way. We pray for an understanding of Thee that in this uncertain world we may find the certainties of the way, the truth and the life.—Amen.

TUESDAY.

"A STAND OF CONFIDENCE AND COURAGE."

"Let us therefore draw near with boldness unto the throne of Grace that we may receive mercy, and may find grace to help us in time of need."—

When we contemplate walking the road of the Cross with Christ, let us think much and love more. Peter who swore he would stand by till the last, stood by all right, but he became a stranger, and Peter was a courageous man.

Christ has bidden us pray, assured us of response, and promised us help. He would have us follow Him as a child follows its father. We are sure it will take all the faith, all the love, all the virtue, all the hope of eternity to give us courage to go with Christ to the cross, and yet we must.

"Wherefore let him that thinketh he standeth take heed lest he fall." So long as we assume that we are quite good enough, a fall is as imminent, as was that of Peter's. Finally at last when Peter's heart was broken and he was compelled to admit that he was not as good as he thought he

was, the victory came. Christ had prayed for him and Christ was still praying for him.

In the same way while bidding us follow Him, he is reaching out for our souls that our faith fail not and that we may be strong. So appropriately said "He who thinks he hath no need of Christ, hath too high a thought of himself. He who thinks Christ cannot help him hath a too low thought of Christ."

Prayer—Lord Jesus, deal patiently with us, we pray Thee, with our wayward and faltering souls in this strange day. Teach us discipline and truth, and we pray for that help which we cannot give ourselves, obedience to law and order. Make us willing, ready and eager to follow Christ that His life may bear fruit in this troubled life of mine.—Amen.

WEDNESDAY.

"YOU DON'T COUNT."

"And they that laid hold on Jesus led him away to Caiaphas the high priest."—Matt. 26:57.

"Are ye able to drink of the cup that I shall drink of?"—Matt. 20:22.

The way which Jesus trod was beset with arrogant forces opposing his every move. His service of holiness had only served to make them hard and cruel. But it also made Jesus an unflinching example of patience, of loyalty to God, of self sacrifice in the interest of truth. So, as He rode into Jerusalem and cleansed the temple, as He moved among the people, as he assembled the disciples for solemn ceremonies, as he faced His arch enemy in betrayal, and the Sanhedrin, and Caiaphas and Pilate, he feared no man. He kept straight ahead in the Divine purpose of His life. Righteousness is a stronger fortress for a soul than arms. Are you with Him?

The enemies of Jesus are our relatives in thoughts and feelings. Their guilt falls upon us. The same evil which dominated them dominates our world today and is accomplishing similar results: unbelief, forsaking religious thought and habits, forsaking the early faith, forsaking the church, craving thrills, speed demons, crime and blood trails everywhere: "Wretched men that we are, who shall deliver us from this body of death?"

"Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise the selfish strife,
We hear Thy voice, O Son of Man!"

Prayer—

O Master walking by our side,
Allay our fears and soothe our pain;
Among the restless throngs abide
And tread the world's ways again;

Fill Thou our hearts with all Thy love,
We'll go, Lord, where Thy feet have trod;
We'll go with Thee till heaven above
Shall be in us the place of God.

—Amen.

THURSDAY.

"CONFIDENCE IN GOD."

"He that sent me is with me."—John 8:29.

This is always the manner of Jesus. To Jesus God was the life of the universe. God is its way, its truth and its life; He is its light and its love. Walking with Him in His care is an assurance of victory.

Through the past two thousand years during which time millions have proven Him, He is the only light to guide us safely and to give us peace instead of pain as we trudge the way with Him.

Prayer—O Thou Giver of all good and perfect gifts, in Thee would we put our trust, let us not be afraid. We seek the serene confidence of Je-

sus. Suffer us not to be confounded. Hear our prayer for His sake.—Amen.

FRIDAY.

"HEAVEN'S GREAT LOVE."

"For God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life."—John 3:16.

"The Lord hath laid on him the iniquity of us all."—Isa. 53:6.

What does this mean? It means that love by nature is vicarious. Love will give its life for the object of its affections. If this be so, the Cross is in accord with our highest thoughts of Him. When Christ marched to the Cross it was God marching there, for God was in Christ reconciling the world to him. It was not merely Christ offering Himself to the world, it was God offering His best to man. Christ's sacrifice was not a man trying to please God! It was God reconciling man and, as one said, "reconciling Himself." It was God dying for man,—lost man, hostile man, malignant and unholy man.

Prayer—O mighty God, Thou who knowest us, all our weaknesses, questionings and doubts, give unto our hearts the assurance of Thy love. Let no ignorance or faltering keep us from Thee. Let no unbelief cast us down. Teach us the meaning of the Cross, and this day we yield our lives to Thee to do Thy will. In His name we ask it.—Amen.

SATURDAY.

"A LOYAL HEART."

"Renew a right spirit within me."—Ps. 51:10.

Again we must pray lest we cannot go on. So deep in our despair as we contemplate the horror of the oncoming death, our hearts faint. We hear His own cry "My God, My God, Why hast Thou forsaken me?" If in His misery He felt that God had forsaken Him, how shall we feel as we travel in the darker light of the oncoming sad hour?

It is in the realm of dark days when prayers have not availed that many tender souls have suffered anguish and pain. Yet, in reality those prayers were answered. Prayer did not take away Christ's suffering, but it lifted Him to the sublime degree of peace and satisfaction and enabled Him to say, "Father into Thy hands I commend my spirit." What a sense of faith and loyalty! Likewise out of man's darkest hours have come his most sublime blessings.

Friends, Christ prayed Himself to victory, and we too may do that. When we do, we shall be lifted to spiritual understanding and obedience to the Divine will. In this experience of our Lord's He teaches us how, in spite of pain, or death, yea, hell itself, to keep on praying finds the way home and to God.

Prayer—Our Father, teach us not to be afraid to submit our lives to Thee. May every bitterness be not only a challenge but something meaningful. Make us true to that which is deepest and best in us. In no act or thought may we repudiate Thee. Keep before us the splendor of our Saviour's courage and make us true to the truth and as loyal as the still small voice that constantly speaks within.—Amen.

SUNDAY.

"PALM SUNDAY."

"GIVING HIMSELF."

"Behold, we go up to Jerusalem."—Lk. 18:31.

It is said that Jesus is going to Jerusalem not so much because He had to but because He wanted to.—(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

CHRISTIAN KINDNESS.

By JOHN G. TRUITT.

"Add to godliness, brotherly kindness."—
II Peter 1:7.

Simon Peter had learned something about winning others to his Lord. He had been told when he first met Jesus that he would be made to become "a fisher of men." The records indicate that that promise was amply fulfilled. He learned how to win others by following Jesus,—seeing his life, and hearing his words. You remember Peter once said to a court: "We cannot but speak the things which we have *seen*, and *heard*."

Now one of the things he saw in Jesus was "brotherly kindness." It is one of the greatest commodities on earth. It has made many names immortal. It has served in the unseen and humble walks of life to give genuine and lasting happiness. I am calling it "Christian Kindness" because I wish it to be like the kindness of Jesus. Kindness is great anywhere, anytime; but Christian kindness is divine. It has no fences to go back to and repair. It stands like the rock of Gibraltar. It passes par at any place, and it is not subject to off-years nor depressions. It sleeps better at night, works better throughout the day, and it is treasured like the sweetest of memories.

Do you know that the words "merciful," and "kind" are very close kin? If you turn to a concordance of the Scriptures, or to a lexicon of the Hebrew, and Greek languages, you will find them words so closely akin that they are interchangeably translated. As a general rule it would seem that we translate the word "mercy" when in connection with God, and "kindness" when in connection with man. "God is *merciful*." Psalm 103:8. "That which maketh a man to be desired is his *kindness*." Pro. 19:22. In both of these texts a form of the same Hebrew word, "*chesed*" is used. With that in mind how strangely sweet and beautiful become some of the familiar texts of Scripture! We hear Jesus saying in his sermon on the mount, "Blessed are the *kind*, for they shall obtain mercy," or be shown *kindness*! Or take that great text found in Jeremiah 33:11, "Praise the Lord of hosts; for the Lord is good; for his *kindness* endureth forever." Or "*surely* goodness and *kindness* shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." Or take Micah's great summary (Mic. 6:8): "What doth the Lord require of thee, but to do justly, and to love *kindness*, and to walk humbly with thy God." David said, "I trust in the *kindness* of God forever and ever." (Psalm 52:8.)

So, no wonder Peter, after having seen, and followed, and heard, the Lord Jesus, should say in the words of our text: "Add to godliness, brotherly kindness." He had seen it in Jesus, "*brotherly kindness*." Jesus had placed himself in such sympathy with them, so close, and so understanding was he, that the disciples could look upon him as one that "sticketh closer than a brother." But the kindness of Jesus did not stop there! They saw it displayed on every side.

When they were trying to keep the children, and mothers out of the way of their great Teacher, he changed their excitement into wonderment when he bade the mothers and their children to come unto him! He showed kindness. When they were pressing the Lord along the way in order that he might not be hindered or disturbed by the cry of

blind Bartimaeus, "Jesus stood still and commanded him to be called. . . And Jesus said unto him, Go thy way: thy faith hath made thee whole. And immediately he received his sight and followed Jesus."

They could never forget that sight, and so they wrote: "Add to godliness, brotherly kindness." What a different world would be ours today if we could practice more of that kindness. A kindness that had time for mothers, and little children. A kindness that had attention for poor broken pieces of humanity, and would give it light and sight, and health, and help, and healing! It was a far cry from the sweet, innocent babes taken into the arms of the Lord Jesus and blessed by him, and the poor Bartimaeus. Kindness all along the road of life might have made a very great difference. A bit of unkindness, or inattention may send a lad into the back alleys, and on the road to destruction, while a bit of kindness shown may change a despised tax-gatherer into an immortal Matthew, follower of the Lord Jesus!

What right had a Roman soldier to claim the help of Jesus for his dying son? What obligation had a busy teacher in Israel to give attention to one of the enemies thereof? *Kindness!* "Add to godliness, brotherly kindness!" It may not be easy to overlook the cruelties imposed upon the people of Palestine by the Roman legions, but in the end it is harder, and far more dangerous to sin against the call to kindness, which is a divine challenge to every soul. Jesus healed the son of the Roman soldier even though he said in another instance of kindness that "he was sent only to the lost sheep of the house of Israel." Kindness is always appropriate, and always beautiful.

To the palsied man, conscious of his wrong-doings, and suffering from his physical ailments, Jesus said, "Son, thy sins be forgiven thee. . . Arise, take up thy bed and walk." To the poor sinner dragged into his presence by a be-maddened mob he said, "Go, and sin no more." For the men who mercilessly crucified him on the cross he cried, Father, forgive them, for they know not what they do." No wonder Paul looked upon this record and wrote the fellow-Christians in Ephesus: "Be ye kind one to another." No wonder he said, "Love suffereth long, and is kind."

Why is it there is so much unkindness among Christians? Why is it there is jealousy among Christian leaders? envy among Christian brethren? fault-finding and ill-will among those who should be doing all in their power to "bear ye one another's burdens, and so fulfil the law of Christ?" Really, now, after all, I think in most cases we would desire to honor our own selves by being kind, and that we really desire the joy of the good we may do by showing kindness and charity to others,—all others, even to our enemies,—but we are just thoughtless in the matter, when we are unkind. We have not considered our calling, we have not taken the second thought about our Christian profession, we have acted hastily and without due composure of soul. We need Jesus' prayer: "Father, forgive them, for they know not what they do."

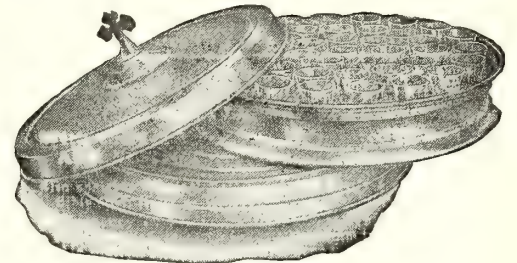
Peter is saying in this text: "Add to godliness, brotherly kindness," that godliness is what he wants; he knows it is great to be men and women of God; to have a good profession, to take a noble stand; to stick up for the right under all circumstances,—yes, to be godly, that is the thing; be faithful to the pulpit, the church, churchly loyal-

ty, and all that, to be sure,—and he says "add to godliness, brotherly kindness." Do we not sometimes belie our best sermons with unkindness either in word, or deed, or thought,—or in lack of some word, or deed, or thought? Do we not too often mar an otherwise beautiful profession, by an un-Christian attitude, or act? Is it not all because we do not think? We do not keep ourselves in tune with our Christ, when we are unkind.

Are not our lives made constantly happy by the little kindnesses ever shown us? The little kindnesses that are not required, but which are so thoughtful and so helpful. I like, so much, that
(Continued on page 15.)

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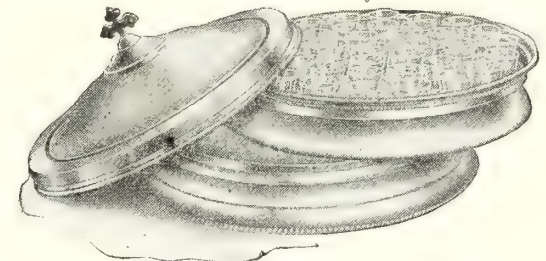


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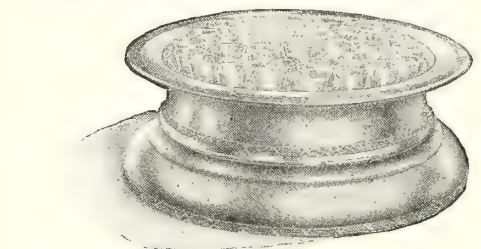
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Are we really thankful for the many blessings God in His tender mercy has showered upon us? God's blessings are so bountifully bestowed upon us all that we may sometimes forget to be thankful.

When we count the blessings that come to us day by day and every day and think how kind God is to us all we should be humble and have the spirit of a little child.

We read about the great floods in other sections of our country; how thousands are made homeless and homes destroyed by them, and hunger and suffering follow in their wake, and our heart goes out to every one of these unfortunate people in deepest sympathy.

We are glad we live in a section where we are not subject to great floods and seldom have a cyclone or dust storms. How thankful we should be. It ought to fill our hearts with deep gratitude and thankfulness that God is so good to us.

The winds blow, the rains come; but the sunshine always follows in all of its beauty and glory bringing health and strength to human kind.

When we enjoy good health and have no ailments we hardly know how to be thankful, but let us lose our health and suffer the pains of disease; then it is we realize what a blessing it is to have good health.

We are happy that the children in the Christian Orphanage have good health. Save for light cases of "flu" we have had no sickness in our large family. Through all the rain and snow we have trucked them to and from school and kept them from contracting colds. A big job but worth the price.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MARCH 26, 1936.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
Union	\$ 2.24
Salem Chapel	1.25
	3.49
Western North Carolina Conference:	
Zion	1.49
Mt. Pleasant	1.07
	2.56
Eastern North Carolina Conference:	
Liberty, Vance	5.48
New Elam	2.00
Wake Chapel	10.63
Ebenezer	2.00
Mt. Hermon	4.00
	24.11
Eastern Virginia Conference:	
Waverly	2.25
First, Portsmouth	5.70
Holy Neck	7.59
First, Richmond	3.61
Franklin	5.00
Wakefield	1.60
	25.75
Valley Virginia Central Conference:	
Newport	2.03
Whistler's Chapel	.47
	2.50
Alabama Conference:	
Bethany	1.00
Special Offerings.	
Mrs. Lasher, support of child.....	20.00
Thelma Hines, support of children.	11.00
Miss Laine	3.65
	34.65

Endowments.

Lawrence S. Holt	150.00
Total for week	\$ 244.06
Previously acknowledged	2,726.36
Grand total	\$ 2,970.42

FAMILY ALTAR. (Continued from page 12.)

ed to. He came into the world to die upon the cross not merely to exhibit courage and bravery against outrageous attacks upon Him, but because He would not falter in His purpose to shape circumstances and guide all life according to the purpose willed by the All-wise Father. That purpose of the Father was that His son should ransom us from sin, that He would be a substitute for our sins, and this giving of himself changed the lives of the apostles and transformed the lives of multitudes of others. From that time all believers have entered into a different, a higher and a holier experience and understanding of God such as has never been accorded to the world. When Saul who did not want to be a Christian fell under this influence of Christ, he became Paul the apostle. So has every soul that believed been transformed.

Friends, we can't be a Christian by following afar off. We must be converted, "become as little children," walk with Him and learn of Him.

Prayer—Guard us, O Lord, from faltering of faith or from slacking our pace following Thee. Make us to see in Christ what eyes have not seen. Make us to know the goodness that is of God. May he have love and loyalty and patience that is mightier than sin, and come to the God-given victory and the heavenly crown at last.—Amen.

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sippio	superheterodyne
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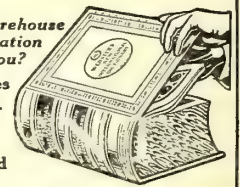
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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'ta-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

CHAP. 4.

Isa. 9. 1, 2.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Neph'ta-lim, by the way of the sea, beyond Jór-dan, Gál'i-lee of the Gén'tiles;

A. D. 31.

Isa. 9. 1, 2.

Isa. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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A Story for the Children

SPONGING ONE'S WAY.

Professor Henry Drummond, who was a great friend of the boys and a great favorite with them, in a book written for grown-up people, called "Natural Law in the Spiritual World," has devoted two chapters to the question of parasites. He says parasites are the paupers of nature. They are little creatures which will not take the trouble to find their own food, but borrow or steal it from others who are more industrious. And, indeed, there are plants as well as animals which live this lazy kind of life.

Professor Drummond tells a very interesting story about the origin of the hermit crab. The peculiarity of the hermit crab is that he takes up his abode in the cast-off shell of some other animal, and, like old Diogenes in his tub, leads a very solitary and lonely, but often a very active life. The crab is an animal which, from the nature of its surroundings, has a somewhat rough and dangerous career. Its days and nights are spent among the jagged rocks and boulders. Dashed about by every wave, attacked on every side by monsters of the deep, the crab has to protect himself by developing a strong, serviceable coat of mail. How best to protect themselves from their enemies has been the problem to be faced by the whole crab family since the first old Adam and Eve crabs started out at housekeeping. The majority of them have developed a strong and heroic life; but the ancestors of the hermit crab hit on what seemed to them the happy device of hiding away in the homes of the mollusks which lay around them in plenty, already built, and seemingly waiting for occupation. And so for generations it has lived sponging its home off somebody else, and, as a result, some of its important vital organs have become entirely useless. By its cheap and lazy method of securing safety it has lost its power to help itself and be independent.

Now, it is because there are many such hermit crabs among young men and women today that I tell the boys and girls this story. A lazy, sponging sort of life usually begins in childhood. Boys and girls who work hard, fight shy of laziness, and never ask anybody to do for them what they can do for themselves, always grow up to be brave and self-reliant men and women; but I never knew yet a lazy boy or girl suddenly to come to be industrious after they were grown. It is with us just as it is with crabs—if we don't exercise our faculties we lose them. It is a very mean thing to do this for many reasons, but it is especially so because God has made each one of us different from anybody else, and unless we do our best to bring out all our thoughts and build ourselves into the strongest men and women we can, we are stealing from God some precious treasure which He has put in us.

I don't want you boys and girls to steal from God. He has given you your bright young natures and you must work with all your might to make the best of them.—*Selected.*

THE SUN'S PULPIT.

(Continued from page 13.)

prayer which I quoted from Pro. 19:22: "That which maketh a man desirable is his kindness." He does not have to whisper his conversation. Do you realize that the whispered conversations are the much repeated ones? People like folks who are really, and truly, and deeply, everlastingly, and sincerely *kind*! Kindness will stand the test. It will live through adversity, sickness, and death, and give you a host of friends and a world of happiness!

"Kind hearts are more than coronets,
And simple faith than Norman blood."

—Tennyson.

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21 But that ye also may know my affairs, and how I do, 'Tych'i-cus, a beloved brother

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17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

PARKER.

Henry G. Parker, son of the late H. G. and Susan Parker was born February 24, 1876 and went to his reward September 27, 1935 at the age of 59 years, 7 months and 3 days.

Mr. Parker was a member of a family of four children, two sisters preceding him in death.

He formerly made his home in Norfolk, until he moved to Steubenville, Ohio, where the end came rather suddenly.

His body was returned to Norfolk and the funeral was conducted from Oliver's Funeral Home by the writer on September 30th, and interment was made in Forest Lawn Cemetery.

He is survived by one sister, Mrs. Nona Roberts and one niece, Mrs. J. M. Roberts of Isle of Wight, Va.

C. E. GERRINGER.

PORTER.

Ivey Thomas Porter, daughter of the late J. C. and Kerenhappuch Gay Thomas was born November 22, 1877 and died suddenly February 10, 1936, at the age of 58 years, 2 months and 18 days. On June 21, 1898 she was united in marriage to W. F. Parker and to this union were born two children.

Upon the organization of Isle of Wight Christian Church she became a charter member and remained active until the end, her life being one of usefulness and beauty, and to know her was to appreciate her.

Mrs. Porter is survived by her husband, her daughter, Mrs. W. E. Mills, her son, James F. Porter, one brother, J. A. Thomas of Richmond, Va., one sister Mrs. J. E. Harrell, Washington, D. C., one grandson, Wm. Edward Mills, Jr.

The funeral was conducted by the Rev. J. M. Roberts, assisted by Rev. J. S. Cobb and the writer and the interment was made

in Uzzel's Church Cemetery.

May the hearts of those who mourn be comforted by the grace of God.

C. E. GERRINGER.

Though sorrows, heaviness and faintings of the heart ever so much increase; yet if thy faith increase also, it will bear thee up in the midst of them. I would fain have it go well with thee, and that thou mightest not want the holy Counselor and Adviser in any strait or difficulty which the wise and tender God orders to befall thee.—Isaac Pennington.

AN ANNOUNCEMENT

* * *

UNDER authority granted by the Southern Convention of the Congregational-Christian Church, a campaign to raise \$250,000 for Elon College is now being organized.

Success of this undertaking, the first phase of a \$1,000,000 Program of Development for the college, will definitely stabilize the institution financially and equip it for greater service to our young people and to our church in general.

The campaign will be organized throughout the five conferences of the church embraced in the Southern Convention and among friends of the school and church elsewhere.

In this endeavor we face a task that challenges our best efforts. The first requisite is an effective campaign organization. Members of the church can serve the great cause of Christian education by helping to build such an organization and by enlisting the efforts of others.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN NON-ESSENTIALS, LIBERTY.

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VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, APRIL 2, 1936.

NUMBER 14.

.. THE SUN'S OBSERVATORY ..

Not the Fruits Only, But the Roots Also

NO better diagnosis of the state of the church during the last decade or two has appeared than this: that we have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. Humanitarian service, a passion for social justice, enthusiasm for a warless world, and devotion to other great causes of human welfare—these are the rightful fruits of faith in God and an understanding of his will as made known to us in Christ. But have we not tended to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots?

No one who understands either the Christian Gospel or the world in which we live could desire to see the churches give less attention to social and international problems. We may, however, well ask ourselves whether we are likely to get much farther in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian Gospel. We are discovering now, as Dr. Fosdick has said, that the social causes to which we are urging men to devote themselves require a moral and spiritual dynamic which the causes do not themselves supply.

Essential to any great advance in the social outreach of Christianity is a rekindling of the spiritual life of Christians. In the homely illustration used by Professor Rufus M. Jones, our situation is like that in which he found himself in connection with his Ford back in the days before self-starters. He cranked the engine furiously but it would not run. He was on the point of turning in despair to some expert in mechanics, who could find out what was wrong with the machinery, when he finally realized that he had not turned on the ignition. Likewise with our social mechanism today—the greatest lack is the “spark.”

—FEDERAL COUNCIL BULLETIN.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

President L. E. Smith of Elon College, attended the mid-winter session of the Virginia Valley Central Conference at Bethlehem Church, Rockingham County, Va., last Saturday.

Rev. J. Lee Johnson, Fuquay Springs, N. C., who, like many others, was shut in with the "flu" in February and had to miss several appointments at his churches, is again up and able to be in his pulpit every Sunday now.

Rev. Rexford Raymond, pastor of our Southern Pines church was a welcome visitor at Elon, Monday, the 30th. He and his people were delighted with our Elon Singers who gave a concert in the church Sunday night service, March 29th.

In the absence of the pastor, Dr. L. E. Smith, Rev. Aubrey Todd was the preacher for the Elon congregation last Sunday. The sermon was well received and was of a highly spiritual type. Bro. Todd is one of our promising young ministers, now in the Senior class at Elon.

Why not make the offering for Missions at Easter cover the entire amount of the Conference Apportionment for Missions and then there will not be need of high pressure methods to raise money at the end of the year and just before Conference convenes.

If the secretaries and pastors do not distribute the envelopes for the Easter offering but allow them to remain covered up and forgotten at home or behind the pulpit, the fault is theirs and not ours, since the envelopes have been sent to every church, and with the envelopes a plea that they be delivered for the offering.

Among the visitors at Elon College and the editorial office the past week were Rev. Stanley C. Harrell, D. D., Rev. C. H. Rowland, D. D., Rev. F. C. Lester, Rev. W. T. Scott and Brother W. T. Dunn and Mrs. Dunn of our Lynchburg Church. These were on committee work pertaining to THE CHRISTIAN SUN, Christian Education and the campaign for Elon College.

The most challenging opportunity to every Christian, as well as to every church, is that which President John R. Sampey of the Louisville Theological Seminary declares it to be: "The faithful pastors will always be alert to every opportunity in public and private to point lost souls to the Saviour. Soul-winning is our most challenging opportunity."

Only one more week and then Easter, the great time of all the year, when our churches are called upon to reap from the harvest of sowing through the year, to increase their membership through evangelism and to consecrate upon the altar of God a portion of their means to sharing with others the blessed gospel which our Lord gave to the world, even to the extent of giving His own body and His own blood.

Rev. Milo J. Sweet and family, who have been residents of Elon College for some years, moved last week to Chattanooga, Tenn., where Brother Sweet becomes pastor of the Union Congregational Church, his address being 3112 12th Ave., Chattanooga, Tenn. The college community regrets exceedingly to lose this consecrated family with its

delightful fellowship. Brother Sweet had greatly endeared himself to the people of many of our churches whom he visited and was an incessant worker as pastor-at-large in helping to build up the weaker churches in Georgia and the Carolinas of our Congregational constituency. We wish and predict for him all success as pastor and builder of the church to which he now goes as pastor.

If pastors and churches only keep their eye on the offering that they are to make for Missions at Easter, not much will be accomplished; but if they will fasten their eyes and their mind on the Cross, with its suffering and agony, and on the salvation of souls purchased through that sacrificial offering, their own offerings will be made in sacrifice and self-denial for the glory of their Lord. It is not for the sake of suffering human beings but for the sake of a suffering, crucified and risen Lord that we make our missionary offerings. Not to the glory of man but to the glory of God do we consecrate our dimes and our dollars through Missions, for His is the life and the life, not ours, that must reach and save lost souls and an unregenerate world.

Bishop Stewart of the Episcopal Church, and a man of great repute, says that which is applicable not to the high church, but to the low also. Hear him: "A priest may be theologically irreproachable, intellectually competent, socially acceptable, and morally sound and yet be a failure as a leader. All of the qualifications will not suffice if he be physically lazy and spiritually dull. A leader leads. Every priest has a difficult task. But if he is a good pastor and a consistently hard worker, he is pretty sure to succeed. Jericho's walls didn't fall at the mere blowing of trumpets on the seventh day. The victors compassed the city on the six days preceding. Evidently trudging goes before trumpets."

SILENT SERMONS—A MISSIONARY CHURCH.

By JAMES H. THAYER.

Jesus, on departing for glory, laid two apparently contradictory commands upon His disciples. One was: "Go ye into all the world." The other: "Tarry ye in Jerusalem. The tarrying of course, was in preparation for the going. And the going was only possible because of the tarrying. They had to wait for power. From these two commands came the first missionary Christian church, the church at Jerusalem. This church thought in terms of Jerusalem, Judea and Samaria, but it was a missionary church nevertheless. And it is from such local churches that the missionary impulse, and the men and money to carry that impulse into action, spring. It took a severe persecution to make the Jerusalem church add "unto the uttermost parts of the world" to its program. But its membership scattered abroad carried the Gospel to Cyprus, and initiated the first large scale work among the Gentiles at Antioch. As far as world evangelization went, the Lord apparently was through with the church at Jerusalem—at least its province was cut to the Jew. Now this Antioch church takes up the torch. It is interesting to notice that when God called the brethren at Antioch to a world mission, He had already provided in their membership the two men to obey the command, Barnabus and Saul. God never asks a local church to do anything but what He has the men and means at hand. Furthermore, the temper of this church was correct. It was a working church, busy in its own field, leading men to the Lord. It was a sacrificial church, fasting as it went about its work. Moreover, it was a praying church, asking guidance of the Lord. Such a church then was in a position to

hear the word of the Holy Spirit, "Separate me Barnabus and Saul unto the work whereunto I have called them." And having heard the command of the Spirit, they forthwith obeyed. Do you wonder that such a church heard with interest and joy the report of the returning missionaries?—*Biblical Recorder*.

THE ELON CAMPAIGN ADVANCES.

With a number of key leaders secured, organization work for the \$250,000 Elon College campaign, first phase of the institution's \$1,000,000 Development Program, is well advanced.

Dr. Stanley C. Harrell, of Durham, President of the Southern Convention, heads the campaign as general chairman. Dr. Harrell is pastor of the First Congregational-Christian Church at Durham, secretary of the North Carolina and Virginia Conference, and co-moderator of the General Council. He is also an alumnus and a trustee of Elon.

Closely cooperating with him will be the two associate general chairmen, Dr. J. E. Rawls, prominent physician and surgeon of Suffolk, Va., and J. O. Atkinson, Jr., Greensboro attorney, and president of the Elon Alumni Association.

Dr. Rawls is one of the most active laymen of the Eastern Virginia Conference. He is founder and head of the Lakeview Hospital at Suffolk, a graduate and trustee of Elon and is identified with many activities in educational and medical circles.

Lewis J. Blakey, Vice-President and Cashier of the National Bank of Burlington, will serve as treasurer of the campaign.

Dr. L. E. Smith, President of the college, reports that excellent progress is being made on selecting leaders for the organizations which will be set up in each of the five conferences and for the separate organization which will conduct an intensive campaign in Alamance County, N. C., in which the college is situated.

"Our efforts at present," Dr. Smith said, "are being concentrated on enlisting the highest type of leadership available in every department of the campaign. Half of our task, perhaps, is to build an effective organization."

"The response we are receiving from members of the Church, both clergy and laymen, alumni and other friends of the college is most encouraging. With leadership of the type we are securing, I feel confident that with hard work we will reach our objective."

"On every hand I find a keen appreciation of what the college means to our constituency and a whole-hearted willingness to help in the movement we have undertaken to provide for the present and future welfare of the institution."

Dr. Smith is spending much of his time at present in the various conferences on organization and other preliminary work.

DELEGATES TO SOUTHERN CONVENTION.

All delegates to the Southern Convention are requested by the entertaining church to notify the church at your very earliest convenience of your intention to attend, and whether you propose to be present for the Fellowship Banquet Tuesday night, April 28th, 6 o'clock. The Convention Secretary, Dr. I. W. Johnson, will send out return postal cards for this information and this is just a reminder to you to use them and promptly. Of course this information is desired also from the delegates to the Women's Missionary Convention. Please send your replies to:

Dr. I. W. JOHNSON,
Suffolk, Virginia, or
REV. J. H. LIGHTBOURNE,
401 Church St., Burlington,
N. C.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

AN OFFICIAL MANUAL.

For generations the Congregational and Christian churches have pioneered for freedom. Along the lines of the Separatists' church meeting developed the colonial town meeting and this latter was the anvil of experience upon which was hammered out the principles of free political institutions that in time came to be incorporated into the constitution of our nation.

The churches are still pioneering for freedom. The principles of freedom must grow, if they are to be effective, as social life and institutions enlarge. It marks progress that a large fellowship of free and independent churches has achieved such a degree of agreement in principles, polity, forms, usages and practices that these can be officially assembled in a manual. Freedom cannot maintain itself in large organizations unless there is a foundation of voluntary unity in spirit, thought and action.

The first comprehensive manual for a large body of free churches will be published in June under the authorization of the General Council of the Congregational and Christian Churches of the United States. The manual has been compiled by the secretary of the General Council, Dr. Charles Emerson Burton, at the request of the executive committee of the Council and by vote of the Council in 1934 at Oberlin, Ohio.

The suggestion that the time had come when the churches were ready and would welcome such a manual was made to the Council by its standing Commission on Ministry. The manual both reveals the unity which now exists in the practices of six thousand independent churches with over a million members, and is intended to serve as a guide to greater mutual understanding and larger united action in the future.

In these days when the way of the dictator seems to many the road of social progress, it should be a great encouragement to see a large group of people deliberately pioneering for a larger unity in which freedom will not be sacrificed.

The manual is a compendium and is so described on the title: "A compendium of information, forms and services." The table of contents indicates there is set forth the details necessary regarding the organization and conduct of business of the local church, the association, the state conference; the General Council and the national societies; the ministry including ordination, installation and recognition; various forms including certificates and credentials; charters, constitutions and by-laws; parliamentary rules of order; orders of public service; church and ministerial services; also selected Scripture readings and prayers.

In the preface Dr. Burton lists manuals which have been used in the past by both Congregational and Christian churches, but these were all published by individuals without denominational authorization except a small manual approved by the National Congregational Council in 1898.

The forthcoming General Council manual is due to rank as an historic work because, although it makes use of previous manuals and books of service, it is based primarily upon prevailing usage in the churches today. Dr. Burton expresses his indebtedness to such sources as the existing constitutions and handbooks of churches, associations and conferences, the findings of special committees and to the present state superintendents.

In connection with matters relating to the local church, the advice of some fifty pastors was sought.

Note: Mr. Rugg has evidently overlooked the fact that the body formerly known as the Southern Christian Convention, including the southeast, authorized and had printed the "Rules and Government of the Christian Church," soon after its organization. This manual was revised and reprinted by order of the Convention meeting in Norfolk, Virginia, in 1894, and further revisions have been made since that date.—Managing Editor.

STATE MINISTERS' CONVOCATION.

The first state-wide activity of the newly organized North Carolina Council of Churches will be a Convocation of Ministers, to be held October 13th-15th. A dozen denominations of the state, representing a constituency of more than a million members, are officially cooperating through the Council to make this one of the most creative religious gatherings ever held in North Carolina.

In announcing the Convocation, the Executive Committee of the Council requested that, in so far as possible, the above date be kept free of other conferences, and thus afford ministers of all denominations opportunity of attendance.

This is the first state-wide, interdenominational ministers' convocation to be held in the Old South. On the program will appear many of America's most prominent Christian leaders, including both ministers and laymen. The deepest elements of the Gospel of God will be brought to bear upon the major issues which today try men's souls.

Inspiring morning and evening addresses will be interspersed with informal group seminars in the afternoon. And yet ample time will be reserved for informal fellowship and recreation. A place of meeting is being sought that will be easily accessible from all points of the state, and one that will encourage the spirit of mutual fraternity. In short, this is intended as a religious retreat for North Carolinians who wish to renew themselves in body, mind, and heart, for a more fruitful Christian ministry.

H. SHELTON SMITH.

THE ABANDONED GRAVECLOTHES.

When our Lord arose from the dead, he arose in the body in which he had been crucified. Resurrection does not mean merely "continued spiritual existence," as Modernism would tell us. It includes body as well as soul and spirit. But, while the Lord Jesus Christ took again the body of his incarnation, he did not take the graveclothes in which that body had been wrapped. His human, earthly body was changed into a glorious resurrection body; the graveclothes were left behind, abandoned forever. Matthew Henry suggests several reasons why. "Christ had left his graveclothes behind him there; what clothes he appeared in to his disciples we are not told, but he never appeared in his graveclothes, as ghosts are supposed to do; no, he laid them aside: *First*, Because he arose to die no more; death was to have no more dominion over him. Lazarus came out with his graveclothes on, for he was to use them again; but Christ, rising to an immortal life, came out free from those encumbrances. *Secondly*, Because he was going to be clothed with the robes of glory, therefore he lays aside these rags; in the heavenly paradise there will be no more occasion for clothes than there was in the earthly. The ascending prophet dropped his mantle. *Thirdly*, When we arise from the death of sin to the life of righteousness, we must leave our graveclothes behind us, must put off all our corruptions." So Easter reminds us that, because we are arisen with Christ in order to "walk in newness of life," we are to "put off . . . the old man," and "put on the new man, which after God is created in righteousness and true holiness."—S. S. Times.

"COME DOWN FROM THE CROSS.

"The last taunt which Christ heard on the Cross is the taunt which His Church, if she is faithful to Him, will always hear: Come down from the Cross and we will believe you."—John A. Hutton.

These words of Dr. Hutton are suggestive. From the days of the crucifixion until now there have been those who condition their willingness to believe in Jesus on His coming down from the Cross. Some have not been willing to wait for Jesus to come down; they have taken Him down. Entire churches such as the Unitarians refuse to accept Jesus on the Cross; they are ready enough to tell men to make their lives conform to the life and moral teachings of the Master—of Jesus the man. They never point their hearers to the Lamb of God who takes away the sin of the world. Their cry is, "Ecce homo!" never "Ecce Deus."

There are other groups who preach a Christ of their own fashioning, not the Christ as revealed in the Gospels and certainly not the Dying Saviour. No faithful minister of the Word will join with them; every preacher who is well instructed will remember that Jesus Himself said, "And I, if I be lifted up from the earth, will draw all men unto me." This is the message that gets strong hold of the hearts of men. Such songs as, "Alas, and did my Saviour bleed," and "When I survey the wondrous Cross," and "Jesus, Thy dying love," are almost irresistible. This so because men need a Saviour. Accordingly, let those who tell "the story of Jesus and His love" not be deterred by the taunts of those who would take our Saviour from the Cross; rather let them say with Paul, "God forbid that I should glory save in the Cross of our Lord Jesus Christ."—*Editorial in Biblical Recorder.*

REV. IVAN R. SMITH RESIGNS.

It is with the deepest regret that the Congregational-Christian Church of Winchester has accepted the resignation of Rev. Ivan R. Smith. Rev. Smith has resigned his position as pastor of the Congregational-Christian Church of Winchester and of the Timber Ridge Christian Church to accept a call to the First Congregational-Christian Church of Eaton, Ohio early in April. On Monday night, March 16th, Mr. Smith called a special meeting of the deacons and told them of his decision and his formal resignation was read to the congregation on Sunday morning, March 22nd. The resignation was accepted at a special meeting on Wednesday, March 25th.

The church has made wonderful progress during the fifteen months Rev. Smith has been its leader. Rev. Smith has also been interested in community affairs and while here has been Secretary of the Winchester-Frederick County Ministerial Association. He was also elected chaplain of the largest fire company in Winchester. His many friends in the church and the community will miss the inspiration of his leadership. The church will also miss Mrs. Smith and Mother Smith, who have made many friends in Winchester. Mrs. Smith is her husband's "right-hand man" and being an expert secretary, is a wonderful help to him.

Eaton, Ohio, is situated about twenty-two miles west of Dayton, Ohio and about fifteen miles east of Richmond, Indiana. The first Congregational-Christian Church there has a membership of about six hundred.

We wish Rev. Smith and his family Godspeed and much success in their new field of work in Ohio.

ELSIE MATHEWS, *Church Reporter.*

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****I. W. JOHNSON ELISHA A. KING****THE PRINCIPLES OF OUR CHURCH:**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THROUGH PERSECUTION.

Even though the apostles and disciples had been in the presence of the Christ and knew Him personally, and though He had given command, definite and specific, as to what they were to do, they refused, absolutely refused, until persecution came. The Church was planted at Jerusalem, and at Jerusalem it remained, until persecution entered and began to destroy and to kill. The Church at Jerusalem was looking after its own, and the Apostles were holding on right there, despite all that they had heard their crucified and risen Lord declare. Never, until the hand of death fell upon their members and persecution drove them, did they go out from Jerusalem to carry the gospel to others and plant churches elsewhere. It has ever seemed the way with the Church.

It may be that we, today, are waiting till persecution comes upon us. We do not seem to have realized yet that the object of the church is to plant other churches, to carry the message beyond its own borders and to give the gospel to those who are dying without it. These persecuted disciples went as far as Antioch, and since the Church at Jerusalem would not become missionary in spirit and activity, it began to shrink, and the Church at Antioch emerges and begins to eclipse even the activities of the Apostles themselves who would not or could not leave Jerusalem. Paul was sent out by the church at Antioch, which had been built through persecution, and Paul begins, as the church at Antioch develops, to overshadow Peter and James and John, even as the church at Antioch begins to overshadow and

leave in the background the church at Jerusalem. The disciples were to tarry there until the Holy Ghost had come, and then they were to be witnesses, and because they would not be witnesses far and wide as our Lord had intended and commanded, another begins to take its place in growth and prestige and power. There are many churches today just like that church at Jerusalem. They are contented. They are willing to be benevolent, kindly disposed, ready to herald the gospel within their own doors and within the reach of their own voices, but they are not willing to send out Paul and Barnabas, and Silas and John Mark, and others, whom the Lord wants to go for Him to bear the message of salvation afar. In this pre-Easter period, God in heaven is putting his churches on trial to see whether they have the faith to do what He wants them to do, and to be what He wants them to be. It may take chastisement. It may take dwindling numbers, it may take the drying up of the power of those in authority in the local church, but sooner or later God has His way, even if it has to come through persecution. O, Church of the Living God, awake; awake! Be warned of history and of fact and give yourself to spreading the gospel of our Lord not only in Jerusalem but in Samaria, where the need is so great, and to the uttermost part where souls are perishing. How can the church be satisfied with caring for bodies and minds, while souls are sinking, sinking, sinking and, in their helplessness, are crying for help.

J. O. A.

THESE PRE-EASTER WEEKS.

The North Carolina *Christian Advocate* is telling the plain truth, not only for its own church, but for all churches when it says: "These pre-Easter weeks are putting us to the test. In every undertaking the old question remains, 'Am I willing to pay the price?' Missions and evangelism are most exacting terms." They are. They are so exacting that we side-step or shrink from their demands. Winning souls to Christ is no kid-glove matter, no easy thing. It requires courage and faith and the guidance of the Holy Spirit. And the same is true of Missions. Many are not willing to face the missionary issue of sharing with others the gospel of our Lord because of a lack of faith. They want to walk by sight and prefer to give benevolent aid to relieve physical need to that of giving spiritual aid to save souls through Christ. Evangelism is only the individual phase of Missions—evangelism and missions being two sides of the same question. Through evangelism we go in person—through missions we go by sending, and it requires faith and courage for both—and sacrifice. How long has it been since you, my dear reader, have testified personally to the saving power of your Lord? And how long has it been since you made a sacrificial offering to send out others to testify beyond the reach of your voice and your hand? Through Missions our Lord has seen fit to extend the reach of our voice and hand even beyond our sight, and thus, under the direction of the Holy Spirit, He is enabling us through Christ to reach even to the uttermost part and save the most needy. "Whether it be mass evangelism or personal evangelism the hard demands remains." There is no easy road to the conquest of life. Those who are not willing to be consumed, willing to burn up in the undertaking, will not win many souls. Our Easter service and these pre-Easter days are, indeed, putting us to the test, giving us an opportunity and revealing whether we are willing to pay the price for winning souls and aiding in spiritual recovery.

J. O. A.

LIQUOR ADS IN THE NEWSPAPERS.

Our friends who read the daily papers and, through them, become convinced that the sale of liquor should be legalized may, if they will, now understand why these papers wrote so brilliantly about and advocated so vehemently, repealing the 18th Amendment. A writer of liquor advertisements in a recent article warns these newspapers against overdoing the matter and disgusting their subscribers and readers with their own effrontery. This shrewd advocate of liquor advertising calls attention to the fact that "their pages are so full of liquor ads that these flow over to pages carrying church news, and urges that this should give the publisher some concern." He declares that "many publishers are not only 'avaricious' but 'stupid' about their liquor ads," and warns these publishers that unless they show more discretion they are likely to create a reaction to advertisements of liquor and also to the legal sale of liquor. He calls attention to the fact that the American people, by the repeal of the amendment, opened to the newspapers the right to advertise liquors, and a conservative estimate of revenue brought to them through this advertising is thirty-five million annually. "At the rate liquor advertising is increasing in the newspapers," says this liquor advertiser, "it may soon reach the stage where its value to the advertiser is extremely doubtful."

There is a bill pending before the South Carolina General Assembly to prohibit advertisements of alcoholic liquors in any form in that state. An educational institute held at Spartanburg in February, composed of Methodist workers of three counties, with a church constituent of 12,500, unanimously voted approval of this bill to prohibit all liquor advertising in that state. It is feared by the liquor advertisers that other states may take up and pass such measures. Hence the warning by this liquor advertiser. At any rate, no doubt many readers of the daily papers, who swallowed bait, hook, line and sinker that which was offered editorially and otherwise through the daily press, have now learned why these papers were so enthusiastic in their appeals. One paper voluntarily contributed \$50,000.00 to the campaign against repeal, and then when repeal came, its advertising columns (devoted to the sale of liquor) on the basis of its published rates for advertising, carried in one single issue over \$100,000 worth of this liquor advertising. It has carried many hundred thousands of dollars worth since that time. Its paltry gift of \$50,000 to aid in "educating" the people for repeal has thus come back to it many times over again.

J. O. A.

Into all our lives, in many simple, familiar, homely ways, God infuses this element of joy from the surprises of life, which unexpectedly brightens our days and fills our eyes with light. He drops this added sweetness into His children's cup, and makes it to run over. The success we were not counting on, the blessing we were not trying after, the strain of music, in the midst of drudgery, the beautiful morning picture or sunset glory thrown in as we pass to or from our daily business, the unsought word of encouragement or expression of sympathy, the sentence that meant for us more than the writer or speaker thought,—these and a hundred others that every one's experiences can supply are instances of what I mean. You may call it accident or chance—it often is; you may call it human goodness—it often is; but always, always call it God's love, for that is always in it. These are the overflowing riches of His grace, these are His free gifts.

—S. Longfellow.

PHILLIPS BROOKS.

By REV. H. H. SMITH.

If a list of the great preachers of the nineteenth century should be compiled, the name of Phillips Brooks would stand near the top of the list. He was born at Boston, Massachusetts, one hundred years ago—December 13, 1835. Like many other great men, he was not made in a day. "He was rich in ancestral culture, the consummate flower of nine generations of cultured Puritan stock." His mother, whose maiden name was Mary Ann Phillips, possessed a strong intellect and a fervent religious nature. Among her ancestors, beginning with Rev. George Phillips, who came to this country in 1630, there were many ministers. All the energies of this godly mother were devoted to the training of her six sons—four of whom became ministers.

Phillips Brooks inherited a fine intellect from both parents, but it was from his mother, especially, that he inherited his strong religious nature, deep feeling, and spiritual vision.

His father, William Gray Brooks, was a successful business man, intellectual and spiritual, and in the prime of life became devoted to the Church. Young Phillips was brought up in a strictly religious atmosphere. Family worship was observed in the home twice daily, and every Sunday morning the children repeated from memory some hymn they had learned during the week. When Phillips Brooks entered the seminary he could repeat from memory 200 hymns—the fruit of his early training.

For generations, education had been the rule among his ancestors, and many of them were Harvard graduates. When young Phillips was four years of age he was sent to private school, and at eleven he entered Boston Latin School. At sixteen he entered Harvard, from which he graduated four years later. As a student he was exemplary in his habits and diligent in his studies. From his youth he showed great strength of intellect, and a fondness for composition and writing.

About a year after graduating from Harvard he decided to prepare for the Christian ministry, and entered the Episcopal Seminary at Alexandria, Virginia, in the fall of 1856,—when he was not quite 21 years of age. He spent three years at the seminary, and during his last year there was appointed assistant teacher of Latin and Greek. He excelled in the languages, and found delight during his ministry in reading the Greek, Latin, French, and German classics in the original.

Upon his graduation from the seminary, he accepted a call to the Church of the Advent, (Episcopal), Philadelphia. After a successful pastorate of two years at this church, he was called to Holy Trinity Church in the same city. About this time the Church at large was beginning to discover that a man with a genius for religion and preaching had appeared. After an unusually successful pastorate of seven years at Holy Trinity Church, he received a call to Trinity Church, Boston,—the church of his childhood. Loath to leave Philadelphia, at first he declined the call; but when it was renewed even more urgently a year later, he accepted and entered upon his ministry there in 1869. He held this pastorate for 22 years,—until he was elected Bishop of Massachusetts in 1891. His ministry in Boston was eminently successful. All denominations claimed him, for he touched all whose hearts were in sympathy with the Gospel of Jesus Christ. He preached Christ without controversy, and even the Unitarians flocked to hear him. An editor of the Unitarian church paper criticised the members of that church for their disloyalty in forsaking their own church to hear Phillips Brooks at Trinity.

It is difficult to describe Phillips Brooks as a preacher. He had the rare gift of making his hearers forget the speaker and think only of the message,—and it was usually such a message as touched the conscience and the will. An observer wrote: "He made thoughtful men and women realize the power of religion in an age when the current of tendencies ran strongly against religious faith. It is all true, so he seemed to be constantly saying,—this old religion; it has a deeper, grander, larger meaning, and a diviner beauty than you knew."

He often preached with marvelous power. Principal Tulloch, of St. Andrew's University, Scotland, while traveling in America, heard Brooks preach, and writing to his wife, said: "I have just heard the most remarkable sermon I have ever heard in my life—I use the word in no American sense—from Mr. Brooks, an Episcopal clergyman here; equal to the best of Frederick Robertson's sermons, with a vigor and force of thought which he has not always. I have never heard preaching like it, and you know how slow I am to praise preachers. So much thought and so much life combined, such a reach of mind, and such a depth of insight and soul. I was electrified. I could have got up and shouted."

Dean Stanley was so impressed by a sermon Brooks preached at Westminster that he wept freely, and said he had never been so moved by a sermon before in all his life.

Dr. James Bryce said: "There was no sign of art, no touch of self-consciousness. The listeners never thought of style or manner, but only of the substance of the thoughts. They were entranced and carried out of themselves by the strength and sweetness and beauty of the aspects of religious truth and its helpfulness to weak human nature which he presented."

When Professor Bruce, author of "The Training of the Twelve," and other books, was asked to compare Brooks with the great preachers of Scotland and England, he used this homely illustration:

"It is this way: our great preachers take into the pulpit a bucket full or half full of the Word of God, and then by the force of personal mechanism they attempt to convey it to the congregation. But this man is just a great water main, attached to the everlasting reservoir of God's truth and grace and love, and streams of life, by a heavenly gravitation, pour through him to refresh every weary soul."

Dr. J. R. Day, of the Methodist Episcopal Church, was impressed with the way Brooks appealed to all classes: "The scholar said, 'He is of us,' and the unlettered said, 'He is of us; the poor said, 'He is of us,' and the rich said, 'He is of us.' To the young man he was full of mirth and buoyancy; to the troubled soul he was a man deeply acquainted with grief. All men, of all classes and conditions, claimed him, because in his magnificent heart and sympathy he seemed to be all men, and to enter into their disappointments and into their successes, and to make them his own. This was rare genius. This was large capacity."

The most unusual compliment ever paid Brooks, perhaps, came from a workingman. When he was ordained Bishop, a workingman wrote him:

"I wonder if you have any sort of conception how many there are of us who are made better and try to be more useful as a result of your example. To me you reveal God as no other man does. What I mean by that is I can't think of you for ten consecutive minutes without forgetting all about you and thinking of God instead; and when I think of God and wonder how He will seem to me, it always comes round to trying to conceive of you enlarged infinitely in every way."

There are several comments on the secret of Phillips Brooks power as a preacher given by his biographer, Prof. Allen, that are interesting:

One observer says: "His power consists in his simplicity, in his earnestness and strength, exhibited in the expression of a theology free from the narrowness and technicality of those dogmatic schemes which make religion ridiculous and weigh it down." Another says: "Of course he has a fine intellect, but it is the warm, earnest heart guiding the intellect that gives him such influence over his hearers." Another comments: "He knows what is in us all. He speaks out of common experience and comes right to the heart of men." Another: "Not in his thought, or his style, or his utterance, which is too rapid and faulty, but in his evident honesty of conviction, sincerity of purpose, and earnestness of desire."

In 1877 Phillips Brooks delivered the Yale Lectures on Preaching. These well-known lectures set a high standard for the Christian ministry and have been of untold blessing to the Church. On the subject of preaching, he said: "Preaching is the communication of truth by man to men. It has two essential elements, truth and personality. Preaching is bringing of the truth through personality. Jesus chose this method of extending the knowledge of Himself through the world. However the Gospel may be capable of statement in dogmatic form, its truest statement is not in dogma but in personal life. Christianity is Christ. A truth that is of such peculiar character that a person can stand forth and say of it, 'I am the truth,' must always be best conveyed through personality."

Other quotations from his lectures are: "There must be a man behind every sermon." "To be dead in earnest is to be eloquent." "You grow so familiar with the theory of repentance that it is hard for you to know that you have not yourself repented." "Never allow yourself to feel equal to your work. If you ever find that spirit growing on you, try to preach on your most exacting theme, to show yourself how unequal to it you are."

He believed in the importance of the baptism of the Holy Spirit in preaching the Word of God, and that there is a special preaching gift. "It is the quality that kindles at the sight of men, that feels a keen joy at the meeting of truth and the human mind, and recognizes how God made them for each other . . . It has been called the 'demon of preaching.' Something of this quality must be in every man who really preaches. He who wholly lacks it cannot be a preacher."

He lived during a day of theological reconstruction, and was a liberal in his thinking. He hated any authority that repressed freedom in the search for truth. "If you limit the search for truth and forbid men anywhere, in any way, to seek knowledge, you paralyze the vital force of truth itself. That is what makes bigotry so disastrous to the bigot." But he warned against the danger attending freedom of thought. "We ought to be afraid of any theology which tampers with the sacredness of duty and the awfulness of life. I would far rather be a believer in the most material notions of eternal penalty, and get out of that belief the hard and frightened solemnity and scrupulousness which it has to give, than to hold all the sweet, broad truth to which God is now leading us, and have it make life seem a playtime and the world a game."

Phillips Brooks was a great lover of humanity. When a man spoke of the beauty of nature as the greatest of all attractions, he walked to the window and said, "Oh, no, not nature, but this beautiful view," and pointed to the chimneys and roofs of the houses. "Give me this, for these chimney tops even, stand for life, for humanity and that is

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

March is the month of transition from winter to spring. January and February were typical winter months in 1936. A long cold spell with much snow and occasional rain left the dirt roads almost impassable in many places. Church attendance in the country churches was greatly reduced by the weather conditions and much sickness. Colds and "flu" were almost epidemic and there were many cases of pneumonia. Many funerals were conducted during the severe weather when the ground was covered by several inches of snow, and frozen nearly six inches deep.

Offerings for current church expenses were greatly reduced—in some cases, almost to zero. The special offerings for Elon College could not be properly provided for, consequently it will be necessary to extend the Education Period over into the Mission Period. This works a hardship on both enterprises, but it is the best that can be done in many of our churches—both in the cities and the country. If the churches will push these enterprises with vigor and emphasis it will be possible to overcome the delay to some extent.

Weather conditions and continued sickness have made it impossible to keep up church attendance. People who cannot attend church, or who do not attend, are not easily reached by the announcements and public presentation of the various church enterprises. This makes the task more difficult when the effort is made to present an offering. A brief announcement is not sufficient public appeal for any church offering. Usually the pastor of the church finds it is necessary to make many appeals to reach the goal set by the Conference and Convention. But the pastor with much experience will discover that the most effective method is to present the matter to small groups in a simple clear-cut way. Congregations do not appreciate financial appeals made during the time for the regular preaching service. The most effective appeals should be presented to key persons in the church who will carry the message and inspiration to their families and friends.

In this transition period—when springtime is bringing out the fresh grass, and flowers are beginning to give promise of beauty and fragrance, church members should bestir themselves to greater effort to put new life in the Sunday school and other organized activities of their church. Many members and church attendants relax their efforts during the long winter and severe weather. But the winter is almost gone, and it is time for all persons interested in the advance of the Church and the progress of the Kingdom to come forth with new life and increased enthusiasm. Christianity cannot live on cold storage. It may suffer quite often from cold weather and it is evident that many people are fair and warm weather followers of Jesus. But Jesus does not like a lukewarm follower, and when the disciple is cold, his financial assets are usually "frozen," as far as the church is concerned.

The Church is not poor. It is financially able to pay its necessary expenses and provide a liberal budget for all the benevolences of the general enterprises. So many live on cold storage, or stick their faces in a refrigerator, that it is difficult to keep their spiritual temperature normal. They have chills—but no high fever. They have low blood pressure and subnormal temperature. They need more food and spiritual exercise. Liberal offerings for the local church and all the benevolences of the denomination will help

the "sick" members. The liberal soul shall be made fat. And the working church member will have a warmer heart if he will get out in the sunshine and take more spiritual exercise. Let the sunshine of heaven in and warm the chilly heart during the glorious springtime.

I. W. JOHNSON.

THE FRUITS OF THE CHURCH COLLEGE.

The tree is known by the fruit it bears, the fountain is judged by the water it gives forth, the value of a life is determined by what it produces. Christ said in the Sermon on the Mount, "By their fruits ye shall know them." Someone else has declared, "By their fruits and not by their roots ye shall know them," meaning to say that individuals themselves are known by the contributions that they make in their day and not by the contributions that their ancestors made before them. It is far more significant what a man does while he lives than what his grandfather did before him. We are interested in history, in what has been accomplished, but we are more interested in initiating what should and what may be accomplished. It is good to know history but it is far more preferable to make history. This is not only true of individuals but it is equally true of institutions.

The Church of Christ has been evangelistic. Through its evangelistic efforts it has extended itself and multiplied the kingdom in the world. Its growth in the days to come will be predicated by evangelistic fervor and evangelistic effort. The church has sought to fortify and make secure the kingdom in evangelistic effort by the right kind of mental and moral training. In its educational efforts, the church college has not only striven to instruct in literature, in history, and in the sciences, but in addition it has taught emphatically in the field of religion and in morals. The church's conception of training has been and is not only to prepare men to think clearly and convincingly but to train them to live likewise and triumphantly.

The only occasion for the appearance of the church college and the only reason for its continuance is the balanced curriculum that it offers to young men and young women who are to bear the responsibility of citizenship and statecraft in the days ahead. The church in founding and supporting its colleges is not only interested in the propagation of her own doctrines and preservation of her own life but is greatly concerned for the future of the state. Thoughtful people in business and in industry are beginning to realize that the properly trained mind and heart is the type of citizen to whom the affairs of church and state may be committed with a sense of security. We are beginning to realize that it is not only necessary to understand man and man's ways, but that it is necessary to know something about God and about God's laws governing human conduct. The fruits of the church college have proven a balance wheel in these hectic days of material and social uncertainty.

It perhaps is true that the fruits of the church college reflected in human endeavor have done more to check the threatening tides of materialism in this country than anything else. There are more treacherous currents possible in the circles of this society ahead than we have yet experienced. If the ship of state is to be steered safely and the kingdom of God is to continue, the affairs of both must be manned by minds and hearts that have

had the advantage of a balanced curriculum in their training, calculated to develop their spiritual lives equally with a growth and expansion of their mental capacities.

Intellect and intellect alone has never been safe. Spirit and spirit alone has brought disappointment and disaster. The physical and the physical alone has resulted in human wreckage. God gave man a body. He gave him a mind. He gave him a spirit. He cannot get along normally with any one of these alone. To reach his full stature all must be trained and developed equally. It is the purpose and the privilege of the church school to assist man in attaining for himself and for his day full and complete fruition of his own life and thereby make his contribution to his day and to the world.

The church college may not reach its ideal. All the fruit that it bears is not perfect but it does make its contribution which is decidedly significant. In consideration of the problem of training our youth, which is to us the important problem of this day, it would be well for those who have passed their day for training to dedicate their efforts to the strengthening and upbuilding of the church college. Without the church college our future as a church and as a nation would be far from hopeful.

L. E. SMITH.

EASTERN VIRGINIA EVANGELISM.

During the months of October, November and December the churches in our Conference have very few, if any, evangelistic campaigns. Personally, I believe it would be a good thing to have in our city churches an evangelistic meeting sometime about the last half of October, or the first half of November. Perhaps other times would be better for the rural churches as the farmers are busy at that season with the harvesting of their crops. Ingathering of new members in the autumn has the advantage of taking into the church membership new members when the fall, winter and spring work of the church is yet to be done, and they can be more easily woven into the work of the church than if one waits until late spring to have the ingathering. For in that case just about as soon as the new members are taken into the church city churches feel a decided slump in attendance when the summer months come on. However, there are advantages in the winter, or spring campaigns.

During the autumn months our Eastern Virginia pastors reported received into their churches members as follows: Revs. Joe French, 1; H. S. Hardcastle, 3; H. C. Hilliard, 3; R. L. House, 1; I. W. Johnson, 2; Carl R. Key, 4; J. F. Morgan, 2; S. W. Phillips, 3; O. D. Poythress, 36; John G. Truitt, 13; and R. A. Whitten, 1; making a total of 69.

I am hoping to have a still finer report for January-April. Will not each pastor in our Conference take this matter upon his heart, and help us have a good report for the first four months of this year? There are pastors' classes being taught and several special evangelistic efforts to be made during that period. But I find that it is entirely possible to receive new members into the church all along through the year. Let us be in prayer that God will awaken our great Conference to its full strength in winning others both at home and abroad.

JOHN G. TRUITT, *Chairman,*
Committee on Evangelism.

My will, not Thine, be done turned paradise into a desert. Thy will, not mine be done, turned the desert into a paradise and made Gethsemane the gate of Heaven.—*Rev. Pressense.*

A Story for the Children

A GIRL WITH A HEART OF GOLD.

High school was out, and the girls and boys in groups of twos and threes were chattering their way homeward. At least the girls were chattering, but most of the boys were hurrying along toward the football field.

"Hello, Fatty," called a tall, curly-haired lad who should have known better. The boys and girls all turned to look at one girl, whose face flushed pink at the greeting, but whose head was held high. Her brown eyes were lovely, but she was unmistakably fat. She waved a gay hand as the group of boys passed them.

The girls looked at her sympathetically, and Ruth said indignantly, "The next time Tom Patterson says that I shall say, 'Hello, Apollo' to him. The idea! Does he think he's perfect himself?"

Sylvia laughed with the girls at this characteristic speech of Ruth's, and Patricia said, "It is fine, Sylvia, that you don't mind their teasing remarks."

"I do mind it," answered Sylvia, "but I mustn't let the boys know it."

"I think it's a shame to call her Fatty," said Mary Ann indignantly, after Sylvia had left the group at her corner. "She is such a dear girl."

"But why doesn't she eat less?" asked Estelle impatiently.

"Oh, Estelle," answered Patricia earnestly, "Sylvia doesn't eat as much as I do, and look how skinny I am. She has been at my home and I have been there to dinner. She told me once that there is some glandular trouble that causes the extra flesh. She has tried all sorts of diets, but it doesn't do any good. She has had physical examinations, but the doctors cannot correct the trouble."

"Her father is a minister, you know," said Martha. "We attend their church and her mother told my mother that Sylvia actually cries about her weight sometimes."

"If I could debate as she can," said Patricia, "I should almost be willing to be fat. Let's all go to the debate Friday evening and give her some real applause."

Sylvia was rather nervous about the event, her first public debate. She enjoyed debating and had a clear, well-trained voice for speaking, but she felt keenly the fact that she did not make a graceful appearance on the platform. Her teachers had been anxious to have her represent Central high school in the debate with Franklin high, since there was not another student in the school who showed so much promise in the debating class as did Sylvia Santelmann. Her colleague in the debate was to be John Gordon, another good speaker, but not Sylvia's equal in clear thinking.

Sylvia's father had spent quite a lot of time helping her to get her arguments in order and listening to her presentation of her side of the question. He felt that Sylvia was well prepared to discuss the subject if she could just forget herself as she did in her rehearsals at home.

The evening of the debate came at last and the large school auditorium was filled with high school boys and girls and the friends and relatives of the debaters. Sylvia was the first speaker on the negative.

The first speaker on the affirmative was a young man who had already won several debates for his school. He spoke rapidly and convincingly. After the hearty applause had ceased, Sylvia came forward. She paused an instant, looking over the large audience. Then she began in a clear, resonant voice that carried perfectly to the back of the auditorium.

When she finished the applause was instant. The whole audience evidently agreed that Sylvia had surely won some points for her side.

The other two debaters followed in rapid succession, but the first two speakers were by far the best. The burden of the debate rested upon their shoulders. When the debaters were allowed to give the rebuttals, Patricia rested at ease, for Sylvia was especially good at rebuttal.

When Sylvia's time arrived, she came forward eagerly, but before her mouth opened for the first word a voice spoke from the gallery: "Knock 'em flat, Tubby!" There was a dead silence. Someone hissed toward the gallery. Sylvia stood there like a statue. She looked stricken for an instant. Then her eyes fell upon her father seated near the front. He appeared composed and confident. Sylvia consulted her notes, then began her rebuttal in a low voice, which gradually became confident and clear as she made one strong point after another.

The applause broke forth again when she had finished. "Oh, I do hope that Sylvia wins!" said Patricia fervently.

The debate was over and the orchestra played while the audience awaited the decision of the judges.

Patricia was indignant at the rude remark from the gallery. "It sounded just like Tom Patterson," she said, "and if it was I shall tell him what I think of him."

The orchestra stopped and the judges took their places. In the silence that followed, the chairman arose and said, "The judges have reached their decision. The negative wins the debate."

The next morning at school all the girls clustered around Sylvia, congratulating her and telling her how proud they were of her. Sylvia quietly said she was thankful that she had helped win her first debate, for she would never debate again.

"Sylvia, what do you mean by that?" exclaimed the girls. But Sylvia only smiled and took her seat as the bell rang.

Patricia met several of the girls after school and they held an indignation meeting directed toward Tom Patterson, who, they were quite sure, had insulted their friend the night of the debate. "You wait, girls, I shall see him personally if I have to go to his home," said Patricia firmly, "and if he isn't ashamed of himself when I get

through with him, it will be because he is a hardened criminal."

Patricia usually carried out her plans, and this occasion was no exception. The next day she told the girls gleefully, "What do you think! Tom Patterson has asked Sylvia to ride over to the football game in his car this Saturday afternoon."

"How did you manage it? Will she go? What did you say to him? Was he the one who called her Tubby?" asked all the girls at once.

"Yes, he was the one," answered Patricia, "and he is properly ashamed of himself. I told him that he must make amends some way to help restore her self-confidence. I said it was a shame to notice anything like her weight—which she can't help—when she is way beyond all of us in brains, and besides that, she has a heart of gold."

"Did you tell him to ask her?" inquired Mary Ann.

"No, he thought of that himself," replied Patricia. "And the best part of it is that she has accepted. Probably she does not know that he is the one who called her Tubby, and we must not tell her."

So Sylvia went to the game in Tom Patterson's car and smiled across the girls.

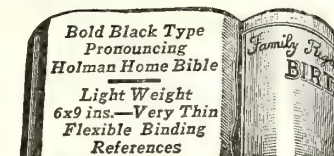
The girls did not suspect it, but Sylvia did know that Tom was the one who called "Knock 'em flat, Tubby!" the night of the debate, and it was because she had a heart of gold that she overlooked it. Also, she told the debating teachers that she would take part in another debate right after the holidays.—*Carrie Belle Boyden in the United Presbyterian.*

He stays me falling; lifts me up when down;
Reclaims me wandering; guards from every foe;
Plants on my worthless brow the victor's crown
Which in return before his feet I throw,
Grieved that I cannot better grace his shrine,
Who designs to own me his, as he is mine.

While here, alas! I know but half his love,
But half discern him, and but half adore;
But when I meet him in the realms above,
I hope to love him better, praise him more,
And feel, and tell, amid the choir divine,
How fully I am his and he is mine.

—Henry Francis Lyte.

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

No. B2014. Durably Bound in French Seal Leather,
full flexible covers, round corners, red
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silk marker, gold titles \$5.00

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This Home Bible is new
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all the advantages of a
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size that can be easily
handled, with Record for
Births, Marriages and
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obtainable for old folks
who need extra large,
clear print and a light-
weight book.



MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.



WITHOUT THE SHEDDING OF BLOOD.

There is no easy road to spiritual recovery and achievement. That there is moral chaos and spiritual depression, no intelligent person can doubt. Governments, our own among the others, are making desperate efforts to attain economic recovery, and they are paying the price. Our national government, along with others, is paying out millions, even billions, of treasure for relief and "recovery." Nothing in this life is achieved without paying the price.

The greatest need of our day is spiritual recovery. And the church is the only body or institution on earth that can bring spiritual recovery. There is no other agency or organization on this earth to which we can look to bring this about. We might as well face that fact and deal with it. In solving this problem—this spiritual problem—all other problems of a social, economic and benevolent nature will be solved.

President Roosevelt, speaking on February 23, to an assembly of churchmen—Protestants, Catholics and Jews—said: "The chief trouble in America today and in the world, as for that, is not social or political but religious unbelief and lack of faith. Our religion," said the President, "is confronted with irreligion; our faiths are being challenged." And then these significant words came from our President: "No greater thing could come to our land today than a revival of the spirit of religion—a revival that would sweep through the homes of the nation and stir the hearts of men and women of all faiths to a reassertion of their belief in God and a rededication to His will for themselves and for their world. I doubt if there is any problem—social, political, or economic—that would not melt away before the first of such a spiritual awakening."

But who will pay the price? Who is willing to pay the price? A long time ago it was said, and truly, that our Lord Christ had purchased the church with His own blood (Acts 20:28). Jesus paid the price for the church through the sacrificial offering of Himself. And from that day till this the church has been sustained and carried forward by those who, through sacrificial service and devotion, are willing to pay the price. And the inspired writer of Hebrews truly says: "Without shedding of blood is no remission." We will find spiritual recovery only when we turn to real sacrificial service and, even through shedding of blood, pay the price through sacrifice, dedicate our effort and our means, and our heart's devotion, to that sacred undertaking.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 28, 1936.

Sunday Schools.

Whistler's Chapel, Mt. Jackson, Va.	38
Monticello, Brown Summit, N. C. . .	1.50
Holy Neck, Holland, Va.	6.81
Berea, Altamahaw, N. C.	4.00
Shiloh, Bennett, N. C.	2.00
Leaksville, Luray, Va.	1.42
Ether, N. C.	1.00
Apple's Chapel, Gibsonville, N. C. . .	1.99
Flint Hill, Biscoe, N. C.	.43
Ramseur, N. C.	2.94
New Lebanon, Summerfield, N. C. .	8.50
Mt. Hermon, Garner, N. C.	4.00
Auburn, Raleigh, N. C.	2.00
Turner's Chapel, Sanford, N. C. . . .	1.00

Holland, Va.	4.58
Pleasant Ridge, Ramseur, N. C. . .	4.25
	46.80

Individuals and Churches.

Wentworth, Raleigh, N. C.	2.46
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Specials.

Bertie Johnson Class, Liberty Spring, S. S., Suffolk, Va.	3.00
Pleasant Hill Church, Four Oaks, N. C.	4.00
	7.00

Total for week ending March 28, 1936	56.26
Previously acknowledged	10,029.93

Total since Sept. 1, 1935	\$10,086.19
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J. O. ATKINSON, Secy.

FROM BENGALORE, INDIA.

Dear Friends:

I think my last letter was mailed to Boston from Singapore. Now we are in India and have been here long enough to have become somewhat Indianized, that is, our minds are filled with the things that Indians are doing and thinking about, or at least talking and writing about. One thing that looms large in this part of the world is the British Empire. From the time we landed for a three-days' stay at Singapore we have been under the British flag wherever we have been on land. We really entered the British sphere of influence when we landed at Hong Kong. But the Malay peninsula is part of the Empire and, of course Ceylon and India constitute its great domain.

It has been pleasant and interesting to be in the British Empire. For one thing the problem of language is solved for us. We have not needed an interpreter since we landed at Singapore. In Ceylon and India all educated people speak English and many of them speak it both fluently and with rapidity. In fact, aside from a certain nimbleness of tongue that greatly enriches the sound of the language but also makes it hard to understand, the speed with which they speak is the chief source of difficulty in understanding them. It was interesting to be here when the King died and to see the way India, far removed from England in distance, in race, in culture and religion, hung upon the news and gave a week to the expressions of grief which a people might show upon the death of a beloved sovereign. Of course, much of this was official and the fact that both civil and military authorities took the lead insured the proper response, but even so, it was striking to have the thought of the nation so occupied by an event so remote. We attended the memorial service in Madura where the official service was held in St. George's church followed by the "Last Post and Reveille" sounded by buglers and a squad of soldiers outside the church.

The rich variety and detail of the Indian scene defies description, but we have not yet come to take it so for granted that it does not constantly stimulate our interest and our desire to some way record it and tell others about it. I can understand the appropriateness of a book being entitled "The Christ of the Indian Road." For the people of India are on the road, and not in fast moving automobiles which make the whole scene impersonal and perilous; they are walking usually with some burden (on their heads, of course) and riding in carts drawn by bullocks or sometimes small

horses or donkeys. They are bathing or washing their clothes in pools beside the road; they are gathered in groups about a rest house or a shrine. And just off the road they are working in the fields, and drawing water out of wells to be poured in large brass jars and carried away either on the heads or the hips (of women, of course). They are even lying in the dust on the edge of the road asleep in the sun with only a thin cotton cloth pulled over them. There are all degrees of clothing and color. Little children are often fully dressed when they have a string about the waist while men work with only a scanty loin cloth. But that is one extreme; there are some who have the cloth swathed about limbs, body and head until there is hardly a square inch of dusky skin showing. Some are bare from the waist up, some have the upper of the body completely covered but bare legs; and nearly all are barefoot with simple leather sandals quite common. But with the skin, from rich brown to black, they do not look naked. Compared to them we white-skinned people look peeled when we take off our clothes. No problem of modesty is involved. The habit fits the scene and the climate and one soon ceases to notice it. It does reveal, however, a great deal of undernourishment.

As to color, there is again a wide range. Many wear simple white or white with the barest touch of color on borders, but others, especially the women when they are dressed up, go in for bright colors. I had better not try to tell what the colors are but they are bright and varied and somehow always seem to blend well both with each other and with the complexion of the wearers.

The form of greeting is distinctive, too. In Japan we bowed low from the hips with hands placed upon the thigh and slipping up as one stiffly straightened. In China one clasps his hands (in proper Chinese clothing within the long sleeves) and bows low. In India we do not bow except to incline the head but put the hands together in an attitude of prayer when we meet and when we part. This full form of the salute is modified in hasty or casual greeting by putting up only one hand. But in no one of these eastern countries do we shake hands. However, when we forget ourselves and offer a right hand, they all know what it means and give theirs.

We had four days with the Ceylon mission, staying with the Bicknells at Jaffna College. Across the street is an old church built toward the end of the seventeenth century by the Dutch. When Ceylon was ceded to the British it was stipulated that the churches should be perpetually used for Protestant churches. So when our first missionaries landed at Colombo they were sent up to the north and given the use of these large and well-constructed buildings. Jaffna College itself, has a splendid set of buildings, and, before we left Colombo, we heard that the college had "made" Jaffna and that area. We visited while there schools and hospitals in Manepay, Unuvil, Inuvil and Tellipallai. Dr. Jameson, at Manepay, showed us a new electric device for contact treatment of cancer which had recently arrived from Germany and which cures a surface cancer with a few treatments; and also an electrocardiograph which tells the story of what the heart is doing. The cancer machine is one of two in this part of the world. English friends made it possible to buy it.

Since landing on Indian soil or Ceylonese, for the people of Ceylon do not like to be called Indians, I have been revelling in philosophy and theological discussion not to say argument. It is like hearing a book talk to discuss karma, reincarnation, Brahman-Atman, and the Absolute with these Hindus. I have had, in Jaffna, Madura and here in Bangalore, splendid opportunities to talk with educated Hindus. On the way I had

read Pratt's "Pilgrimage of Buddhism," Otto's "India's Doctrine of Grace and Christianity" and our present host, Max Hunter Harrison's "Hindu Monism and Pluralism." I earnestly recommend to you all the reading of all three books. Together with other books and the tutelage I had in Indian religions under George Foot Moore at Harvard, they gave me a point of departure for these discussions. I have found to my surprise, that belief in the doctrine of *karma* is universal among Hindus of all sects. They affirm that it is the one and only rational explanation of the problem of evil. However most of them belong either to the Vaishnavite or the Saivite sect of religion both of which proclaim a doctrine of salvation by grace. The most complicated point in the discussion was usually that at which they tried to explain how karma can work perfectly and yet anyone be saved by a direct act of divine grace. But then Christian theologians have had the same dilemma and have solved it in about the same way. There are different interpretations of the nature of karma, as I have discovered, but no Hindu even considers discarding it. Therefore I have been surprised to find Christians who have been converted from Hinduism affirm that they have had no difficulty in giving it up. One of the rarest minds I have encountered was a professor of philosophy in the American College in Madura. He is a Hindu, 26 years old and closely in touch with both the history of western philosophy and contemporary movements. He admitted that he was not an orthodox Hindu; in fact, I am sure that none of those with whom I have talked are orthodox; if they had been they would not have talked so genially with me. He freely admitted that the greatest need of Indian thought is the critical mind. Such an inane and meaningless statement as "all truth is one" is constantly heard and read. I asked him what he meant and he said he, himself, would like to know. It is about as definitive as our American moral platitude, "I believe in doing what is right." (The foregoing paragraph can be skippen by all who are not interested.)

Now, to come down to plain matters again, let me tell of one or two exceptionally interesting experiences that we have had. First, our visit to the great temple in Madura. It covers 21 acres and most of that is within the actual temple walls. It is literally covered inside and out with carvings of various figures of the gods and of sacred symbols. Since in Hinduism anything and everything is God there is no limit to the diversity of the temple decoration. We went at night and wandered for an hour or more through the long corridors and in the shrines. There were hundreds of people either worshipping or moving about or sleeping on the floors. One of the commonest of the images is that of Ganesht, the elephant god who is one of the incarnations of Siva. He always has a rat crouching before him for the only way he can travel is to ride on the back of a rat. It isn't as absurd as it seems for the rat is a big one and the elephant god himself is quite small. We see many shrines with Ganesha and other gods along the roadside, and many Hindus with the smear of white ash on their foreheads to show that they have performed "puja" that morning, and the white, red or black marks to indicate the sect to which they belong. Yes, India is very religious. All discussions of social, political or economic reform are inextricably bound up with religion both in theory and because of the commercial system.

Second, our visit to the Kolar gold fields which are in Mysore state about forty miles from Bangalore. Mrs. Harrison has friends who live at the mines, Dr. Ram Prasad and his wife, both Brahmins. He is a D. Sc. from Massachusetts Tech and she is a graduate of Radcliffe. They are

charming people. I think we are the first Europeans (Americans are Europeans here) to be entertained in their home and they had to do some borrowing and buying to get the things they knew we were accustomed to and thought we should have to use. He conducted Mrs. White and me down to the 4800 foot level of the biggest mine. That is as far as visitors are allowed to go, but the mine itself is more than 8000 feet deep. The descent was by elevator in a non-stop trip and there was nothing unpleasant about it. It was warm at the bottom but there is a very efficient ventilating system so we were not uncomfortable. We also were shown through the whole process of crushing the quartz and refining the gold. Everything is modern; the electric power used comes from a government plant 90 miles away and the electric equipment comes from the General Electric Company. Dr. Prasad is the government official in charge of the electric plant and he is a most enthusiastic engineer. The mines are owned by English people. The one we visited paid a dividend of 67 1/2% last year which, as the report says, was 12 1/2% less than the year previous. Incidentally one of the major sources of income for the government of Mysore (an Indian state) is the taxes upon these mines and the electric power they use.

I fear I am not telling much about missionary work. For one thing, let me point out that it is missionaries that have the acquaintances which make my interviews and contacts possible. I doubt if any of us can realize how deeply they enter into the life of a country or how much good they do. When we get back I shall try to convey something of the impression I am getting of the immeasurable value and importance of their work.

Very sincerely yours,

H. V. WHITE.

Singapore, India.

NEWS ITEMS OF SOCIETIES.

MRS. W. M. JAY, *News Editor*.

In the first place I want to apologize to Holy Neck Juniors and Portsmouth Woman's Society for being so long in sending their items to THE SUN and my only explanation is a long drawn-out case of "flu." However, both items are good and we are glad to have them even though they were sent in long ago. I wish I could plead hard enough to get all the societies to see the necessity of sending in a report of their work to be published in THE SUN. This phase of our convention work depends on the societies to cooperate and weak societies find a great help in the workings and plans of their sister societies. Let me urge you one and all to send a write-up of your society's program and plans for the year.

My new address is 707 Gales Ave., Winston-Salem, N. C.

The Holy Neck Junior missionary society has been doing some fine work this year and has 28 lively, earnest youngsters on its roll. Two members have been added and the apportionment sent in each quarter in full. They have an average attendance of around twenty which speaks well for a society of this size. Their December meeting was an exceptional meeting in many ways, having 25 out of their 28 members present. The superintendent, Miss Allie Lee Norfleet had sent cards to each member, reminding them to be prepared to pay up all financial obligations. They had been working the "penny foot rulers" for the first quarter so when the meeting was over the offering amounted to \$13.76.

The Assistant Superintendent had charge of the program for the day and a very excellent one was rendered by the children themselves. After

the program a Christmas treat was enjoyed and all felt that this was a profitable and good meeting.

Mrs. F. E. Knoeller of the Waverly, Virginia, Christian Church, sends greetings and a report of her society's work thus far. They have been striving harder than ever to make their society one of mutual help and strength to all and a renewed spirit is evident and an increased enthusiasm. In December they had a delightful public program with members from the four churches of the city as guests and Rev. G. B. Harrell, pastor of the Baptist Church as speaker. They have finished the study of the first mission book and are planning the next one soon.

On Sunday, March 15th, they had a group meeting after Sunday school with members from all the various classes having parts on the program. This is a new plan they are trying so as to have missionary education in the Sunday school. A very fine idea for others to try.

On March 24th, a banquet was held in connection with the dedication of their Sunday school plant with Rev. F. C. Lester as master of ceremonies. Sickness and unfavorable weather in the month of February delayed the observance of the World's Day of Prayer so they held their service on March 27th, with an elaborate program and a large crowd.

In the near future a birthday supper will be held at which time a splendid program and a general good time is expected.

This society is proud of their cradle roll babies, fourteen in number and feel that the little, tender plants being nourished and fed will some day be the missionary foundation of Waverly church.

SPECIAL NOTICE.

Hebron church, the place of meeting on April 8th for the Halifax group Mission Rally, is in sight of Highway No. 49 and seven miles east of Virgilina. Highway No. 49 connects the Durham-Lynchburg with the Danville and Norfolk highways. It begins sixteen miles north of Roxboro and nine miles south of South Boston, leading east from 501.

C. E. NEWMAN, *Pastor*

SPECIAL NOTICE.

The Vance-Franklin and Warren District Rally will be held at the Henderson Congregational-Christian Church on April 9, 1936, beginning at 10:30 A. M.

An interesting program will be given. I hope that every church in the district will be represented whether they have a missionary society or not. I also hope that all the pastors will attend the Rally and that they will urge the people from their churches to attend. Let us make this the best Rally we have ever had. Don't forget the time and place, Henderson Church, April 9th.

MARGARET ALSTON, *District Leader*.

PRAYER.

Almighty God, Father Everlasting, who hast set us in the fellowship of Jesus Christ thy Son, be near to us in this time of meditation and communion. May our hearts be open to every holy affection, and ready to receive and cherish every stored memory and serious impression. Here and now, may every selfish passion and desire be quiet that by the sorrows of repentance our souls may be purified, that by pain we may learn patience, and that by the peace of God which passeth understanding our thoughts may be kept and centered in Christ Jesus our Lord. Amen.—*Daily Devotions*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

ANOTHER BANQUET.

Officials of the Southern Convention of Congregational and Christian Churches want the young people to hold a banquet, in connection with the Southern Convention meeting, on April 29. The convention will be in session from Tuesday to Friday, but the young people's banquet and an appropriate program for the evening will be on Wednesday at 6 o'clock.

Lanson Granger, president of the Southeast Youth Fellowship, will preside, and a program is now in the making. Further announcement will be made later. The cost will be \$.50 per plate. It is sincerely hoped that representatives from every Fellowship in the Carolinas and Virginia will be represented. If you can go, please write to the secretary of your Youth Fellowship so stating in order that the secretary may report to the pastor of the Burlington Church in time for the banquet to be prepared.

EASTERN VIRGINIA YOUTH FELLOWSHIP MEETING.

The Eastern Virginia Youth Fellowship met in its Annual Spring Rally at Suffolk Christian Church on last Saturday afternoon and evening. The program, as presented on this page last week, was carried out as planned to the advantage of all who were present.

There were 99 at the fellowship supper in the lovely dining hall of the Suffolk Christian Church. Unfortunately, many of the churches were not represented and therefore cannot receive the direct benefits of the many fine features in the program. Several discussion groups were held on various phases of youth activities in the local church. Findings were brought in from these groups and adopted by the entire fellowship. They seemed to have so much value that they are being given in full on this page this week and later. These are the ideas of the young people who were present at Suffolk last week and may be a guide to church leaders everywhere.

YOUTH SHARING IN THE PROGRAM OF EVANGELISM.

Led by Rev. Joe French.

The discussion began with the question "Is Religion personal or social?" Discussion revealed that with reference to knowledge, prayer, experience, decision, salvation and living, religion is largely personal. On the other hand it was recognized that with reference to worship, work, teaching, influence and great ideals of Christianity religion is primarily social. It was pointed out that only the first two commandments and Jesus' commandment to love the Lord are largely free from social implications. The conclusion was that the social and personal aspects of religion are inseparable; hence, it is evident that evangelism is a primary concern of religion.

Organizing for Evangelism. It would be a fine thing if every church or Sunday school would have an active evangelistic committee which would hold regular meetings, make plans, keep a list of prospects, keep a prayer list and follow a plan of work throughout the year. For evangelistic campaigns this committee may well serve as a nucleus for a larger group whose work would be that of fostering an intensive campaign over a period of weeks preceding the evangelistic services. This

larger group should be well organized and its program definitely planned and executed. The pastor would do well to take some time to train this group of workers.

Witnessing for Christ. Those who witness for Christ should remember that they are not representing themselves or any organization but are going in the name of Christ. In witnessing we are not going out to preach, criticize folks, argue, explain the mystery of religion, defend the church, or just ask folks to join the church. We are going very humbly with a direct message, in an honest way, expectantly, prayerfully, persistently, respectfully, sympathetically, to tell what Jesus means to us and what he may mean to them. We go in obedience to the divine command to win people for our Saviour. It is well for us to study the method of Jesus in dealing with people. His contact was always simple and beautiful with a heart full of love, sympathy and understanding.

Personal Equipment. The personal worker must be a honest follower of Christ, a learner of Christ and a growing Christian if he expects to succeed in personal work. His attitude must be a spirit of obedience, he should cultivate Christ's love for the lost, must have faith in God's power to save, be a person of prayer, never lose faith with people, and be used of God in doing the work of His Lord.

Approaching People. It is well for one to remember his own unworthiness while trying to win people to Christ, but at the same time remember the worthy Christ for whom he speaks. The need for Christ must be plain and Christ's claim upon life should be emphasized. Many will be the excuses which the personal worker must face, some of which are true, but all these must be met by pointing out the ideal as it is in Jesus Christ. Above all remember the power of God to save through Jesus Christ.

ELON SUMMER SCHOOL.

Plans are developing for a fine Summer School of Leadership Training at Elon College, June 29th to July 5th. First announcements are going out this week telling something of what will be on the program. It is time for pastors, superintendents, and young people to begin their plans so they can attend the training school at Elon this summer.

Announcement was made sometime ago that the cost would be \$10.00. This item has been cut down to \$8.50 if registration is sent in by June 15th or \$9.00 if no registration is sent in by June time. This is a little bit more than for the past few years but is very small in comparison with many other things. The increase is necessary in order to cover costs of the school.

There will be a wide variety of courses and several changes in the daily schedule together with quite a number of new people on the teaching staff. This school can mean a great deal to our churches, but it can do so only as the churches are represented. Here's hoping that all leaders, including those who have been at Elon previously, will act as agents in securing people to attend our Leadership Training School.

IMMORTALITY.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 12, 1936

(Easter.)

Scripture: 2 Tim. 1:8-11.

Daily Bible Readings.

Mon.—The Christian hope. I Thess. 4:13-18.

Tues.—Paul's expectation. 2 Cor. 5:1-9.

Wed.—Peter's faith. I Peter 1:3-9.

Thurs.—Paul reasons on immortality. I Cor. 15:22-27.

Fri.—Hear Jesus. John 14:1-3.

Sat.—A vision of heaven. Rev. 22:1-5.

Instrumental Prelude (violin and piano)—"Medley of Easter Music." (To begin five minutes after the time of the service.)

Call to Worship—

"There's a glory in Christ's cross
Beyond the heart of man to know;
The glory of the Christ who died
Because He loved me so.

"There's a gladness in the tomb
Beyond man's tongue to tell
The gladness of the Christ who rose
And conquered death and hell."

—Annie Johnson Flint.

Hymn: "Christ the Lord is Risen Today."

Prayer.

Scripture.

Period of Meditation—(Play softly "I'll Live for Him.")

1. Thank God for a Saviour that death could not hold; a Saviour whose voice the cruel could not still; and whose works the wicked could not destroy.

2. Thank God for the glad message of Easter morning—there is no death for the one who opens the door of his heart to Christ.

3. Ask God to strengthen and guide us that we may bring the Kingdom of the Risen Lord closer to men; and that we shall share in the joyful message of the Easter victory.

(Sing the last verse "I'll Live for Him.")

Special Music: "I Know That My Redeemer Liveth."

Address—(Use one of the following subjects:—"Why We Believe We Live Forever," or "The Importance of the Resurrection of Christ to the Christian Religion.")

Hymn: "Christ Arose."

Poem—

"The world cannot bury Christ.
The earth is not deep enough for His tomb;
The clouds are not wide enough for His winding-sheet.
He ascends into the heavens,
But the heavens cannot contain Him.
He still lives in the church, which burns unconsumed with His love,
In the truth that reflects His image,
In the hearts which burn as He talks with them by the way."

Communion Service conducted by the Pastor.

Hymn: "Near the Cross."

Benediction.

(Note: Place a cross back of the Communion Table. If possible, use printed programs and candles for lighting. Many societies will have an elaborate pageant for Easter, while others will have a simple service of worship telling the Easter story in a beautiful way. The above program is adaptable to the evening program of the society, but would be more effective if used as a Sunrise Service.)

MRS. W. B. W.

Too late I loved thee, O beauty of ancient days.
Yet ever new! And lo! Thou went within me
and I abroad searching for Thee! Thou wert
with me, but I was not with Thee.—*St. Augustine.*

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS INVITES ALL PEOPLE.

LESSON I—APRIL 5, 1936.

GOLDEN TEXT: "Come; for all things are now ready."—Luke 14:17.

LESSON: Luke 14; Lesson Text Printed Luke 14:15-24.

The conversation at the dinner table had become somewhat awkward, and the situation was somewhat strained, because Jesus had been making some rather disconcerting remarks. To be sure He had not done this in a rude way, but the things that He had said had had a very plain and pertinent application to the folks who were at the dinner table, and some glib, superficial fellow, thinking to turn the conversation to other things, said "Blessed is he that shall eat bread in the kingdom of God." It was an inane remark, meaning nothing. But it suggested to Jesus a story that sets forth in a dramatic way some interesting phases of the Kingdom of God.

A Gracious Invitation.

A certain man made a great supper, and bade many." The word supper stands for the main meal of the day—the meal when hunger was satisfied, when men rested from the labors of the day, when men had fellowship together. Thus it was symbolic of the good things of the kingdom of God. The kingdom provides a feast of good things. It offers blessings. It satisfies the deepest hunger of the human heart. And God invites His children to come to this feast, to enter by repentance and faith into the kingdom and to share its blessings.

Excuses.

When all things were ready, the host sent his servants out to call the invited guests. This was a very necessary custom—to omit the second summons would be a grievous breach of etiquette, equivalent to cancelling the previous invitation. But with one consent those who had been bidden to the feast made excuse. One of the men felt that his property interests would not allow him to come to the feast. Another felt that in his case his business interests prevented him from coming. Still another frankly declared that his home ties made it undesirable for him to come. They were all good things which kept these men from attending the feast. Therein lay the danger and the tragedy. They had become so preoccupied that they had no time for the highest interests of life. How easy it is to make excuses for not attending services of worship or for assuming one's responsibility in the work of the church. It is well to keep in mind, however that there is a vast difference between excuses and reasons. The excuses we make to men will not be accepted by God.

Yet There is Room.

The kingdom of God is inclusive. There is room for all. Men of all classes and creeds, men of all colors and race, men of all stations, men of all ages—there is a place for all, provided they have the contrite heart and the humble spirit. It must have been rather disconcerting to those proud Pharisees to hear the Master say that the poor and the maimed and the blind and the halt, figuratively the underprivileged and the outcast were going to have a place in the kingdom of God. Let no man think that there is no place for him in that kingdom. God in his infinite mercy and in the bigness of his heart has room for all of us. In the Father's house there are many mansions.

Into the Highways.

Men should go to church. That is a duty as well as a privilege. But the church should also go to men. There are those who cannot go to church, invalids, shut-ins, those in institutions, migrants, the outcasts. The church should carry the gracious invitation into the highways and the hedges where there is human need.

Constrain Them to Come In.

"And constrain them to come in." The word compel is not a good translation. There is no force in the kingdom but the compulsion or constraint of love. The church will never be able to achieve its objectives by force. That is why we must be patient and undiscouraged. Love never faileth. The church must always manifest a genuine interest in and care for men and women if it is to win them. Its most effective means and message is the message of love.

Forfeited Privilege.

"None of these men that were bidden shall taste of my supper." God does not shut the door in any man's face, but men shut the door in their own faces. Failure to respond to privilege forfeits privilege. The worst sin is the sin against the light we have. The Pharisees saw others go into the kingdom of God before them. The Jewish nation saw the gospel go to the Gentiles because they forfeited their high privileges. Let every man take heed lest he sin away the day of grace, lest through his indifference and neglect, he forfeit the privileges of the kingdom of God.

PHILLIPS BROOKS. (Continued from page 5.)

what attracts me, and makes life worth the living." His sympathy knew no bounds,—and how simply and sincerely expressed! A mother who had lost her only child said that Phillips Brooks was the one person who seemed to enter into her grief as if he really shared it. No wonder a distinguished contemporary wrote of him after his death this significant line: "Great Bishop, Greater Preacher, Greatest Man."

He scattered good cheer and sunshine wherever he went. "It was a dark, dreary morning," said a newspaper reporter, "until Phillips Brooks walked down Newspaper Row, then all was bright and cheerful."

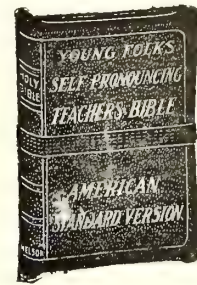
Many factors entered into the making of this great preacher, but one thing must never be overlooked—his Christian experience. "He was not given to speak of his religious experience," says a writer, "but in the maturity of his year and power there came to him from a young clergyman a letter asking to know the secret of his life. For once at least he lifted the veil of the most secret orisons of his soul and replied as follows: 'I am sure that you will not think I have any secret to tell.' . . . Then he spoke of his deeper knowledge and truer love of Christ, and added: 'I cannot tell you how personal this grows to me. He is here. He knows me and I know Him. It is no figure of speech. It is the realest thing in the world. And every day makes it realer. And one wonders with delight what it will grow to as the years go on. . . Less and less, I think, grows the consciousness of seeking God. Greater and greater grows the certainty that He is seeking us, and giving Himself to us to the complete measure of our present capacity. That is love—not that we loved Him, but that He loved us.'"

Ashland, Va.

Paint your ideal friend, and you will find that you have been copying the portrait of Jesus Christ.—Rev. F. C. Woodhouse.

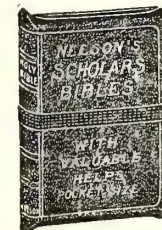
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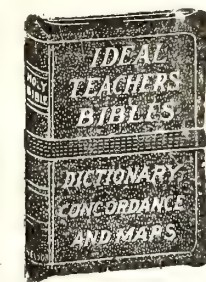
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MONDAY.

"SUING FOR SOULS."

"And they delivered him to Pontius Pilate the governor."—Matt. 27:2.

We are nearing the end of the journey with Jesus as he rests in the shadow of the cross. He is resting with the disciples at Bethany and during the week he goes into Jerusalem teaching the kingdom, performing miracles, cleansing the temple and preparing his followers for the eventuality of the cross. Are you with Him?

In these days Jesus displays character that is stainless coupled with dignity that is truly God-like. Day in and day out and especially when He stands before Pilate, the governor, he faces law which is supposed to represent truth and justice. Jesus speaks on these themes, undergirding them always with the thought of God's eternal kingdom. How fleeting the days must have seemed to Him in which He was making His final strokes suing for the souls of the world and especially that hardened sinner Pilate.

In all things as was always His way, He pressed straight forward without fear or falter aiming directly at souls, and when he faced Pilate there was not a nervous twitch, not a tremor of the voice. He aimed His darts straight at Him.

Note: When Jesus faced sin or sinners, though they were His own enemies, it is apparent that he was never angry, that he never blamed anyone, that he never desired to punish anyone and that He never reflected his moral superiority, but He always showed a genuine heartache to redeem. His one purpose was to break the hold which sin had on man's will, and redeem man for God. Can we have such a purpose? If we can, we can go on.

Prayer—Many are the years, Father, since Jesus called Pilate to follow Him. But across those years we hear Thy voice. May it win our hearts and lead us on to thy Kingdom.—*Amen.*

TUESDAY.

"HAVING COMPASSION."

"I have compassion on the multitude."—Matt. 15:32.

It has been truly said that although the heart of Jesus embraced the sweep of humanity He never forgot the individuals. So apparent was this that each individual was a problem in himself. The crowd never gets so big but what He hears the cry of the blind beggar. The law never gets so strong but what He defends the sinful woman. The rabble at the Cross did not hush His dying words, "Father, forgive them." It does not require education and culture to understand this. It was love! His last word to Judas was "friend." There is no variableness nor shadow cast by turning in His good will." How different from the ways of man who hates enemies, "the vulgar crowd," "the common herd."

Our duty: 1. At least to think what it would mean if we could inject such a spirit into the selfish life of ourselves and of the world.

2. To believe that God is in Christ and that through Christ He is loving us, and would love us to His life.

3. God is expecting us to be His messengers in this world and carry His compassion to the hearts and lives of men. A. J. Gordon said, "I used to pray, 'Lord, have compassion on a lost world.' At last He said to me, 'I have had com-

passion; it is now for you to have compassion—I gave my heart, give yours.'"

Prayer—Dear Lord, kind Lord, Thou hast given Thy love for us all. Draw our eyes to Thee that we may see Thee and know Thy love, and inspire us to practice Thy love as we receive it.—*Amen.*

WEDNESDAY.

"THE RABBLE ON A REST DAY."

"Take ye him and crucify him."—Jno. 19:6.

We are told that Jesus retired to Bethany today and spent it in quiet and rest. It was as if a way-worn traveler halts and rests to gather strength for trials ahead. While he rested the sound of the rumblings of conspiracy against him, though low, was exciting and saddening.

This conspiracy discloses what man is content with, and what he really strives for. If we look well, there is nothing about the rabble of that day different from the rabble today. But how it looks to us in front of the cross! We cannot picture ourselves in the gang who crucified our Lord, and yet when people feel that they do not want Him in their lives, when they look upon His goodness in the world and deny that He has anything to do with it, when they profess His name and yet in their character and conduct deny Him, they are saying, "Take ye Him and crucify Him." No wonder men do not understand the cross. I quote T. R. Glover who said, "when a man avows that he does not care for art or poetry, who would care to show him a poem or a picture? How should a person who does not care for men, understand the cross?" This leads us back to our first premise: Love is the foundation stone, and he who does not love his fellowman has no part in the Kingdom of God.

Prayer—O Lord, guard us from selfishness and self-knowledge while the things of the spirit slip away. Give us Thy spirit, give us an intense search for the right and the holy, give us the unfailing honesty and the courage that dares to be true. In Christ's name we ask it.—*Amen.*

THURSDAY.

"THE LAST SUPPER AND THE DARK NIGHT."

"This do in remembrance of me."—Luke 22:19.

It was Thursday night in the upper room where they kept the feast of the passover. It was at this supper Jesus caused His disciples to realize as never before the fate just ahead of Him. It was a dark night, and that night Judas went out into it. His spiritual vision was completely shut off and after he did his dirty work he hanged himself. It was also a dark night to Jesus, for He must submit to his crucifiers and cry "My God, my God, why hast Thou forsaken me?"

Not enough emphasis has been placed on His words, "Do this in remembrance of me." Remember what? What He said, what He did, how He lived, how he died, how He endured it all, how He rose again, what life He gives us. Only in such thoughts have "the unbroken body" and "the spilled blood," any meaning. For unless we understand these things we will still blindly ask, "how is it that the bread can be called the body and the wine His blood?"

After all, Christians are Christians really only in knowing Him in the real issues of life. All others leave Him.

Prayer—Our Father, we would ever remember Jesus, our Saviour, as He was revealed to the disciples, and always claim and hail Him as the only gift of saving grace. We would keep His supper in the experience of knowing Him and

through Him knowing Thee in all the issues of life. Grant us strength to do this in a manner pleasing to Thee always.—*Amen.*

FRIDAY.

"THE END AND THE BEGINNING."

"Father, into Thy hands I commend my spirit."—Luke 22:46.

After the dark night of the supper and the betrayal, followed by the trial while yet night, so speedily did they "railroad Him" to His death, the dawn breaks and as the sun ascends the eastern skies, hanging upon the cross between two others whom they crucified, silhouetted against the golden horizon, was our Lord breathing heavily in anguish and pain, paling white, as death creeps over His body, He says: "Father, forgive them." "Into Thy hands I commend my spirit."

This was the end. This was the world's darkest hour. The sun, even, hid its face and the temple was rent. But this dark hour was the beginning of humanity's greatest light. That life which He had lived and which He gave, a life which humanity was to enter into and have enter into them, became the "light of the world."

In that light God is not afar off. He is not a stranger to those who bear burdens and walk in dark places. By prayer all of us may come into that light and find His love and eternal life which He gave. At the end of our way stands God with arms outstretched to receive us.

Our great ambition in Christian experience is to be able to say at last, "Father, into Thy hands I commend my spirit." Dods, said, "He that followeth, not he that reads about Him, 'shall have the light of life.'"

Prayer—Strong deliverer. Thou didst maintain heaven's goodness despite the hosts of evil that beset Thee, Thou hast redeemed us with Thy blood. Through Thy love and grace there is no condemnation upon those who rest in Thee. We give Thee thanks and pray that we may be loyal and true forever.—*Amen.*

SATURDAY.

"TOO LATE."

"And there came also Nicodemus."—Jno. 19:39.

"Of all sad words of tongue or pen

The saddest are these, 'it might have been.'"

Lenski says that Nicodemus loved the Lord, but though his Lord needed a helper "when the drama of the crucifixion fell before his eyes and played itself out, he had proven himself but little more than a spectator on the sidelines. All he can do now is take care of his body." This was a nice gesture, but it makes one wonder, "O Nicodemus if you loved Him too, why did you not join Him before?"

If we love, should we wait to make it known after the object of that love has passed beyond us? Hubert Simpson said, "Any decent man admires Jesus, but, if that is all, it is only a polite nuisance." Christ wants consecration as well as appreciation, and we can hear a clarion call echoing from along the way which we have come to the cross. "Be thou faithful unto death, and I will give thee a crown of life."

Prayer—O Lord Christ, Thou didst give Thyself for us. As the hours of this quiet day run on let the remembrance of Thy sacrifice speak to our wavering and forgetful hearts. Sanctify our souls to the life that Thou didst live for us until we come to the end of our day with a loyalty our love unbroken by sin or turning. In Christ's name we ask it.—*Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"THE INEVITABLE CHRIST."

By REV. R. A. WHITTEN, *Pastor,*
First Christian Church, Portsmouth, Va.

"What shall I do then with Jesus, which is called Christ?"—Matt. 27:22.

Opportunity and necessity travel together, and at some time in life are likely to knock at the door of the heart. Both, opportunity and necessity, come in ways unexpected and in disguised forms to the individual of little discernment and pass on unobserved, retiring as unobtrusively as they have come. To the alert and watchful soul they often become stepping stones to success and happiness. The text presents a picture of how a certain Roman Governor who came face to face with a dire necessity and a glorious opportunity at the same time, but he dismissed them both with a wave of the hand as if he were bidding goodbye to an unwelcome guest. It was the big moment in his life, the moment without which his name would not have likely been known to us today, and it was that moment that caused his name to be remembered with contempt for the verdict he gave. For one brief moment Pilate stood face to face with Christ, The Inevitable Christ, but his dull brain and his selfish spirit did not permit him to realize the glorious possibility that it brought and thus he joined the long, long procession of those who likewise meet Christ on the highroad of life and pass him by.

Jesus, to Pilate, was merely a young Jewish teacher, who had provoked the envy of his own people by his persistent enthusiasm for the cause which he espoused and therefore meant nothing more than the usual offenders of the average Jew being brought constantly before this Roman judge.

We might give our verdict of acquittal to his final disposition of the prisoner before the bar were it not for bits of information coming to us from the story by which we can see more clearly his character revealed. Pilate must have been a man of fine quality of soul for it seems at one time that he will respond to the earnest appeal of his noble wife. Good women have always been instruments in God's hand to lead men to worthy deeds and Pilate is almost persuaded to do the thing we would expect him to do. We behold him as the appeal enthralls, but like other opportunities, he casts it aside to assert his own authority and power. Just inside the palace walls, where he questions the Hebrew Teacher who had been the cause of the disturbance resulting in the loss of his morning sleep, for the first time we see the man Pilate at his best. He looks into the innocent eyes of Jesus and asks with the simplicity of a little child, "What is truth?"

He may have meant nothing more than to treat the whole matter with contempt, to show his superior ability to interpret the many brands of truth presented in his day by the philosophers who made wild guesses about its reality, but whatever his motive may have been, I somehow feel that Pilate was concerned then about weightier matters than the petty annoyance presented by the disgruntled Jews. I see him as he stands upon the verge of a great decision. A decision that would determine his destiny and I believe he felt in his heart an earnest desire to know the truth that would bring peace to his soul, but he little dreamed that his calm prisoner was unavoidable and inescapable. He washed his hands in water, but neither he nor anyone can meet Christ

and ever escape Him, nor will water applied to the hands remove the stain of the sin of rejection from the heart. If, like the penitent thief, he might have said, "Lord, remember me when Thou comest into thy kingdom," but, alas, he lent a listening ear to the blood-thirsty appeal from the mob outside who were clamoring for his life like some angry wild beast of the jungle in defense of her young, but who were too religious to contaminate themselves in the breaking of a law that had long since ceased to mean anything more to them than a form. It was this tumult, together with the final word from the High Priest, who said, "If thou let this man go, thou art not Caesar's friend" that persuaded Pilate to cast aside the Christ whom he knew not as one from whom he could never escape.

Christ comes to every heart by opportunity and by necessity as he came to Pilate, not to be judged in the same sense, but with the same persuasive appeal to the deeper, finer qualities of the soul and often those to whom he comes endeavor to thrust him aside or try, as Pilate did, to dispose of him in some other way. Pilate sent him to the Jewish Sanhedrin, then to Herod, later scourging him before the infuriated mob, and as a last effort to be rid of him, he offers to release either Christ or a notable prisoner called Barabas, but each time he came back the inevitable Christ who presented the most imperative question ever presented to him as a judge of the Roman Empire. Unmindful of the tragic drama in which he had so recently taken the leading part and which would be written upon the pages of Eternity, Pilate may have returned to his velvet couch to indulge himself in peaceful slumber, but Pilate was never to be the same man again, for he went with a conviction resting heavy upon his heart that he had compromised the truth which he knew and recognized.

The Cross of Jesus is a fact in human life and human experience and the pattern of his life a revelation unmistakable. His claims are simple and easily understood and demand an answer from every heart and soul that comes face to face with him. Whether one believes in the historical Christ, the record of the Gospels, the mystery of the supernatural, does not matter. If he has met the Christ he should discover that he is unavoidable. No man can ignore the Truth as found in Him for He is Truth. He is the Way, the Truth, the Life. To deal with Him honestly and in the light of whatever truth is revealed is the business of every seeking soul. One does not have to wait for a fuller revelation, but begin with the light already given and compare the honest conviction of heart in the light of eternity and the life which is to be and accept him as the only sensible thing to do, but to fail in this does not dismiss Him, but means that one day and at a less opportune time and under less favorable conditions, the soul must face Him who is Inevitable. He can never be avoided for evasion of his demands only increases the responsibility and creates danger for the procrastinating soul. He was no common prisoner before Pilate's bar to be sentenced or set free, according to the whims or wishes of a temperamental Roman judge, but the Christ who offered life for all who would accept Him on the terms of the naked truth, to which his life had borne concrete testimony and which led him to the hill of Calvary where he paid with his life the exacting demands of an evil world. He stands

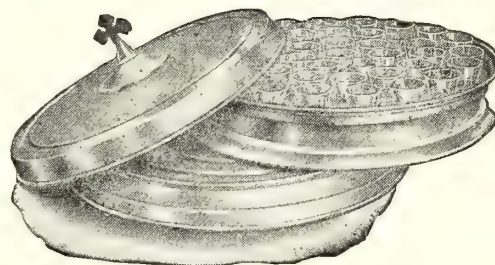
before us today with the same offer of life and that too may lead, and likely will for us if accepted to the crucifixion of self and selfish desires. In dealing with Christ men have only the choice of acceptance or rejection. There is no neutral ground, for as with Pilate, his failure to accept him as the truth, of necessity which followed as a natural consequence, proved to be his choice of the two and only two courses of action open before him. One may, like Pilate, believe that he is postponing the matter of choice and by his failure to accept him as Saviour and Lord, unaware become a victim of eternal tragedy.

(Continued on page 15.)

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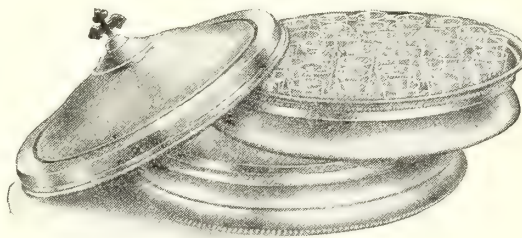


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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Another school month has ended. The grade cards have come in. We are always interested in the marks the children make in their school work and in their conduct.

In looking over the grade cards we find the following got on the Honor Roll for the month:

First Grade—William Charles Lasher (has made the honor roll each month.)

Tenth Grade—Madge Thompson.

Eleventh Grade—Jewell Saunders.

Laura May Howard in the fifth grade and Billy Parks in the 7th grade got honorable mention.

We notice that we had 34 out of our group who made A on deportment. That is 68 out of our entire group that made A and B on deportment.

We have six in the tenth grade and five girls in the grade made A on deportment—one boy made B.

We have four girls in the Senior class and all of them made A on deportment.

Out of a group of one hundred children we, of course, have some who make poor grades—both in their studies and on deportment. But the greater number of our children make good averages and we feel very proud of them. We wish we could inspire those who do not make good grades to do their best and make improvement. It seems to be a hard task to get some boys and girls to realize the importance of making the very best of their time while in school and prepare themselves for their life's work.

It seems so easy for some to drift with the tide and float as the stream flows away; but the boy or girl worth while is the one that is not afraid to face the current up the stream and with all of their energy and ability paddle upstream and win in the fight. We notice that the boys and girls who made good grades wear a smile when the grades come in.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 2, 1936.

North Carolina and Virginia Conference:		
Reidsville	\$	8.37
Bethlehem		2.64
Apple's Chapel		5.40
Hopedale		2.25
Pleasant Grove		3.60
Berea		6.00
		28.26
Western North Carolina Conference:		
High Point		1.50
Big Oak		3.00
Shiloh		2.00
		6.50
Eastern North Carolina Conference:		
Shallow Well		2.50
Henderson		4.67
Auburn		1.80
		8.97
Eastern Virginia Conference:		
Oak Grove		5.00
Berea, Nansemond		5.00
		10.00
Valley Virginia Central Conference:		
Mayland		1.00
Leaksville		3.08
Linville		5.34
Alabama Conference:		
New Hope		1.74
		1.74

Special Offerings.

Mrs. Dalton	13.00
The Fidelity Bank	12.50
Birdie Wilson	2.00
Alice Wilson	2.00
Nannie Wilson	2.00
Sallie Wilson	4.00
Cash item	15.00
A. J. Morgan, guardian for Morgan children	20.00
	70.50

Thanksgiving Offerings.

Western N. C. Conference:	
Burlington: S. G. Moore, on pledge	25.00
Total for week	\$ 160.39
Amount brought forward	2,970.42
Grand total	\$ 3,130.81

We Americans are accused of having a disease which has been called "spectatoritis." We go as spectators to see other people have experiences. But there are realms where experience cannot be borrowd. Especially is it a tragedy to live in a world where such spiritual life is possible as Christ represents, and not to know it for ourselves—its strong faiths, its inner powers, its saving virtues—so that we can say, at least about some of it, that it is our very own.—*Dr. Harry E. Fosdick.*

Wiser it were to welcome and make ours
Whate'er of good, though small, the Present
brings,—

Kind greetings, sunshine, song of birds, and
flowers,

With a child's pure delight in little things.

—*R. C. Trench.*

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cyper	crystal detector
sippio	superheterodyne
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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'na-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 That it might be fulfilled

A. D. 31.

934 CHAPTER 5.

CHAP. 4.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

In Isa. 9, 1, 2.

AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15 ^k The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Is. 9, 1, 2.

Is. 42, 7.

Luke 2, 32.

Mark 1, 14.

2 And he opened his mouth, and taught them, saying,

3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.

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THE FAMILY ALTAR.
(Continued from page 12.)
SUNDAY.

"THE NEW DAY—EASTER."

"Thanks be to God who giveth us the victory through our Lord Jesus Christ."—I Cor. 15:57.

The resurrection of Jesus attests His life of eternal duration. What He said, what He did, how He lived, and what He was, still is, and goes on and on without end. Life! Life without end, and the gloomy Sabbath is transformed into a joyous Sunday; the Gospel becomes a living word, and the facts become eternal, facts which no amount of unbelief can set aside. Heaven looms before us. It is God's dwelling place, and it is ours too. In this prospect, life renews itself in beauty, truth and love. The rising sun of each day becomes a daily symbol and token of this hope, and, as beautiful as it is, it is not so beautiful as His resurrected face that offers salvation full and free. That His life is before us with such a gleam and glory, and that we shall be partakers of that glory reflects the reason for living it now, for in so doing the hereafter will be all the more glorious to us.

Prayer—O Thou mighty victor over death and sin, enter Thou into our hearts this day and make us Thy children. Hasten the day when Thou shalt rule the world with Thy love and gather all unto Thee whom Thou hast redeemed. Make this day the coronation day of all Thy children and may all mankind bow before Thee. May all they who sing the songs of today find ecstasy of soul. Draw Thou into the Easter songs the praise of all mankind until Thy Kingdom shall come to the world and Thou shalt be Lord of lords, and King of kings, now and forever.—Amen.

To be holy—to be a saint—means to do
What I ought to do
When I ought to do it
As I ought to do it
Why I ought to do it.

—From Hard-Headed Holiness.

THE SUN'S PULPIT.
(Continued from page 13.)

Pilate might have afterwards debated in his mind the reason for the calm spirit of his troublesome prisoner whom, having tortured unmercifully, he had sent to Golgotha's hill to die a disgraceful death upon a Roman Cross. He may have wept tears of penitence for his dead, if not, he himself, when he had washed his hands and given orders for the execution of Christ, went out into a deeper death of moral darkness and despair. He might have engaged himself with the affairs of his governorship that day, but he had forever closed the door of his own opportunity and by the necessity of his chosen course, brought condemnation upon his own head and heart.

Pilate had much to encourage him to do the right thing, the noble thing, the wise thing, but instead of yielding he refused the advice of friends and the pleading of his own soul and thus with deliberate evil design paints his own portrait for eternity. You and I have the same opportunity and dare face to face with the same necessity. We have the tragedy of Pilate to prevent us from choosing a like fate with him. We have the risen Lord who is both Lord and Christ and who lives to bless every seeking soul. When the Book of Ages is opened and the Book of Life is read, may your name be recorded as a shining example of those who wisely recognize both opportunity and necessity, by the acceptance of the Inevitable Christ, who is ever present and patiently waits the decision which will bless forever and ever.

Portsmouth, Va.

To have, each day, the thing I wish,
Lord, that seems best to me;
But not to have the thing I wish,
Lord, that seems best to Thee.
Most truly, then, Thy will is done,
When mine, O Lord, is crossed;
'Tis good to see my plans o'erthrown,
My ways in Thine all lost.

—H. Bonar.



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21 But that ye also may know my affairs, and how I do, 'Tych'i-cus, a beloved brother

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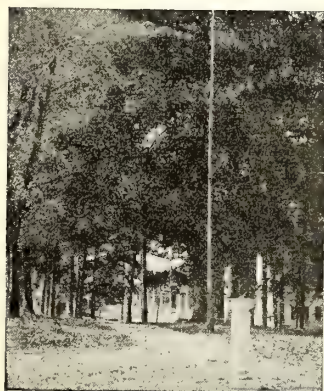
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MARRIAGES

JONES—SWANNER.

A marriage of unusual interest and beauty was solemnized on Saturday afternoon, March 21st, at 3 o'clock at the parsonage of the Holland Christian Church, with the writer officiating, when Miss Gladys Elmo Swanner, daughter of Mr. and Mrs. H. O. Swanner, of Nansemond Co., became the bride of William Mason Jones, Jr., son of Mr. and Mrs. William Mason Jones, Sr., of this county. A few relatives and close friends were present.

Mr. and Mrs. Jones plan to make their home in Suffolk, Va. We wish them much happiness and congratulate them in this new venture.

CARL R. KEY.

OBITUARIES

CARROLL.

Mrs. W. H. Carroll was one of the organizers and a charter member of the Wom-

en's Missionary Society of the Burlington First Christian Church. In 1912 she was appointed one of a committee by the Southern Christian Convention to organize missionary societies within its limits and it was shortly after this appointment that the society in Burlington came into being.

Our missionary society feels a debt of gratitude for these years of service and

wishes these lines to be made a part of its permanent record, as a memorial to her. The society also wishes her family of loved ones informed of this tribute, and that a copy appear on the pages of The Christian Sun.

She was endowed with many gifts—a keen mind, a gracious personality, an ability to express herself well, spiritual discern-

ment, and an eagerness for the truth. All of these—her self—she spent in serving Christ and her fellow men.

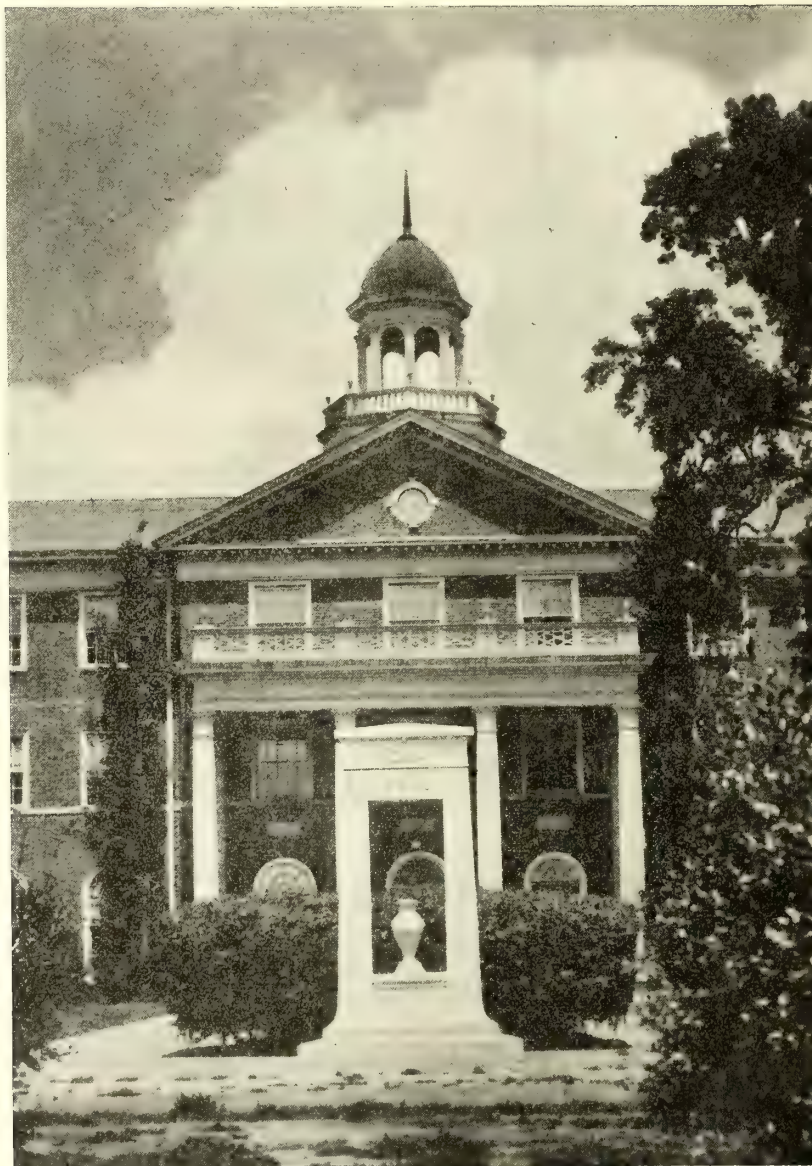
Mrs. Carroll died on November 5, 1935. Her eager spirit has entered upon its Eternal Quest, and with us her memory will live on, a shining beacon.

MRS. W. H. SELLARS.

MRS. J. H. LIGHTBOURNE.

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(No. 1)



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VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, APRIL 9, 1936.

NUMBER 15.

And the Angel said: "Fear not ye; ye seek Jesus who was crucified. He is not here; for He is risen, even as He said."

—Matthew 28:5, 6.

"If Easter Be Not True!"

By HENRY H. BARSTOW.

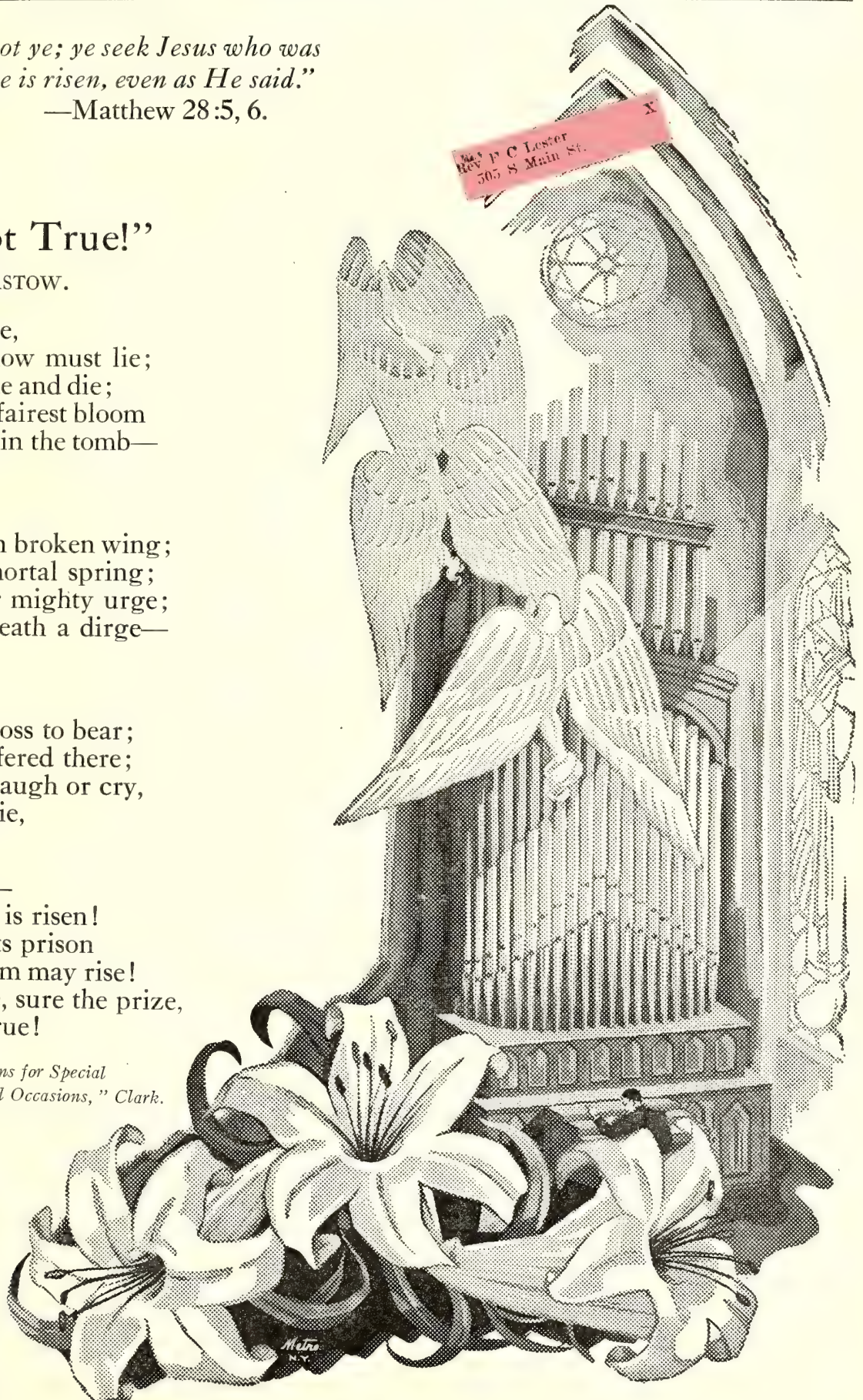
IF EASTER be not true,
Then all the lilies now must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, aye, is true!

—From "Poems for Special
Days and Occasions," Clark.



NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. J. L. Neese, Reidsville, N. C., is conducting evangelistic meetings, having begun April 5th, and will continue several days.

That all may express their joy, gladness, and gratitude on Easter, our pastors and churches are giving a real opportunity by taking the missionary offering.

Rev. R. Lee House, pastor of our Newport News, Va., Church, is assisting Rev. J. E. McCauley in the pre-Easter services at the Richmond Church.

A real ingathering of members into the church on Easter Sunday and a real contribution of our means dedicated to the glory and service of our Lord—this, indeed, will be our Easter joy and victory.

Rev. W. T. Scott is remaining in Winston to assist Dr. and Mrs. Jay in getting acquainted with our congregation and people, but on April 10th, Mr. Scott goes to his work in Georgia and Florida with headquarters at 117 W. Forsyth St., Jacksonville, Fla.

Amid our rejoicing on the glorious Easter Day, we should increase our strength and add to our joy by making a contribution of our substance to Missions. "The joy of the Lord is your strength." If we would really know this joy, we must share it with others.

Those pastors and churches will be the stronger and the happier, the better prepared for the remaining weeks and months of the year, who on Easter Sunday consecrate their gifts on the altar of God to be used for His service in sharing His love with some not as favored as we ourselves are.

Dr. James H. Lightbourne, pastor of our First Christian Church, Burlington, N. C., will conduct a series of Evangelistic services in the Suffolk Christian Church, Rev. John G. Truitt, D. D., pastor, beginning April 15th and closing April 24th. May God richly reward the efforts of these brethren and the workers in the Suffolk Church.

Rev. G. C. Crutchfield, pastor of our Berea and Bethlehem congregations, of Alamance County, North Carolina, reports large congregations and continued progress in his work in spite of the unfavorable weather. His churches are united with the five churches of his district in union pre-Easter meetings, thus helping to deepen the feeling of fellowship among the several denominations represented through these churches.

The Missionary Rallies of Guilford district at Hines Chapel, Mrs. John R. Foster, Supt., and the Alamance district at Burlington, Mrs. C. C. Fonville, Supt., were largely attended, were gloriously entertained by the local societies, and the two days were filled with information and inspiration. These Rallies were held on March 31st and April 1st, respectively. THE SUN's editor regretted that he could not also attend the ones at Pleasant Ridge and Sanford, April 2nd and 3rd. Miss Olive Green, returned missionary from Turkey, reports a warm welcome at each and also a large congregation and cordial greeting at Big Oak, near Eagle Springs, N. C., Saturday evening, with good congregations and a delightful

day at Monticello, 11:00 A. M., Sunday, the 5th, and at Palm St., Greensboro, 7:30 P. M. Miss Green has spent, and is being spent, unsparingly and cheerfully in her effort to live and reveal the true missionary spirit—that of sharing with others the light, and love of her Lord.

Rev. J. S. Johnson, our pastor at Niagara, N. C., says: "The work seems to be fairly encouraging I think. Church interest in the community has been and still is at the lower end of the thermometer. But I estimate that the feebleness of the spiritual vitality, the stronger the appeal to the warmth of the Christian motive. I have been doing some work with the young people and generally they seem willing and responsive. True, their lack of training and their comprehension of Christian implications, is pathetic, but they are a fine lot nevertheless. So we have a job. Our Congregational-Christian Church is the only one in this community of something like a population of one hundred, so we feel a sense of relevancy mingled with our sense of insufficiency."

"WE ARE HIS WITNESSES."

Before the proud Sanhedrin they
Led John and Peter. "And
Why now dare you disobey
Our law and strict command?"

"Whether it be right," they cry,
"To heed you or God, judge ye;
To a risen Christ we testify,
His witnesses are we!"

Then marveled much each haughty Jew
At these unlearned men,
And fast the sure conviction grew—
With Jesus they had been.

Ah, then, like those apostles bold,
Dear Master, may I be,
In words of fire and deeds of gold,
A witness true for Thee!

—By G. Clifton Ervin
In Nashville Christian Advocate.

We greatly sympathize with Greensboro and especially many of our own members in that stricken city, who suffered so much from the tornado, Thursday evening, April 2nd. So far 13 deaths and 144 injured have been reported, with an estimated loss in property of not less than \$1,250,000. The weather-men say this was the first calamity of this kind—tornado or cyclone—to visit this section so far as history and records reveal. No community and no people can tell when calamity will fall and distress and suffering come. In the wisdom and province of God, exercised through what we often designate as "the laws of nature," upheavals and catastrophe may come at any time. "Watch and pray ye, for in such an hour as ye think not the Son of Man cometh."

Rev. J. L. Neese, pastor of our Reidsville congregation, reports 427 present in Sunday school April 29th and overflow classes in the present rooms of his church. His church is going forward as rapidly as possible in greatly enlarging both the main auditorium and the Sunday school rooms. They are proceeding on the basis of paying as they go, and just now the work is at a standstill from the lack of funds. The additions being made will cost in the neighborhood of \$10,000, and they, at present, have gone half way in their building program. If there are friends of this congregation among SUN readers who can make a donation, it will inspire this congregation and will certainly be a wise and permanent in-

vestment not only in the church at Reidsville but in the kingdom of righteousness.

Sharing our personal gifts for the food and shelter of the body is good and Christ-like, but it is not enough. Our Lord Himself said: "The poor ye have always with you, but me ye have not always." Thus, with the presence of His blessed spirit as we celebrate His glorious resurrection, how fitting it is we bring a love-offering to Him that His joy may be made full and that our joy in Him may be made complete. Our offering on Easter, let us bear in mind, is not for our praise or glory, but for the praise and glory of our Lord, whose resurrection we wish could be proclaimed throughout the whole wide world. Through our Mission offering and effort, we are seeking to bring all men and women everywhere into the joy and gladness of Easter and of all the privileges and victories that the resurrection of our Lord has to offer.

Heartiest congratulations are due Rev. M. T. Sorrell and his Danville congregation for their achievement in rebuilding, and in fact very greatly improving, their entire church plant and in paying for the same as they built, so soon after the fire that destroyed and damaged so much of their building several weeks ago. And look once more and add further felicitations! While this has been going on, Brother Sorrell seems to have been busy gathering another congregation and laying the foundation of another church some miles from Danville. We wish him well in organizing his Sunday school and the prospective congregation. One can but wonder why more pastors do not see opportunities beyond their immediate vicinity of opening up other work and embracing opportunities within their reach for planting other Sunday schools and congregations.

The address of Dr. W. M. Jay is 707 Gales Ave., Winston-Salem, N. C. The *United Church Messenger* of March 29th says: "Palm Sunday Services, with a big welcome for Dr. William M. Jay, the new Pastor. Let's have a good crowd for Sunday school, and for morning and evening worship services. Dr. Jay will preach at the morning and evening services. *Come, meet, and greet him.* Palm Crosses will be furnished everyone present for the services next Sunday. This symbol was used last year and it made Palm Sunday a crowning experience for many. Come and share the day with us in worship. We welcome you. Holy Week Service: Thursday night, April 9th, at 7:30 o'clock, Candle Lighting Service, Reception of Members, and The Lord's Supper. Those who would be interested in becoming members of the Church are invited to discuss it with Mr. Scott or Dr. Jay."

Our Burlington Church, Rev. Jas. H. Lightbourne, D. D., pastor, always hospitable and ready to serve, is making preparation for the Southern Convention which convenes in regular biennial session April 28th—May 1st, inclusive. The Woman's Convention, Mrs. W. R. Sellars, President, is to convene at 10:00 A. M., Tuesday, the 28th, and plans to finish its sessions that day and, if possible by the time the General Convention is to assemble in the afternoon. A large delegation is anticipated. If THE SUN's editor could, without being officious, whisper a word to the wise, it would be to the effect that those of us who live at a convenient distance will use our automobiles rather than crowd the hospitality of our generous hosts, who will no doubt be sufficiently supplied with guests from a distance, who cannot easily come and go for the sessions without great inconvenience and great travel.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

RENEWAL OF LIFE IN THE CHURCHES.

More than 20,000 boys and girls will be received into the membership of Congregational and Christian churches this Easter-tide. These young people, together with the older people who will be received by letter from other churches or upon confession of faith, will help to continue in the life of the churches the faith and joy expressed in commemoration of the resurrection. Easter is a special time not only for gladness and rejoicing but also for the renewal of the struggle of the individual believer and of the Church.

In the fourth and concluding Lenten Letter sent this year by the Commission on Evangelism and Devotional Life to pastors, the "building of new members into the fabric of church life," is emphasized as a task to which particular attention should be given after Easter. The viewpoint is taken that evangelism and education are twin aspects of the process of "growing in grace." To help churches in their "after-Easter program of education and conservation" there is enclosed with the Lenten Letter an article on "Evangelism Through Education" by Dr. Herbert W. Gates of Boston, Mass., general secretary of the Education Society.

* * *

BASIC PRINCIPLES OF RELIGIOUS EDUCATION.

"The aim of religious education," Dr. Gates states, "is to help those who engage therein to enter into religious experience. Religious experience is the experience of knowing God and having fellowship with Him. Religious education seeks to help a person in ever-increasing measure to know God and to live and act in all the varied relationships and contacts of life as one who honestly wants to see God's purpose fulfilled and who tries to do his best to help bring this to pass. The religiously educated person will do his utmost to help in building the Kingdom of God on earth. A consciousness of God and fellowship with Him are therefore central aims in the curriculum of religious education."

Study, worship and action are named as three elements which should be united or "blended" in the curriculum.

"The younger the pupil, the less marked will be the dividing line between the different elements. The central purpose of religious education is to help the growing person to live intelligently, happily and usefully in a social order that consciously includes God, which is equivalent to the other term, the Kingdom of God.

"Every person lives his life and finds himself in various social groupings and institutions. These are his immediate contact with the larger world and his first concern. Through Christian living in the home, at school, in the church, and in other social institutions, the building of the Kingdom moves forward.

"This fact has immediate and significant bearing upon the building of a curriculum and upon its administration. The Church is second to none unless it be the home, among these various social institutions. Any program of religious education that is to be at all effective must provide for the pupil a growing experience of interest, participation and fellowship in the life and work of the church. At no point has the administration of the average church and Sunday school failed more significantly. Thousands of children attend Sun-

day school for years without acquiring any sense of relationship to the church itself and yet it is the church about which more than any other institution, religious loyalties develop.

"The Church must take its educational responsibilities far more seriously. It is not enough to recognize the Church school by giving it that name, provide for it in the general budget and exercise a certain supervisory control over its work. There must be developed a unified program by means of which the pupil from childhood up may acquire an ever-widening and deepening experience of participation in the life and work of the church.

"The guiding principle in the building of a curriculum of religious education is to formulate as clearly as possible the main objective and to keep this constantly in view; then, to determine which this means in the life and experience of the pupil at each successive stage of growth; and, finally, to select those materials and activities that will help him most surely to realize this aim."

* * *

A FLOOD PRECEDES COUNCIL MEETING.

The worst flood in the history of the Connecticut valley came last month and scores of churches whose interests were being centered upon the coming of the General Council meeting to their



DR. HERBERT W. GATES,
General Secretary of the Education Society.

vicinity in June suddenly found themselves in the midst of a great regional disaster. Roaring down from the streams rising in the White Mountains of New Hampshire and the Green Mountains of Vermont, the waters of the Connecticut reached unprecedented heights at Holyoke, overflowed the business district of Springfield and then rushed onward to overspread streets and flood stores at Hartford.

Happily, the important dams held. Sixty years ago a dam near Holyoke gave way, causing a large loss of life.

There have been no reports of great damage to Congregational church buildings but families have been driven from their homes and business losses have been tremendous. The Roman Catholic church building in South Hadley Falls was ruined and its congregation was offered the use of both the Congregational and Methodist Episcopal buildings. Grace Congregational church in Holyoke, for two Sundays, besides having its own services, also housed Lutheran services. Following the flood, Dr. Robinson of Grace Church had two funerals, one of a man who had thrown himself into the swirling waters and another of a man who dropped dead with grief as his home was flooded.

The flood came just as the students of Mt Holyoke College at South Hadley Center were expected
(Continued on page 15.)

THE ELON DEVELOPMENT PROGRAM.

Throughout the five conferences of the Southern Convention, an organization of fine-spirited men and women, ministers and laymen, is rapidly taking shape for the Lion College Development Program, undertaken to solve the remaining financial difficulties of our college, a task that has already been two-thirds completed without cost to the church constituency.

So enthusiastic has been the cooperation among all persons affiliated with the church that by the end of the first week's effort in the field, Dr. Stanley C. Harrell, convention president and general chairman of the \$250,000 campaign, was able to announce that the central framework for the program had been set up in two of the conferences and a substantial part of the campaign structure erected in the other three.

In the North Carolina and Virginia Conference W. H. Elder, Durham business man who is now superintendent of the Sunday school of the Durham church and active in many other religious affairs, has accepted the chairmanship. His associates are Rev. G. C. Crutchfield, pastor of the Berea-Bethlehem charge and vice-president of the conference, and Miss Margaret Rowland, of Greensboro, a teacher in the White Oak schools and a member of the Elon Alumni Association executive committee.

The chairman for the Virginia Valley Central Conference is Roy Hosaflook, of Linville, Va., who conducts a hardware business at Harrisonburg and is a leader in Linville church activities. Associate chairman for the conference are Roy A. Larrick, of Winchester, a leader in young people's work in the conference and state, and Miss Thelma Morris of Dyke, a school teacher and alumna of Elon.

In addition to the conference committees, organizations for groups of churches and for individual churches are being formed, so that the call to serve in helping to build our college into a still more valuable and more useful institution will be extended to hundreds of men and women of the constituency.

All the leaders and workers in this great movement will meet for an informative and inspirational rally at the college on Wednesday, April 29th, during the week the biennial session of the Southern Convention is being held in the Burlington Church.

Chairman Harrell expressed deep gratification at the response shown by pastors and laymen throughout the convention area in enlisting for the task of carrying the campaign to success.

"The people of the Southern Convention," he said, "are showing that they realize what it will mean to have a debt-free, thriving college to serve our constituency and that they are willing to work hard to make that objective a reality.

"The thing that encourages us most in this task is the knowledge of what has already been done to end Elon's financial troubles. A few years ago the plight of the college seemed hopeless under the crushing burden of a debt of more than \$700,000. Through almost single-handed efforts on the part of the present administration, this staggering debt has been reduced to the comparatively small figure of \$160,700. Since so much has already been done without the help of the church, we should certainly be willing to do our utmost to raise the \$250,000 which is being sought in the present appeal to pay off the remainder of the obligations and provide for other necessary expenditures at the college."

All believers receive of Christ's fullness; the greatest saints cannot live without Him; the weakest saint may live by Him.—Rev. Henry.

E-D-I-T-O-R-I-A-L

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J. O. ATKINSON, ELON COLLEGE, N. C.

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117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTER BEGINS AND CONTINUES.

(Mark 16:9-20.)

Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils,

And she wept and told them that had been with Him, as they mourned and wept,

And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeared in another form unto two of them, as they walked, and went into the country.

And they went out and told it unto the residue: neither believed they them.

Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

And he said unto them, Go ye into all the world, and preach the gospel to every creature.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;

They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover.

So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. *Amen.*

EASTER.

Our English word, "Easter" (from the Anglo-Saxon, "Eastre," a Teutonic goddess to whom sacrifice was offered in April) does not properly occur in Scripture except where the authorized version has it once (Acts 12:4), in which the word signifies "passover," and is so translated in the revised version. However, the event of Easter, which we celebrate, is written all over our New Testament as the grand climax, and supreme event, of that Book, and of Christian experience. This event is none other than the resurrection of our Lord and, as Paul says: "If Christ be not raised, your faith is vain; ye are yet in your sins," and "if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." This is indeed the supreme event of this superlative life.

In the act of resurrection, Christ crowned and sealed, with absolute security, all that He had done and promised while in the flesh. In His resurrection He reached the climax, as well as the consummation, both of His life, of His crucifixion, and His death. The simple fact is, we celebrate the resurrection of every Sunday when we worship and honor the Name of our Lord; and we have come to celebrate the annual event that we may the more and the better emphasize all that we have sought and done through Him during the whole year. On the Annual Easter Day we rejoice in the gladness that thrilled the hearts of the early disciples as they learned, with unmistakable and visible evidence, that their Lord and our Lord had not only conquered Pontius Pilate and the worst that sin could do, but He had conquered death also and had laid aside the graveclothes, and had come into such newness of life, such vigor and power of life, that all the powers of darkness could not lay hold on Him any more.

There is nothing else in history like this. Some had been raised from the dead by the intervening prayers or help of others, but none had ever had in themselves the power to come forth from the grave clothed with immortality—invested with a power that neither sin nor death could hurt or hinder. And so we rejoice at this Easter time because the light shines through the darkness, and while the darkness comprehended it not, or was not overcome by it, it is being driven away, even the darkness of death and the dread consequences of sin, by the ever-increasing light that beams from the face of our risen Lord. Here, truly, is the light that lighteth every man that cometh into the world, and they that believe in that Light and seek by the grace of God to walk in that Light, have the sweet assurance that they shall live with Him and reign with Him forever.

Thus, at Easter time, we consecrate ourselves anew to that life which asserted its power on the morning and in the event of the resurrection, and, in doing so, we have the assurance from Him that "I am the resurrection and the life. Whosoever liveth and believeth in me shall never die." Thus eternal life is a continuous event—begun here on earth in Him and, as such, to be uninterrupted or interfered with even by death itself. If death is the last and the greatest enemy of man, then the risen Christ is the highest and greatest hope of man, "for we are saved by hope." (Rom. 8:24.) And thus with the Apostle Peter our souls may, on this Easter Day, join with assurance in the acclaim:

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."

J. O. A.

WILL THIS WIN?

There has recently appeared on the editorial pages of THE SUN "the testimony" of a man who has been instrumental in investing a considerable sum of money (\$300,000 to be specific) in the work of personal evangelism, with the results reported to him of some 55,000 converts won to Christ in this way. It is a thrilling experience which need not be re-told here, but a further line seems highly in order. The friend who graciously gave this "personal testimony" and who has enjoyed this experience has read what THE SUN's editor published, and in that publicity he has only one concern. Would SUN readers like to know further of what the one concern of our friend is? We will take this line, entirely personal to the editor, from a letter of April 2nd. He says:

"The whole matter to me is this: Will this publicity win souls to Christ? I am doubtful. There is so much written. So much said. All of which reads and sounds good and is good, but is non-creative of action. For instance, in your editorial, you say, 'What think ye?' I would have said, 'What will ye do about it?' I surmise that the first reaction to nine out of ten readers to the 'Testimony' will be: 'Oh, that is too great for me. It is good for others, but I can't do that,' and so they drop it out of their thought. In other words, it doesn't hit them. They see the cumulative result and not the twenty-five years of service behind it. Evangelism is something different, and every Christian reader can do this if he is willing. By the grace of God, any and every Christian 'with an experience of Christ' can, under the guidance and inspiration of the Holy Spirit, take up this service of 'Personal witnessing for Christ by word to individuals.' You will recall, Atkinson, that in our conversations I gave you the information about the results of the twenty-five years of Evangelism in foreign fields solely as a background for my deep conviction that the one vital service needful (in addition to all other church work now carried on) is 'Personal witnessing for Christ by word to individuals' on the part of ministers and members. I further added in our conversations, that insofar as you are able to get your churches to work along this line, will your publicity of this plan of evangelism be successful. To seek and to save the lost, Christ came into this world, and if we follow Him, as we are called to do, I believe a great spiritual awakening will be the result among all who participate, and great numbers will be added to the kingdom and to the church. Thus you see that it is not publicity I am concerned in, but results in the personal witnessing by word of mouth to individuals about their own experience in accepting Jesus Christ as their Saviour."

Thus, my friend of eighty good years, cares nothing about his own name or fame going abroad, but how very, very much he does care to find and encourage in the church of our day those who are willing to be personal evangelists, personal witnesses by word of mouth, not to groups or congregations only, but to individuals, one by one, here, there and everywhere. In this act this friend believes the church will find and enjoy a spiritual awakening. We need the spiritual awakening. Are we willing, have we individually the Christian courage to pay the price? In the words of our friend, What are we going to do about it?

J. O. A.

It cost more to redeem than to create us. In the creation there was but "speaking a word," in redeeming us there was "shedding of blood."

—Rev. Thomas Watson.

GOD NEEDS US.

By MRS. C. C. FONVILLE.

(*Superintendent's Message to the Alamance District Missionary Rally at Burlington, April 1st, and published by vote of that body.*)

We are all conscious of our need of God, for without Him we would be helpless, but with Him we can do what seems the impossible. Today God needs us very much to help Him.

In any business it is necessary that an inventory be taken of the work done and what can be done in the future. The salesman must know the goods which he sells, believe in them and also his territory. So it is with a Christian; he must know, believe and be informed of his field. When Jesus was twelve years of age and found in the temple attending to His Father's business He knew the situation and the need of the time.

In this, our land of the United States which God has made so beautiful, as we travel from Maine to California, we marvel at the lovely scenery and abundant resources. We are reminded of how wonderful God is. But with all its loveliness man has mixed sin such as selfishness, greed, oppression of the poor, injustice, hatred, until sometimes it seems a dreary world to the best of us. There was a time we thought we were a Christian nation and how proud we were; but today our hearts are sad because we know that it is only in name. The majority of our people do not belong to any church. Put the Jews, Catholics and Protestants together and you have only fifty millions. Seventy millions of our people do not belong to any church. Then we might ask the question how many of those church members are true followers of Christ? It has been said by a man who lives very close to God that he thought a large percentage are not true followers of Christ. God must be very much grieved and lonely.

To the northeast of us across the Atlantic ocean among the countries of Europe we hear they have some of our problems and those who have traveled those countries tell us that the devil has gotten a little further ahead than in our country. Another world war is being predicted, if not within the next few months it will be within the near future. Across the Pacific to the west of us there are found some of our problems again but maybe a little bit worse. The nations, to find some means of solving their problems, are trying Communism, Socialism, Nazism, Fascism, dictatorships, monarchies, and autocracies. Many of these nations apparently have left God out of the picture and are relying only upon material force to solve their perplexing problems. The path of civilization is strewn by shattered empires who persecuted Christians, who have driven out the Jews only to be faced by the stark reality that no nation can survive which forgets God.

Probably some think this is a very dark picture and with so much to be done the task seems impossible; but it is not so with the Christian. We have faith that these forces of evil can be conquered. Jesus said, "I am the way, the truth, and the light." A real Christian looks for a hard job. Study the characters in the Bible and those that contributed to Christianity endured hardships—Jesus endured the Cross. He was rich but He became poor that we might be rich. Columbus had no easy job when he discovered America and all through the ages the men and women who have contributed the most to the world endured most suffering. The world today needs more men like Kagawa. If the world is to be saved for Jesus, the Christian has no time to waste. Our Father is begging everyone of us to do a little work for Him. If we could transform all the energy that is going into preparation for war into Christian activity we would be making a

great contribution to His work. There is a passage taken from Walt Whitman's poems which should express our desire for America:

"This moment, yearning and thoughtful, sitting alone,

It seems to me I can look over and behold them in Germany,

Italy, France, Spain—or far, far away talking other dialects:

And it seems to me if I could hear those men I should become attached to them

As I do to men in our lands,

Oh, I know we should be brethren and lovers

I know I should be happy with them."

I am convinced that God's message to us is that we let His Light shine through us. Some may have more riches, more education, more leadership, more personality, but whatever we have, no matter how small, if it is dedicated to His work, the scale of Justice will balance some day and the weight of our work in Him and for Him will count.

A BALLAD OF EASTER.

By THEODOSIA GARRISON.

I heard two soldiers talking
As they came down the hill—
The somber hill of Calvary,
Bleak and black and still.
And one said, "The night is late;
These thieves take long to die."
And one said, "I am sore afraid,
And yet I know not why."

I heard two women weeping
As down the hill they came,
And one was like a broken rose,
One was like a flame.
And one said, "Now men shall rue
This deed their hands have done."
And one said only thru her tears:
"My Son! My son! My son!"

I heard two angels singing
Ere yet the dawn was bright,
And they were clad in shining robes,
Robes and crowns of light.
And one sang, "Death is vanquished,"
And one in golden voice
Sang, "Love hath conquered, conquered all;
O heaven and earth rejoice!"

THE SPIRIT THAT LIVES.

At this season of the year we think of life, not death. Hope and courage exhilarate us. With head held high, with elastic step, we press with new vigor toward the mark of our high calling in Christ.

It is Easter. We forget the dark and dismal past. We forget decreasing receipts, drastic cuts. We forget withdrawals of noble missionaries.

We do not dwell on the lethargy of the Church or the paganism of our times. Instead, we revel in the great out-of-doors—in God's infinite love, His omnipotent grace and resurrecting power. Christ is not dead; He lives and reigns!

And Missions are not dead. How can they be, so long as we have the Grenfells and the Schweitzers to give themselves to the underprivileged in America and Africa?

How can they be dead so long as we have missionaries who rather than leave their fields are ready to try to support themselves? Or so long as we have young people who, like the Hartford Fellowship, are truly eager to go and live in the most needy places on earth? Or so long as many can be found here at home ready to deny them-

selves that Christ may reign in our own land and other lands?

Missions cannot be dead when the Christian leaders of India send an evangelistic mission to England; when men like Sun and Koo of China and Bhaskarao Hivale of India go up and down America with their life-giving message to our own people; when the great Japanese missionary to America, Toyohiko Kagawa, comes and spends months with us in an effort to share his experiences in human relations, but most of all his experience of God—a missionary willing to die for us daily—the very incarnation of the living Spirit of Missions.

Moreover, Missions cannot be dead when a man like Kagawa pleads for more missionaries for Japan. As recently was the case when asked if missionaries were needed in his country, he replied with vehemence:

"What, do you ask me that, with millions of people in my country who have never even heard of Christ and know nothing about living? How can you ask such a question? I say to you: many missionaries, all kinds of missionaries, more and more missionaries."

Missions are dead only as we are dead; no more, no less. Missions are alive as the risen Christ is alive today and at work in the heart and life of humanity.

So at this season we feel new life in our great mission of world redemption. A new hope is instilled into us. And an assurance that the Spirit of Missions will go marching on.—*Editorial in Missionary Herald.*

EASTERN VIRGINIA EVANGELISM.

Several churches in the Eastern Virginia Conference are planning to receive new members into their fellowship on Easter Sunday. Much of the work for this reception of members will be done by pastor and individuals seeing persons who should unite with the church in their homes, or about their places of business. Individual and personal efforts are very effective. Those doing such work get a lasting joy out of it, and those approached appreciate greatly the interest shown them. Many of the followers of Jesus were won by him wherever he found them in their homes, at their work, and about their business. One's religion is not something apart, but is rather a part of everything one is and does. The call to Christ is as near as breathing and as constant as conscience.

Dr. I. W. Johnson will hold a meeting in his Berea (Nansemond) Church the week before Easter. He has made a survey of his church community and found just who are not connected with any church in the community, and is setting for his people the task of going out after them. It is after the manner of putting business in to the church. It counts. Dr. Johnson made this same sort of survey of his Oakland Church community last summer prior to his Evangelistic meeting there and he was amply rewarded for his work. Members of the congregation helped him with the details of carrying out the canvas.

Rev. Carl R. Key, Dr. N. G. Newman, and Rev. R. E. Corbitt (Holland Baptist Church) will make a complete survey of Holland, Holy Neck and community soon getting ready for the Evangelistic meeting this summer. All other departments of a church show improvement in ratio with a church's effort to win others to Christ. It is Christian faith expressed in personal efforts at home, and in personal gifts abroad. A church dares not overlook its soul-winning program either at home or on the mission fields.

JOHN G. TRUITT, *Chairman,*
Conference Committee on Evangelism.

CONTRIBUTIONS

SUFFOLK LETTER.

During the Easter Period the Christian people of the world are turning to a fresh study of the last week of our Lord's ministry. It is a great opportunity to meditate upon various phases of those great spiritual experiences. The events and experiences of those days are rich in suggestion and stimulating to open minds. One who reads the Gospels and Pauline Epistles concerning the death and resurrection of Jesus Christ will be rewarded by an increasing faith in the Son of God and a more intimate knowledge of the Way of Life.

One does not have to be blindfolded to accept the teachings of Jesus Christ. Anyone may approach Jesus with open eyes and alert mind. Jesus said: "I am the Light of the world." And this declaration suggests that He is surrounded by a light that expels the surrounding darkness. As one comes nearer to Christ and the Cross, the Light reveals Him as Lord and Saviour. Certain indisputable facts have been established by the Word of God. Jesus lived. He preached the words of eternal life. Men were transformed by His ministry. He died upon the cross. He arose from the dead. He liveth.

Job said: "I know that my Redeemer liveth." Paul said: "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. 1:12.) Open the Bible Concordance and note the words: "believe," "faith," "hope," and "know." There is so much emphasis laid upon "faith" in our teaching and preaching, one might expect to find that word more frequently than the word "know." But the word "know," in some form, occurs in the Bible nearly four times more than the word "faith." Of course the word "know" should be defined and its use should be intelligently understood. It is a great word. It is a neglected word. A great experience is open to all who will enter the door of faith and rest in the knowledge of Jesus Christ as personal Saviour.

In the light of Easter glory it is the privilege of the followers of Jesus to go on a crusade with the Master. One has the opportunity of accepting a spiritual challenge on the field of conquest. One may seek to say with Paul, "that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." (Phil. 3:10.) Paul spent much time in prison, bound with chains about his wrists. But his spirit was not chained by any narrow interpretation of his religious experience. He was always striving to attain unto a greater knowledge of Jesus Christ.

Sometime ago I saw a cow tied in a pasture. One end of a chain about thirty feet long was fastened to her head, and the other end was fastened to a stake which was driven in the ground. In a circle of which the chain was a radius, she had eaten the grass within her reach. Beyond this circle the grass was green and the clover was inviting. But she could not reach it. She was waiting to be "staked out" in another place. Many people live in little circles. They are tied to a stake. They cannot move out into the green pastures without the assistance of others. Sometimes they do not care to move. They do not wish to be disturbed. They know too little about the pastures—the spiritual food—of the kingdom of God. They do not know the Good Shepherd. He does not tie them to a stake. He leads them

into green pastures. Under His guidance they make wider their horizon as they follow in His steps. "Ye shall know the truth, and the truth shall make you free." You may know Jesus by living with Him.

I. W. JOHNSON.

COLLEGE DEBTS.

It costs money to build educational institutions. Grounds, buildings, and equipment necessary for the conducting of institutions of learning are expensive. Millions of dollars are invested in such equipment throughout this country. Accepted standards for individuals who would teach in our colleges are rather arbitrary. Long years of application and years of research are necessary if one is to be thoroughly prepared to give instruction in his particular field. Naturally compensation adequate to cover the cost of his training and experience is demanded. Money for equipment and professional services must be provided. Benefactors in the past have in different ways assisted in the building of our centers of higher education. By donations and bequests beneficent financiers have created great endowments, the earnings of which go for the upkeep and improvement of buildings and grounds and for faculty salaries. Every institution of higher learning today of any consequence has its equipment and endowment.

Rarely, if ever, have student fees of any kind assisted either in equipment or endowment. These have been provided through benefactions. When a high school graduate begins to cast about for a college where he wishes to go for advanced training, buildings, equipment, and faculty necessarily enter in. Charges for tuition, fees, and the like never take into consideration investments already made but are calculated on the basis of current needs. And even here the student is not required to pay the entire cost but is asked to pay in proportion to the failure of income from invested funds to meet the cost of current operations. It has been estimated and quite authoritatively that the student in college today when he meets all of his bills promptly and completely pays only about fifty per cent of the actual cost of his training. Bruce Barton says:

"From Washington and Lee University a friend of mine received a printed notice with the semi-annual bill for his son's tuition. I take the liberty of quoting the following sentences:

"You will be interested in knowing that the student who pays full tuition charges at Washington and Lee has really met only about half of the cost of his education. The other funds for his training come not from taxes or organized religious groups but from individual donors who through the years have selected this institution as the channel of their faith in youth.

"The boy who spends four years here, for example, receives about \$15 from George Washington, about \$75 from the benefactions of Cyrus H. McCormick, approximately the same amount from the gift of George Peabody, and varying contributions from other unselfish spirits who left trust funds for the university."

"That opens up an interesting line of thought. Suppose that any one of us should begin tracing back the sources of his education, his hospital care, or the services rendered him by library, museums, and the like,

where would his research land? Right in the lap of the financially fortunate men and women of the past. Harold Ickes got his schooling at the University of Chicago, with thanks (which he does not give) to John D. Rockefeller, Rex Tugwell paid only a part of the cost of his education at Pennsylvania, as did Mrs. Perkins at Mount Holyoke, and Harry Hopkins at Grinnell; the balance was supplied by incomes from the gifts of railroad builders, steel makers, industrialists, bankers, brokers, public utility operators, and what not. Without the rich there would have been no Groton or Harvard, and without Groton and Harvard no F. D. R."

What is true at the above institution is true to a certain extent in the average endowed school today.

Of course a person's debt to his college includes something other than money. A campus of a college should be a character-building institution. Contributions are made to mind and heart that cannot be appraised in the terms of dollars and cents. As we think of our college, the institution where we received instruction and training for life, we are reminded of the ideals, friendships, and associations of fellow students and the spiritual, as well as the intellectual, impact of faculty members, whose worth cannot be properly evaluated, upon our lives. These associations and friendships have become so much a part of us that it is practically impossible for us to sever ourselves completely from the college of our training. When you hear a graduate of a college contend that he does not owe his alma mater anything, stating that he paid his bills, perhaps that alumnus has not carefully considered the contribution of others who made it possible for him to have a college to attend, and evidently it has not occurred to him that the college offered much of which he received generously that could never be purchased with money. When we pay every dollar that is required for our education in most instances we have paid only fifty per cent of the actual cost of training and have made no attempt to reimburse our alma mater for the priceless contributions that she made during our stay.

The trends in economic conditions today do not hold much hope for the building of great fortunes as in years past. Many will hail these trends with great delight and take the same as prophetic of a day of economic justice. With the disappearing of great fortunes goes the possibility of large gifts to educational institutions, recreational centers, and clinical equipment for treating disease and relief of suffering. It is to be hoped instead that poverty may vanish from society and that the level of living may be elevated. The final results will tell the story. Without large gifts for education the rank and file of society will be required to make nominal gifts that facilities and advantages necessary for mental training and moral development may be provided. We are coming to a day when citizens of small means will be required to divide their living that advantages that make for real advancement in human life and living may be given to ambitious hearts and minds. As the opportunity comes to salvage our church institutions of higher learning, may no one withhold his gift however small or large that gift may be.

L. E. SMITH.

DANVILLE CHURCH.

Many SUN readers have been inquiring as to how we are getting along with our re-building program here. We have about completed the building as a cost of nearly four thousand dollars with all bills paid. The plant has been gone over and rebuilt and refinished until we hardly recognize the old building ourselves. We have

enlarged our auditorium until we can now accommodate more than seven hundred people. For the past two Sunday nights we have had the building filled to capacity. We are still planning on greater things and are installing loud speakers to see if we cannot use adjoining rooms. The Sunday School is showing a good increase over last year at the same time. The interest is good and somehow we feel that we have the best prospect for the greatest summer's work we have had during our stay here.

Next Sunday we are opening up a new church at Blair's Virginia, some seven or eight miles from here on the Lynchburg Highway. The Sunday School there will probably be started with one hundred and fifty members. The work here is untouched by any near church and indicates the possibility of one of our strong country churches in the next few years. At present we are renting a building that will seat about two hundred and will have services twice each month, with Sunday School every Sunday.

Beginning the fifth of April and continuing for fifteen days, we will have the privilege of having Rev. Trueblood of Hertford, N. C. We are anticipating a great meeting and covet your prayers.

M. T. SORRELL.

REV. WM. T. SCOTT CLOSING HIS PASTORATE AT WINSON-SALEM.

A large congregation heard Rev. William T. Scott, retiring pastor of the United Congregational and Christian Church, Sunday morning in his final message. Fifty members of the local Lions Club, of which Mr. Scott is a member, attended the services in a body, honoring the retiring pastor who on April 1st becomes pastor-at-large of the Congregational-Christian Churches of the Southeast, with special duties in Florida and Georgia.

The Lions Club quartet rendered special music. Reginald Marshall, tenor, also sang, rendering "Thanks Be to God" (Dickson).

Using as his subject, "The Place of Loyalty in Religion," Mr. Scott declared that the spirit of loyalty is fundamental in the highest Christian conception of religion.

"The Christianity of Jesus is built upon the basis of loyalty to a cause—a cause which Jesus declared to be God's cause. Such a foundation seemed futile, in a hostile world of 2,000 years ago, but out of that sense of personal loyalty to Jesus Christ and His message has grown the Church of Jesus Christ. Today the coarse-minded will sneer at the claims of loyalty; selfish men will resent it; conceited men will despise it, but the sincere man and woman will make it a test of character."

Continuing, the speaker said that Christ's chief appeal was to the loyalists of men. "Maybe we have forgotten Jesus' method and have become so concerned with external organization that we have forgotten the heart of the Christian message, 'Lord, I will follow Thee . . . but,' (a Christian with reservations has no place in the company of Jesus.)"

Mr. Scott said that the religion of Jesus Christ is not founded upon a vague and indefinite loyalty but upon a personal loyalty. "Other founders of religions point to 'another,' Jesus is audacious enough to say of himself, 'I am the way—walk in it; I am the truth—believe it with all your heart; I am the life—live it.'"

"Finally," Mr. Scott said, challenging the members of his congregation, "the measure in which I have, as pastor, been able to stir up your loyalties to Jesus Christ, in that measure I have been a faithful minister here. I appreciate the personal loyalties which you have manifested toward me as your pastor, but if those loyalties are not founded in a deeper loyalty to Jesus Christ and His

eternal purposes, then I have labored in vain. Your lives in the coming days, loyalties to the continued purposes of Christ through this church—these will tell the story."

"In conclusion, my family and I want to say that we are grateful for Winston-Salem. For four and a half years we have had the joy of leading the people of this church in a real spiritual adventure. You have been a lovable, leadable and responsive people. While today marks the final Sunday of our official relationship, yet there is a friendship which is wound closer. While in the coming days our ways may not cross quite so often, yet the love in our hearts will be constant. Our interest in you shall abide in our hearts always. You are ours! and we shall always claim you for our church!

"If we have made any contribution to your lives we are glad, and if we could ask you for one compensation which would fully repay us for any anxiety and struggle, it would be, 'Carry on!' Never let that lag which you with us have begun. Carry on with our successors in the same fine way you have worked with us and your church will continue to grow and be a great blessing to your own lives and to the life of this great city.

"To our many friends in Winston-Salem and the surrounding country who have meant so much to us, we are likewise grateful for your friendship. You have helped to make the past four and a half years the most wonderful days of our lives. May the Lord richly bless you all."—*From the Twin City Sentinel, Monday, March 30th.*

THE EASTER VICTORY.

Christmas is the children's festival—then the race renews its youth. Peace and joy and good will fill the air. Easter brings a new sense of victory—victory over the grave—triumph over life's struggles. The one gather about the hearthstone; the other gathers about the altar. The Easter anthem resounds with the notes of victory. Are we going to send forth a new note of victory this Easter time?

For more than three months, special preparation has been in the making for the second Sunday in April. New life in the churches, larger contributions for missions and new additions to each and every church have been of special concern. With many these are busy days. In home

and church school and special revival services the concern is for a big harvest on Easter. We are sure these efforts will be rewarded.

Ours is a resurrection gospel. That is the seal of His triumph, the evidence that the eternal life that was in Him has conquered death. It was this that established the authority of Christ. It was this that confounded the Jews of Jerusalem who had put Jesus to death. It was this that awakened a new life in the moribund Roman empire. We are now in an age dominated by materialism in which money is the one cure for all ills; but we cannot escape the awful fact of death. Here is the victory that overcomes the world and triumphs at the grave.

Our fine achievements this Easter time should send us on to world conquest—enabling us to make new conquests at home and larger victories to win abroad.—*Exchange.*

THE LORD OF LIFE.

By WALTER SPENCE.

The Lord of Life they crucified;
In bitter pain and grief He died.
They laid him in St. Joseph's tomb,
Equipped with myrrh and sweet perfume,
And sealed the door at eventide.

Him to the grave they did confide,
Him from the light they thought to hide,
Dead in the deep sepulchral gloom,
The Lord of Life.

But he the power of Death defied,
And thrust the door of the tomb aside,
And out of the subterranean room
Into the light of day did come,
Alive, triumphant, glorified,
The Lord of Life.

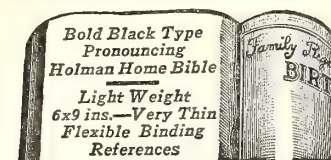
—*Nashville Christian Advocate.*

AN ANNOUNCEMENT.

I will appreciate an invitation from any of our churches in Georgia and Alabama to do evangelistic work. I am ready to spend, and be spent in the service of our Master. If you need my services at any time during this Conference year, you will please write me at Roanoke, Alabama, Route 2, Box 82.

W. T. MEACHAM.

BIBLE FOR OLD FOLKS and the HOME



When the Eyesight Begins to Fail

Extra Large Print with References. Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



WHAT IS LACKING IN THE CHURCH TODAY?

In a recent issue of THE SUN we told editorially of how a shoe manufacturer had saved \$300,000 since 1910 and had, through personal testimony of those whom he employed, won in round numbers 55,000 converts to Christ. In our issue of March 5th, we gave this man's personal testimony: "What Think Ye of These Things?" The one object the SUN's editor has in printing the experience of this man is to show to our readers that the hope of the church and the one way to a real spiritual revival is that of personal witness-bearing to the saving power of our Lord. A message in public from pulpit and pew is not sufficient; the message is personal and must be carried by an individual to an individual through the word of testimony. Our friend, Mr. Chas. S. Bates, is most deeply concerned in the salvation of souls and the progress of the church. What he says is worth more than reading. It is worth acting upon. To the question, "What is lacking in the Church today?" he answers:

"Men, Christian young men, strong, virile, active, who have given their hearts to Christ and are walking in Jesus' way of life.

"Boys in our Sunday School. Since eighty per cent of the Church members come out of the Sunday School, we need boys in the Sunday School if we are to have men in the churches of the future.

"Preachers, who are evangelistic in sermon and service and are preaching under the conscious guidance and inspiration of the Holy Spirit. Our records show a year in which one-third of all our churches in the United States had no members unite on confession. I can't imagine what they were doing, but results show what they were *not* doing—they were not bringing any souls into the Kingdom of God.

"An earnest loyal Christian membership in both men and women. Members who are truly saved, who have had an experience of Christ, who read their Bibles, believe in prayer, attend prayer meetings, go to Sunday School: whose works witness to a live, active Christian faith."

And then he asks:

"What can we do about it?" What are we doing about it? Have we convictions enough to cause us to act as witnesses of Christ in a personal way, after meditation and prayer under the guidance of the Holy Spirit, by going to others individually, sharing our vision with them, and asking them, yes, pleading with them to turn from the darkness of unbelief to the light of the knowledge of the glory of God in Jesus Christ? Can there be any question of our being able to do this, with Jesus holding all power in heaven and earth and being with us always?

"What can we do about it? We can go back to our churches and take that promise of Jesus (Matt. 18:19) "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." If, after meditation and prayer on this promise you believe Jesus means it, find others in your church, even one, who believe it and will act on it with you; then meet and select a person with whom you are acquainted, who is not a Christian, and pray for guidance that you may go to him in the power of the Spirit. In a heart-to-heart interview try to show him Jesus and try to persuade him to change his way of living and enter Jesus' way of life; help him to see the value of his soul. Go to him together or separately or both

ways, but go until you win him over, not in your strength but in the power of the spirit through your prayers and humble sympathetic service and Christian love. Let us not take much for granted about the non-Christian's knowledge of the "mystery of Godliness." Even we Christians generally know but little about it. How can our non-Christian acquaintances, who hardly ever read the Bible or go to Church, know scarcely anything about it?

"It's to be the work of the Holy Spirit through living witnesses for the salvation of those for whom Christ died. The report of the Flying Clipper (San Francisco to Honolulu) said that though for hundreds of miles they were sandwiched between enormous cloud strata, they always knew exactly where they were, for they followed an *invisible but certain force*, radio waves. As we go out on this mission to individuals we may enter clouds of doubt, unbelief, and worldly-mindedness, but we shall have in the Holy Spirit an invisible but certain guiding force—omnipresent, omnipotent, the source of wisdom and miraculous power. We will trust Him all the way and in Him will be our strength and success."

J. O. A.

MISSIONARY OFFERINGS. WEEK ENDING APRIL 4, 1936.

Sunday Schools.	
Haw River, N. C.	\$ 12.00
Timber Ridge, W. Va., High View, W. Va.	1.63
Lawrence Memorial Bible Class, Elon College, N. C.	1.10
South Norfolk, Va.	11.29
Mt. Zion, Mebane, N. C.	1.40
Elm Avenue, Portsmouth, Va. ..	5.93
Mt. Bethel, Stokesdale, N. C. ...	3.23
New Lebanon, Elberon, Va.	3.00
Dendron, Va.	3.50
Antioch, Harrisonburg, Va.	2.34
Wakefield, Va.	2.85
Bethlehem, Broadway, Va.	2.97
Suffolk, Va.	25.00
	76.24

Specials.	
Franklinton, N. C.	19.00
Total for week ending April 4, 1936	\$ 95.24
Previously acknowledged	10,086.19
Total since Sept. 1, 1936.	\$10,086.19

We are grateful for every donation made by Sunday schools and everyone who contributes to the cause of sharing with others the life and love of our Lord with those less favored than we at home or abroad. At this Easter season it seems especially befitting that we consecrate some of our means upon His Altar to be used solely for His glory.

J. O. ATKINSON, *Secy.*

DISTRICT MEETINGS.

Eastern Virginia Woman's Missionary Conference

MORNING SESSION—10:00 A. M.

THEME: "Broadcasting Christ's Message."

Call to Order.

Hymn.

Worship Service: "Throughout the King's Highway."

Recognition Service.

Superintendent's Message—"Our Message, Why Not Others'?"

Appointment of Committees.

Address: "The Power and Glory of the Message," Miss Olive Greene.

Announcements.

Special Music.

Address: "The Mystery of the Message,"

Dr. J. O. Atkinson.

Offering.

Adjourn for lunch.

AFTERNOON SESSION—2:00 P. M.

Hymn.

Invocation.

Message.

Special Music.

Forum.

Report of Committees.

Miscellaneous Business.

Minutes.

Armchair Journeys.

Adjournment.

The schedule of meetings is as follows:

Norfolk District, at South Norfolk Church, April 14, Mrs. J. F. Morgan, Supt.

Nansemond District, at Mt. Carmel Church, Apr. 15, Mrs. B. D. Jones, Supt.

Waverly District, at Wakefield Church, April 16, Mrs. E. T. Atkinson, Supt.

The program as given above will be the general order at each of these meetings.

MRS. HERBERT HARRELL, *Sec'y.*

MISS OLIVE GREEN.

(*Missionary to Turkey.*)

By MISS D. P. CUSHING, *News Editor.*

Because she is an artist with a love of beauty and the ability to see beneath externals, Miss Olive Green, American educator from Izmir, Turkey, can give an authentic and sympathetic picture of Turkey today. Miss Green will speak at Sanford, N. C., April 3rd and Sunday, April 5th; at Pleasant Union (Harnett Co., N. C.) April 7th; at Hebron (Mecklenburg Co., Va.) April 8th and at Henderson, N. C., April 9th.

Since 1912 Miss Green has worked under the American Board of Commissioners for Foreign Missions in Turkey, teaching on the staff of the American Collegiate Institute, a school of over 100 pupils, and she declares out of her experience there that "girls are girls the world around."

Born in Brunswick, N. Y., but brought up in Utah, Miss Green took her B. A. at Wellesley College and her M. A. at Radcliffe. She traveled two years in Europe. When the war prevented her going back to Turkey immediately after a furlough in America she studied Turkish and other subjects at the Kennedy School of Missions and taught for a year and a half at Wellesley College, returning to Smyrna, Turkey, in 1919.

Varied and wearying experiences followed the opening of a Turkish branch of the school. After that came the burning of Smyrna, the war and refugee work in Athens. In 1923, however, she was called back to Smyrna and has been on the staff of the American Collegiate Institute since that time. Izmir is the Turkish name for Smyrna.

At the last Annual Meeting of the American Board in Grand Rapids there was a special exhibit of Miss Green's beautiful paintings, showing scenes near Izmir. This pointing, hiking for wild flowers, philosophy and the study of Greek ruins in the mountains, are Miss Green's hobbies.

Because she has lived in Turkey through various periods of its development and when history was really being made, Miss Green gives a particularly well-balanced picture of Turkey today and the present trends, especially as they affect the womanhood of that wide-awake little republic.

LET'S MAKE IT PLUS.

Our people, our churches and our boards are all part of a common fellowship. For five years the declining income of our people has compelled the churches and the boards to reduce their budgets. Every missionary enterprise has had the closest scrutiny. Those which have been continued have both proven their present worth and demonstrated their ability to live on little. Our present giving covers the actual cost of a going work, stripped of inessentials, reduced to the most stringent economy, and with no chance of advance.

But cutting budgets does not reduce needs. Our present "subsistence basis" is the price of survival in an emergency; it cannot be continued except at the cost of diminishing efficiency and by shutting our eyes to growing opportunities for Christian service.

Four conditions call for something more than "carrying on" in the present inadequate fashion. We should lighten the altogether impossible burdens which reduced appropriations have placed upon some of our workers. Normal growth produces new responsibilities. Recent surveys of missions at home and abroad have called for the new lines of effort. A changing world offers ever fresh opportunities for the re-creating gospel of Christ and calls for adaption of our work to the new day.

We are indicating some specific situations about which we believe our churches should know. But in asking for the means with which to meet these serious conditions we must not place in jeopardy the present enterprises which have survived the cuts of recent years. No single item in this list can be adopted at the expense of existing obligations or to the exclusion of other items presented.

In Our Work Abroad.

1. The salaries of the missionaries on the field have been so cut as to work almost disastrous hardship. The devaluation of the American dollar proved a calamity to many families. One missionary's wife, herself independent because of a small personal income, writes to a friend not on the Board staff in about these words: "At present my colleagues are not getting enough to live on decently. Nerves are fraying under the strain. This added to the reduction of the staff is proving the one unbearable straw."

2. The number of missionaries has been cut to the place where the load on the survivors, whether national or missionary is too heavy. Certain of those withdrawn ought to be returned to service as soon as possible. As a first step, we would hope for the immediate return of at least twelve people to work in China, India, and Japan.

3. Only four full-time missionaries have been sent to the field in the past five years, as against a former annual increase of from five to ten times that number. Already the morale of the existing personnel is much lowered for lack of young blood. "We are getting old," writes one "forty-year older." "Send us out someone who can give us that infusion of youth and take our places in the future."

4. The national churches of China, Japan, India, and Africa, have been valiantly assuming a large measure of self-support in this time, often at great sacrifice. The process has gone, however, beyond what realism would dictate and in some cases has crippled the whole church. Some relief should be given at once.

5. Leadership Training may be called our biggest service in any field. In the Madura Mission, for example, according to the suggestions from the Laymen's Inquiry, a program has been offered to the Board in which we should immediately participate. A very modest sum has been suggested for this purpose in most fields. We are told that

here is the hope of the future, yet we are but marking time in it.

6. Through the National Christian Councils of the various countries indigenous leadership will be developed along the lines of family education, religion in the home, student work and activities, public health, and inter-denominational unity. The cuts in appropriations to these organizations should be restored and provision made for a much needed advance.

In Our Service at Home.

1. Through the youth movement in our churches we are helping to create the future ideals of America. In the summer conferences, week-end gatherings and year around discussion groups a growing multitude of young people are seeking to apply the mind of Christ to the problems of the day. The Education Society has guided and strengthened this movement by the preparation of program materials, the development of methods and by personal counseling. In the face of a rising tide of interest, cuts in the budget have necessitated reducing the issues of the Young Peoples Bulletin from four to one or two a year together with a similar curtailment of the service of the Young Peoples Department by the elimination of all field secretaries. The Education Society plans to enlarge its service to the youth of our churches as soon as funds permit.

2. The home missionary grants which they receive from the Church Extension Boards have been almost the sole cash income of a host of pastors in the drouth-ridden and otherwise afflicted states of the West. These men have kept at their tasks with rare devotion in the face of an emergency, but they cannot be expected to live indefinitely on salaries which allow little for their families and nothing at all for their own mental and spiritual nurture. Already it is difficult to find ministers to man the churches in some states. If we are to be just to the home missionary and if we are to maintain an adequate ministry in many a needy area for which we are responsible, our home missionary grants must be increased.

3. The American Missionary Association abolished 119 teaching positions in its schools and colleges between 1932 and 1935. As funds permit it plans to build up its faculties again, seeking particularly teachers trained in the more social outlook who can relate the work of the schools to the life of the surrounding communities in an intimate way. Among the positions contemplated is that of an institutional and public health nurse at Lincoln Academy, King's Mountain, N. C., who will both look after the health of the students and introduce better methods of hygiene into the homes of the people.

4. From 70 to 80 college and seminary young people are commissioned each year by the Church Extension Boards for Student Summer Service among home mission churches. They preach in many remote places, conduct a host of Daily Vacation Bible Schools, and stimulate the young life of the communities where they work in a variety of ways. The inspiration of a summer self-forgetting service has led many of the students to invest their lives in the Christian callings. In order to meet the needs of the small churches in sparsely settled sections of the country the Church Extension Boards desire to send out twenty additional students next summer.

In Our Own State.

The superintendent and board of directors of your own conference have before them at this very time other projects of necessary increase in your state. There is the pastor of an aided church, for example, whose grant has been cut to the place where worry takes away from his efficiency, and where he has no money to improve his mind or

body. This can be done for a certain number of years, but there comes a day when it is neither possible or decent, and when it certainly does not make for growth in spiritual leadership.

There are churches whose vision has been hampered by the grinding necessities laid upon them by poverty, but where there is a real opportunity for service to the community. The grants removed by the cut budgets of the conferences need, in some cases, to be returned.

Your state conference office can furnish you this detailed picture to put with that of the nationwide and world-wide work of your church.

But How?

Certain signs on the horizon give us courage for a new day. By studying reports of a few states and churches, we find many who have met their apportionment each year throughout the period of depression at great sacrifice. Is yours one? Then could you increase your gift just a bit this year?

In three large states, we find 346 churches which made increases in 1934 over the year before, the average increase being 20 per cent. In each state, we find some churches like this. Was yours one? If not, could it be one this next year?

A large number of churches reporting indicate that though they could not meet their accepted apportionment, they have maintained a steady level of giving for three years. Is yours one? If so, could you now come a bit nearer your goal?

Any lift in the total giving will make it possible to do some of these things. We must remember, however, that it will not be possible to do any of them unless the present work is kept up. Only as the churches turn the minus sign into a plus sign in our statements of comparative receipts, can our missionary work be brought forward.—*Published in behalf of the Congregational and Christian Churches by the Commission on Missions.*

THE WORLD IS A KINDLY PLACE.

By TIMOTHY THOMAS.

On April 20th, little three-year-old Kelvin Rodgers will sail from Melbourne on a 10,000-mile trip, his destination being Philadelphia.

This little boy's age, his name, the 10,000-mile trip, and the destination are not important. It is important, however, to know why he is making the trip.

Little Kelvin has a nail in his right lung. Australian specialists have had the boy under their care for more than a year but have been unable to remove the nail because of lack of special surgical equipment. Kelvin is one of four children of a motor mechanic who earns \$20 a week. The father's funds have been exhausted by the long medical battle against the little son's death. The little fellow's plight was brought to the attention of the U. S. Shipping Board, and free passage has been arranged for him and his mother. Temple University Hospital in Philadelphia is surgically equipped for the required operation. The operation will be performed without charge, and also hospital care and care for the mother will be accorded gratis.

Sympathy and heart language know no bounds, no distance, no barriers. So in far-off Australia human sympathy and understanding have touched an obscure family, given inspiration and hope to a father, to a mother, three children, and above all to little Kelvin who will no doubt win his battle against death.

Cynics may try to tell you otherwise, but in the face of their protestings against the goodness and the greatness of the human heart, the world is still a kindly place.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

THE MASTER DINES WITH HIS DISCIPLES.

On Thursday evening before the first Easter Jesus met in the home of John Mark to eat the Passover with His disciples. It was an ancient Jewish custom to eat unleavened bread and roast lamb at the Passover, but Jesus made this occasion more than an ancient custom. He thought of the present and future rather than the past.

Like bread, his body was being broken. Like wine, his blood was being poured out. This body and blood meant life. It was the life of the Master given for His friends. The cross would crush Him, but life would go on. His life would be lived by them.

Forget? Of course they could not! Every time they ate or drank they would remember the new covenant made by the Master. He wanted them to remember, and they did. So do we when we gather about the table of the Lord and eat and drink at the Communion. Many of His disciples will sit about the table this Thursday night and remember the Master who said: "This do in remembrance of me."

A GARDEN OF PRAYER.

Not far from the eastern gate of Jerusalem, but beyond the brook Kedron and on the Mount of Olives is a garden called the Oil-press, or Gethsemane, into which Jesus went with eleven of His disciples after the last supper. Franciscan monks have enclosed a spot close to the foot of Olivet and planted a beautiful flower garden. They say this is the very place that Jesus knelt to pray. But the Greeks say that farther up the hill is the place.

The place is never so important as the prayer. In an agony of soul Jesus prayed that Judas might not betray, that the others might not desert, and that he might not have to suffer the cross. But His prayer was not completed until he could say sincerely: "Not my will, but thine be done." Without the garden of prayer there could have been no Calvary, or Easter. It was in prayer that Jesus found the courage to die, and in dying He found life for Himself and others.

We, too, must have our garden of prayer, for we must suffer our Gethsemane and Calvary. Life is not always easy. It is often hard, and sometimes cruel. But we must find a way of triumph. The garden of prayer is the way of triumph. Ella Wheeler Wilcox has well said:

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in larkness there,
And battle with some fierce despair,
God pity those who cannot say;
"Not mine, but thine"; who only pray:
"Let this cup pass," and cannot see
The purpose in Gethsemane."

CALVARY.

Friendless and faint, with martyred steps and slow,
Faint for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed him as he went with houndish glee,
Till his dim eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly
And this was nineteen hundred years ago.

But after nineteen hundred years the shame Still clings, and we have not made good the loss That outraged faith has entered in his name. Ah, when shall come love's courage to be strong! Tell me, O Lord—tell me, O Lord, how long Are we to keep Christ writhing on the cross?

—Edwin Arlington Robinson.

THERE IS A MAN ON THE CROSS.

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a man in the throes of crucifixion,
And I said, "I will take you down,"
And I tried to take the nails out of His feet.
But he said, "Let them be
For I cannot be taken down
Until every man, every woman and every child
Come together to take me down."
And I said, "But I cannot hear you cry,
What can I do?"
And he said, "Go about the world—
Tell everyone that you meet—
There is a man on the cross."

—Elizabeth Cheney.

AS IT BEGAN TO DAWN.

The friends of Jesus buried their hope on Friday afternoon and spent Saturday in quiet and seclusion, but on Sunday morning some women took sweet spices to anoint the body of Jesus and went to the tomb "as it began to dawn." They saw the light breaking across the eastern mountains but were not yet aware of that divine light that was soon to dawn within their own hearts. The empty tomb was another disappointment, but the message of the angels sent them away with eagerness even though they could not understand. Mary lingered by the tomb until she met the Master himself and heard him call her by name. She went to tell the others that Jesus was alive and would meet them again in Galilee. A new day had dawned, for the Master was alive and would always be alive. Deserting disciples turned again to follow in His footsteps, and out of the east arose the day star which has illuminated the earth from then until now.

We call this anniversary of the resurrection of Jesus Easter. It is the opening of new life; it is the springtime of the soul; it is the hope of immortality made sure because Jesus arose from the grave. In this hope everyone can rejoice and be exceeding glad, for the grave could not hold Jesus of Nazareth and it cannot hold those who love Him.

In song and story and sermon, in work and worship everyone who knows of this story of the first Easter day should make known the glad tidings that in Christ there is new life. Easter is no time for display; it is the time for devotion, for worship, humility, rejoicing; it is the time when the soul should go up to God in thanksgiving, for it is God's revelation of His divine love and His divine life.

"It is Christ that turns us to a new life and gives us power to live it. We are alive *with* Him and *through* Him."

METHODS OF GROWTH IN THE CHRISTIAN LIFE.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 19, 1936.

Scripture: 2 Peter 1:1-9.

Daily Bible Readings.

Mon.—Study the word. Ps. 1:1-6.
Tues.—Be doers of the word. Jas. 1:22-27.
Wed.—Stir up your gifts. I Tim. 4:12-16.
Thur.—Growing into Christ-likeness. Eph. 4:14-16.
Fri.—Growth through activity. I Thess. 1:1-10.
Sat.—Growth by imitating Jesus. John 13:12-17.

During the Easter season churches everywhere make a special effort to draw into the church those who are outside the Kingdom of God. But we not only want the people to "join the church," they will need to "advance in favor with God and man." After they have made a public confession of their Lord they will need to know the method of growth in the Christian life. Those who are already in the church will have their hearts so uplifted by the stories of Christ during the Easter season that they will have the desire to become a more faithful follower of Him who gave His all for them.

Methods of Growth.

1. *Study the Bible.*—For it contains words of eternal life. It will inspire us to a nobler, higher life—keep us from yielding to temptation. In it can be found the message of the prophets and the words of Christ that are an adequate guide for faith and living.

2. *Worship—Public and Private.*—Prayer is one of the strongest ways of growing. Jesus Christ, the Son of God, needed to pray; we also need to go to our Father in prayer for guidance, knowledge, strength and comfort. We must learn to utter prayers of thanksgiving for the many blessings He bestows upon us. What could be a better way to start a new day than to spend at least fifteen minutes of the early morn in communion and meditation with God? Talk to Him, and listen for His voice as He speaks to you.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death;
He enters heaven with prayer."

Certainly attending public worship should be a factor in religious growth. The church service of worship provides a growth in the Christian way of living that cannot be found in any other way. The spirit of Christian fellowship received at church, and the message of the minister gives us inspiration as we go about our daily tasks during the coming week.

3. *Service.*—Service for Christ and the Church. As our religious life grows we will find that real pleasure comes from service for others. Service has a certain way of giving strength to Christian character. In the church can be found a place for every worth-while talent.

If we study the Bible, spend a portion of our time in worship and give of ourselves in service, we will find that our life will grow richer day by day. We can say with Paul, "I live, yet not I, but Christ liveth in me." We can truly climb the upward road with Christ as our Guide and Companion.

"I heard Him call,
'Come follow,' that was all.
My gold grew dim,
My heart went after Him.
I rose and followed—that was all.
Who would not follow
If they heard Him call?"

MRS. W. B. W.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS TRIUMPHS OVER DEATH.

(Easter Lesson.)

LESSON II—APRIL 12, 1936.

GOLDEN TEXT: "Because I live, ye shall live also."—John 14:19.

LESSONS Luke 24:1-35; Printed Text: Luke 24:1-12.

"But on the first day of the week, at early dawn, they came unto the tomb bringing the spices which they had prepared." On the first day of the week—every recurring Sunday or Lord's Day is a reminder of the fact that Jesus Christ rose from the dead. The Christian Church Universal Celebrates not the old Jewish Sabbath, but the seventh day of the week, but Sunday, the first day of the week. Just as the date on the calendar bears witness to the birth of Jesus—A. D. 1936—1936 years since Jesus was born—so the Lord's Day bears witness to His coming again from the dead.

They came at early dawn. They could hardly wait to perform their service of love to their Lord. Womanhood has ever been quick to perform the tender acts of love. Would that all of Christ's disciples had the same eager desire to do things for Him that these women had.

"Bringing the spices which they had prepared." They were bringing materials to embalm a dead body. It never occurred to them that Jesus was alive. One of the most convincing proofs of the resurrection is the disbelief and the doubt that the risen Christ had to overcome on the part of His own disciples and most intimate friends.

"And they found the stone rolled away from the tomb." Difficulties seen in prospect often disappear or find an easy solution when we come up to them. The women were debating who should roll the heavy stone; when they reached the grave the stone had already been rolled away. As an old woman once said, "Most of the things that had troubled her most were the things that had never happened." Be not anxious for tomorrow. Do today's duties and rest patiently in the Lord for grace to do tomorrow's duties.

"And they entered in and found not the body of the Lord Jesus." The glory of Christianity is a rugged Cross, and an empty tomb. That empty tomb is irrefutable evidence of the resurrection of Jesus Christ. If the friends of Jesus had found his body they would never have given their lives for what they knew was a lie. Furthermore they would not have believed Jesus for He had told them that He would rise from the dead. And certainly the enemies of Jesus would have made a master stroke if they had taken the body and later produced it, giving the lie to the preaching of the apostles. There is only one explanation for that empty tomb—Jesus Christ came out of it alive. That empty tomb is just as much a historic fact, however, as any other attested historic fact. It is a stubborn fact which critics and unbelievers cannot get around.

"Why seek ye the living among the dead?" A cemetery is a city of the dead, not of the living. We say that a person is buried in such and such a cemetery but we know that he is not buried there at all. You cannot put a man's spirit in a coffin or in a grave. We bury only the house in which a man lives while on earth. The man himself lives on. Death does not touch the man himself. It is well and beautiful that we decorate the graves of loved ones and friends, but we are not to seek the living among the dead.

"He is not here, but is risen: remember how he spake unto you when he was yet in Galilee. . . and the third day rise again." Jesus had made every effort to convince His disciples that He would rise again, but they had not understood the meaning of His words. It is significant however that he told them beforehand. When the disciples and the women thought over the matter, it all came back to them." And they remembered His words. If we can trust Jesus here, if He could keep His word here, we may be sure that He can keep it anywhere and everywhere. Paul said, "declared to be the Son of God with power according to His resurrection from the dead." The glorious truth of Easter is that Jesus Christ is alive forevermore. And because He lives, we too shall live.—He himself said so. (Golden Text.)

"And returned from the tomb, and told all these things to the eleven, and to all the rest, and these words appeared in their sight as idle talk; and they disbelieved them." As has been said, the disciples did not expect anything else but to find the body of their dead Master. It never entered their minds that they would see Him alive again after He died on the Cross. And when they heard that He was alive they dismissed at first the whole thing as idle talk, as the crazy tale of some hysterical women—by the way, there is significance in the fact that there were several women in the party; it was not a case of one woman having a trance. The disciples at first simply refused to believe that anybody, even Jesus himself, could rise from the dead. The resurrection of Jesus Christ had to overcome not only the skepticism of a hostile and unbelieving world; it had to overcome the skepticism and unbelief of the disciples themselves. There is only one explanation of Christianity—the disciples of Jesus Christ became convinced that He was alive. Jesus demonstrated that fact in a convincing way. It was that fact that changed them from crestfallen, defeated, despairing disciples into courageous crusaders. There may be some questions as to the how of the resurrection; there is absolutely no question as to the fact of the resurrection.

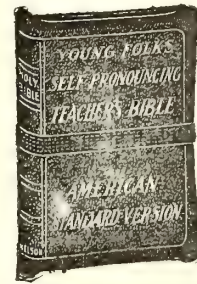
"But Peter rose and ran unto the tomb; and stooping and looking in, he seeth the linen clothes by themselves; and he departed to his home, wondering at that which was come to pass." Peter couldn't believe it but he wanted to. With John he ran to the tomb, and while John stopped outside, Peter went inside (this is according to John's account, John 20:6) and looked around. He saw the linen cloths lying by themselves—they were not in disarray as if the body had been stolen hurriedly. He did not know what it all meant—he went back home wondering at that which had come to pass. What thoughts must have surged through his mind that day!

Peter is not the only man who has wondered at what came to pass on Easter Sunday. No man in his right mind can cease to stand in awe and wonder at that event. But beyond the sense of wonder and awe there is a deep sense of certainty and joy. Men instinctively feel that life is victor over death, that love is stronger than hate, that because Christ lives they too shall live. And because of this fact they are steadfast, unmovable, abounding in the Lord for they know that God is able to keep their loved ones whom they have committed unto Him until that day, and that they too shall find life eternal through Him Who is the Resurrection and the Life.

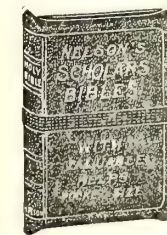
"Up from the grave he arose
With a mighty triumph o'er his foes:
He arose a victor from the dark domain.
And he lives forever with his saints to reign.
He arose! Hallelujah, Christ arose!"

AMERICAN STANDARD BIBLES.

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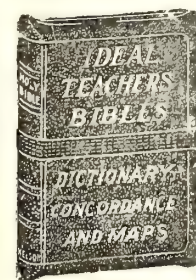


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MONDAY.

"EASTER REFLECTION."

"Consider the lilies of the field, how they grow; they toil not neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these."—Matt. 6:28, 29.

"In every leaf that crowns the plain,
In every violet 'neath the hill,
In every yellow daffodil
I see the risen Lord again!
In each arbutus flower I see
A faith that lived through frost and snow,
And in the birds that northward go,
A guiding hand's revealed to me.
Lo! Winter from some dark abyss
Came forth to kill all growing things;
'Twas vain, spring rose on emerald wings,
Mothlike from her dead chrysalis.

"Each germ within the tiny seed
Throws off the husk that to it clings
And towards the sun it upward brings
New life to blossom to its need.
Ye hearts that mourn rise up and sing!
Death has no power to hold its prey.
The grave is only where we lay."

—John Richard Moreland.

Prayer—Thy love, O Christ, embraceth all the world. In Thy tender care none are forgotten. Thy home is the home of the lost soul as well as that of little children. Thou dost protect the weak and the strong alike. And even as the flower is immortal so do we trust the immortality of our souls. Thou art our Saviour now and forevermore.—Amen.

TUESDAY.

"AN EASTER PRAYER."

By FRANK DEARING.

"Lord, now that spring is in the world,
And every tulip is a cup
Filled with the wine of Thy great love,
Lift Thou me up.

"Raise Thou my heart as flowers arise
To greet the glory of Thy day,
With soul as clean as lillies are,
And white as they.

"Let me not fear the darkness now,
Since life and light break thru Thy tomb;
Teach me that doubts no more oppress,
No more consume.

"Show me that Thou art April, Lord,
And Thou the flowers and the grass;
Then, when awake the soft spring winds,
I'll hear Thee pass."

—Amen.

WEDNESDAY.

"THE HOPE OF IMMORTALITY."

"To them that by patience in well doing seek glory and honor and incorruption, eternal life."—Rom. 2:7.

Among the many beautiful things Henry Van Dyke wrote during his lifetime is the following: "Is not the best of all our hopes—the hope of immortality—always before us? How can we be dull and heavy while we have that new experience to look forward to? It will bring to us our

best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life and live it as bravely and cheerfully and faithfully as we can."

Prayer—Our Father, let this be the message of the risen Lord to us; That Thy tender compassion never fails and that Thy abundant mercies endure forever. In Christ's name we ask it.—Amen.

THURSDAY.

"NOT DEAD."

"To them that sat in death, light is sprung up."—Matt. 4:16.

"It shall come to pass that at evening time it shall be light."—Zech. 14:7.

"Good night, sleep well, we say to those we love,
And watch dear faces glimmer on the stair,
And hear faint footfalls in the room above
Sound on the quiet air,
Yet feel no fear, though lonely they must go
The road of slumber's strange oblivion:
Dark always wears to dawn,
Sleep is so gentle, and so well we know,
Wherever they have gone,
They will be safe until the morning's light,
Good night! Good night!

"Good night, sleep well beloved, when the last
Slow dust has fallen, and your steps no more
Make music on the empty upper floor,
And day is fully past,
We who so lightly let you go alone,
Evening by evening from our trustful sight
Into the mystery of sleep's unknown—
We need not fear, tonight,
Death is so gentle—dark will break to dawn—
Love will be safe until the morning light.
Sleep well. Good night!

—Nancy Byrd Turner.

Prayer—O Spirit of God, sent to make men holy and to do all things well now and forever to them that love God. Shed Thy grace abundantly upon these hearts of ours, that we may be brought to hate sin, love goodness and find serenity and hope through all the troubles of life and through the shadows at the end until we shall come forth into the new dawning.—Amen.

FRIDAY.

"EMANCIPATION."

"Come unto me all ye that labor and are heavy laden and I will give you rest."—Matt. 11:28.

"Why be afraid of death, as though
your life were breath?
Death but annoints your eyes with clay,
O glad surprise!
Why should you be forlorn? Death
only husks the corn.
Why should you fear to meet the
thresher of the wheat?
Is sleep a thing to dread? Yet sleeping
you are dead
'Till you awake and rise, here, or beyond
the skies.

"Why should it be a wrench to leave
your wooden bench?
Why not, with happy shout, run home
when school is out?
The dear ones left behind? O foolish
one and blind?
A day you will meet—a night, and
you will greet.

"This is the death of death, to breathe
away a breath
And know the end of strife, and taste
the deathless life,
And joy without a fear, and smile
without a tear;
And work, nor care to rest, and find
the last the best."

—M. D. Babcock.

Prayer—O God, guard our souls from the sin of trusting to the temporal things of this life. Make us always to see in Thee what the world never sees; Thy love and goodness, Thy patience and mercy, and Thy eternal rest.—Amen.

SATURDAY.

"PEACE."

"My peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled."—Jno. 14:27.

"There is a peace that cometh after
sorrow,
Of hope surrendered, not of hope
fulfilled;
A peace that looketh not upon tomorrow,
But calmly on a tempest that is stilled.
A peace which lives not now in joy's
excesses,
Nor in the happy life of love secure,
But in the unerring strength the hearts
possesses,
Of conflicts won, while learning to
endure.
A peace there is, in sacrifice secluded,
A life subdued, from will and passion
free;
'Tis not the peace that o'er Eden
brooded,
But that which triumphed in Geth-
semane."

—Anonymous.

Prayer—Mighty Sufferer of Calvary, give us Thy peace so that when we pass through the waters, they may not overflow us, or when burdens and troubles come we may be able to endure and never complain, and find that peace that "passeth understanding."—Amen.

SUNDAY.

"JUST BEYOND."

"But now they desire a better country, that is, heavenly, wherefore God is not ashamed of them, to be called their God; for He hath prepared for them a city."—Heb. 11:16.

"It seemeth such a little way to me
Across to that strange country, 'the
beyond,'
And yet not strange, for it has grown
to be
The home of those of whom I am
most fond.
They make seem familiar and most dear
As journeying friends bring distant
countries near."

—Author Unknown.

Prayer—Dear Heavenly Father, make clear our way both in this world and that to come! May we see the meaning of life, the cross, death, and the glory beyond. Help us to bow daily before Thy truth. May we receive Thy love and bear it abroad to others, and in the end find but one step across the way to Thee and all gone before.—Amen.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HELPING THE CHURCH MAKE GOOD.

By JOHN G. TRUITT.

"Take heed therefore unto yourselves . . . to feed the church."—Acts 20:28.

In the words of this text everyone of you are being called upon to *help your church make good*. If you accept this challenge with the largest possible interpretation of the same, what holier, finer business could you set your heart and hand to, may I ask, than that? In *helping the church make good* you join with God in the great work of redeeming the race. God speaks of the church in the Old Testament as "my sanctuary," "House of the Lord," "House of prayer," and he speaks of the people thereof as "the congregation." A study of the Word of God will show that God made the sanctuary and the congregation a matter of the very greatest concern to himself. *"Ye shall keep my sabbaths, and reverence my sanctuary; I am the Lord."* (Lev. 19:30.) *"I have hallowed this House, which thou hast built, and put my name there forever; and mine eyes and mine heart shall be there perpetually."* (I Kings 9:3.)

What a beautiful promise? May we make it the prayer of our hearts that it shall be true in this our House of God, *"Our holy and our beautiful house, where our fathers praised Thee."* We have here a holy and beautiful house where our fathers praised God. Let us see this House as a symbol of the unity, beauty and strength of our entire membership, and let us join with God in putting our eyes and our hearts here perpetually! One cannot hear God saying "Thou shalt reverence my sanctuary" and have a great and worthy conception of God, and at the same time feel lightly, or indifferently toward His Church. One cannot hear Him saying, "I have put my name there forever; and mine eyes and mine heart shall be there perpetually," and not realize that the eternal powers that be work with the church of the living God. When you seek to *help the church make good* you join with God in your efforts. You are on God's side, and the blessings of heaven are with you!

In the New Testament the veiled language of the Old Testament comes out into the noon-day brightness when Jesus says, "I will build my church: and the gates of hell shall not prevail against it." We see at once that the church was the great concern of Jesus when we read the words, *"Christ loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."* Can we take lightly the church when we hear him saying, "I lay down my life for the sheep?" Can we take the church lightly when we see him dying on the cross to carry out his promise: "I will build my church, and the gates of hell shall not prevail against it?" No, when we seek to help the church make good we join with Jesus in the great concern of His soul. We stand with him. And where the very jaws of death cannot prevail!

One does not join the church to save his soul, but to serve his God and fellowmen. It is taking divine and sacred things all too lightly when one joins the church and then forgets all about it. This business of uniting with the church claims

a first place in your hearts. It claims a first place in your plans. It claims a first place in your possessions,—a recognition of a partnership with God. One cannot hope to have Christian happiness and go half-heartedly with Christ. He must have the first place in our hearts. All other things assume a better place and are seen in their proper perspective when we "love the Lord with our whole heart."

What may hinder one from helping the church make good? I think I can safely put first: Sin. I do not have to pause to define sin, nor to try to explain what I mean by sin. We are not yet too sophisticated to understand the plain word sin. The person who is professing one thing in his church and doing another in his life outside the church is not going to be able to help his church succeed. I knew a man once who held an officially prominent place in his local church, but I did not expect that he would do much real work for his church because I knew that he was not living a good and true life. He finally left off his church entirely. If this church had depended upon him it would have failed utterly. Sin of whatever kind hinders one in working for one's church. If we really desire to help our church make good one of the first things to do is to be sure that the life within and without is right with God.

Neglect is deadly so far as helping one's church to make good is concerned. You simply cannot build up your church if you neglect it. You have to cultivate your devotion to your church, and in the meantime cultivate your church's devotion to you. Sometimes I hear a person who is neglectful of their church say: "I wish our church could do so and so," when they themselves have failed to attend its services, failed to speak a good word for its program, fail to contribute toward its upkeep, and neglected it in every way. To such our text would cry out, "Take heed to yourselves . . . feed your church." Not impoverish it. Not neglect it. Feed it.

But let us leave now the negative side of this question, and think a bit on the positive side. We who are here today, and many of our members who are unavoidably kept from our services, who are willing to obey this text,—to do something about it. One of the very finest ways in which we may help our church make good is to do the very simple and practical thing of attending it. Do you wish to help your church make good? Attend it! Your presence is a blessing. A blessing first and always to yourself, a blessing to your neighbors and friends, and a great blessing to your church. One of the surest ways to kill a church is to leave it alone. One of the surest ways to become interested in your church is to attend it. It will not take long of regularly attending your church until you learn of its hopes, desires and prayers. You will find yourself desiring to help make them come true. You will begin to see work you can do, gifts you can make, words you can say, and prayers you can pray. And the church will repay you well.

Yes, the church will repay you well, for it will put you in tune with God. It will give you that joy within which delights itself to do Christian service. You will find yourself thinking about your church during the week. Uttering a prayer for its services,—both those done by the public on Sunday and also those services done by the individual throughout the others days of the week.

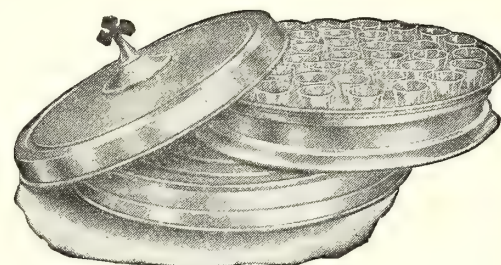
You come to know that your church is a seven-days-per-week institution. And you will pray daily for it. You will pray for better attendance, a larger devotion on the part of all its members, and an ever-increasing program of righteousness. You will remember its pastor in your prayers, its teachers, leaders, and workers. Do you wish to help your church make good? Pray for it.

Finally, if you wish to help your church make good, advertise it. No, I do not necessarily mean pay large prices for newspaper advertising, but by being yourself a good product of it. Advertise your church by being an everyday, day by day, in the dark as in the light, Christian. One

(Continued on page 15.)

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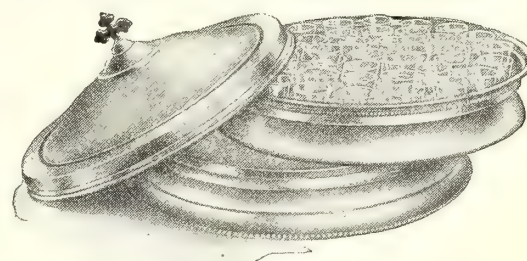


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CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

In former years we have generally had some warm days in March and the birds would sing around the buildings and the frogs along the branch would begin to croak and every little boy's feet would get so hot in his shoes that he would ask many times when he could go barefooted. He just could not wear his shoes and be comfortable. We have always said to the little fellows, "When you bring me some dogwood blossoms I will let you take off your shoes." The cold rainy weather (this spring has held on so long that not a single boy has wanted to go barefooted. We have not had a single request. The dogwood is not blooming either.

We had two new boys to come in last week. Two fine little fellows and one of them came to me and said he could not go to school because he had no shoes. He was so humble about it that it was really pathetic and heart touching. We happened to have a pair in hand that fitted him and he went on his way with a smile on his face.

In this work one has many little things to touch the tender place in one's heart and often makes a silent tear fill the eye; but it is always a joy to minister to those in need and make life's pathway a little brighter for those who are left homeless.

If the members of the Congregational-Christian Churches would visit the Orphanage and see the children who live here and the possibilities of sending out fine young women and men by just investing money in giving them a chance, I believe you would be more interested in this line of work of our united church. The Congregational-Christian church, to measure up with other denominations in North Carolina, should care for at least 150 children. We have the plant and equipment, why not the children?

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 9, 1936.

North Carolina and Virginia Conference:
Haw River\$ 12.79
Happy Home 10.00
Lynchburg 6.76
29.55

Western North Carolina Conference:
Hanks Chapel 2.70
Smithwood 1.38
4.08

Eastern Virginia Conference:
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Union, Southampton Co. 1.21
New Lebanon 3.00
Dendron 5.00
Wakefield93
Elm Avenue 4.44
Suffolk, Easter Offering 10.00
South Norfolk 11.29
Old Zion 5.00
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Valley Virginia Central Conference:
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Vanceville, March 1.00

Special Offerings.

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Miss Georgia Bradley 1.00
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Thanksgiving Offerings.

Western North Carolina Conference:
Burlington—W. K. Holt, pledge. 25.00
Total\$ 155.55
Amount brought forward 3,130.81
Grand total\$ 3,286.36

AN EASTER SONG.

By M. O. EVERETT.

"He is risen as He said"
Christ will raise your sleeping dead.
Praise Him in the Easter dawn!
He will give you joy who mourn.

Praise Him by a stainless life,
All your days with good deeds rife;
Praise him still with tongue and pen,
Sing His praises o'er again.

Tell it to the poor and meek,
How He came their peace to seek;
How He lived here poor and lowly—
Tho' our Lord so great and holy!

Tell the cost to ruined ones—
He for their sins still atones;
How He died, their souls to save,
How He triumphed o'er the grave.

"Praise Him Fire and Hail and Snow"
All His creatures here below!
Praise Him all ye sons of men
He will come for you again!

There is more of power to sanctify, elevate,
strengthen and cheer in the word "Jesus" than in
all the utterances of man since the world began.
—Rev. Chas. Hodge.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Naz'a-réth, he
came and dwelt in Ca-per'na-üm,
which is upon the sea coast, in
the borders of Zab'u-lon and
Neph'tha-lim:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the
salt of the earth, and light of the world; Christ
urgeth on them a good example, etc.
AND seeing the multitudes;
he went up into a moun-

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Part Page Specimen of Print

ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zab'u-lon, and the
land of Neph'tha-lim, by the way
of the sea, beyond Jor'dan, Gal'i-lee
of the Gen'tiles;

A. D. 31.
Isa. 9. 1, 2.
Luk. 2. 7.
Luk. 2. 32.
Mark 1. 14.

2 And he opened his mouth, and
taught them, saying,
3 Blessed are the poor in spirit:
for their's is the kingdom of heaven.

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GENERAL NEWS.

(Continued from page 3.)

ing to leave for their Easter vacation. President Mary E. Woolley returned from a speaking engagement to find 1,000 marooned and despondent girls, some on the verge of tears. She called them together for a "sing" and revived their spirits. The next day the *Evening Transcript* of Holyoke, the daughter of whose managing editor is a senior at the college, aroused the citizens to provide autos which took the students around the flood-stricken area to towns which still had train or bus service.

* * *

SOME OF THE ARRANGEMENTS FOR THE COUNCIL.

The making of arrangements for the General Council meeting, although halted for a time, have been resumed and preparations will be fully completed when the moderator, Judge John V. Sees, of Huntington, Ind., calls the delegates to order at two o'clock, Tuesday afternoon, June the 16th.

For those who come by auto, a well-equipped auto park is being provided for parking or camping with lights, rest rooms and cooking facilities. Persons who have not been elected voting delegates by their Conferences or Associations will be welcome as associate members. The fee for associate members is one dollar each and provides for a badge of admission, reduced railroad rates under the certificate plan if granted; advance reports, the printed minutes and other printed matter; the assistance of the hospitality committee in finding lodgings; the rights of the floor at seminars and as otherwise announced. Laymen are urged to attend the General Council meeting even though not elected as delegates. There will be luncheons each noon in the First Congregational Church, South Hadley, for laymen only. Suggestions from laymen for topics to be discussed will be gladly received by Donald A. Adams, 152 Temple Street, New Haven, Conn., chairman of the National Laymen's Advisory Committee.

All delegates, officials and associate members will be on the same basis at Mt. Holyoke College

as regards entertainment. Rooms completely furnished in the college dormitories with meals in the college dining rooms will be provided for at the rate of \$2.75 per person per day to the limit of accommodations. Names of all delegates and associate members will be sent to the college office at South Hadley, Mass., as rapidly as they are received at the General Office in New York.

* * *

AN ACKNOWLEDGMENT.

The writer of this column is grateful to the managing editor for adding the note last week about the manual, "Rules and Government of the Christian Church." As an authorized manual, adopted by the Convention soon after its organization, it antedated by nearly forty years the first manual to have any official denominational approval among the Congregational churches.

THE SUN'S PULPIT.

(Continued from page 13.)

is not helping his church make good if he takes the name of Christ, and drags it in the dust. If we take the name Christian we must be Christ-like. Pray that you will be led, as a Christian, in Christ-like ways. Pray that the words of the psalmist may be true for yourself: "He leadeth me in the paths of righteousness for his name's sake." God will help you be a Christian if you honestly take that name and seek to wear it aright. He will more than make good for us if we strive to make good for him.

THE LOOK FROM CALVARY.

I saw One hanging on the tree
In agonies and blood;
Who fixed his languid eyes on me,
As near the Cross I stood.

A second look He gave which said,
"I freely all forgive;
My blood was for thy ransom paid,
I die, that thou mayst live."

—Selected.



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21 But that ye also may know my affairs, and how I do;
'Tych'i-cus, a beloved brother

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

AYSCUE.

Whereas God in His infinite wisdom, on June 23, 1935, removed from our midst one of our beloved life members and last charter member of our church, Mrs. Elizabeth T. Ayscue,

We, the members of the J. O. Atkinson Woman's Missionary Society of Liberty (Vance) Congregational-Christian Church, wish to express to her family our appreciation of her unfailing loyalty and life of service to her church and community.

Therefore be it resolved:

First: We are grateful for Mrs. Ayscue's long and useful life to her church and community.

Second: Wherever and whenever her church called she always gave her very best in service. Truly she hath done what she could.

Third: That we call upon the entire church membership to emulate all the noble characteristics found in our deceased friend's life. It is our hope that by our daily actions we may influence the lives of others as our friend has influenced our lives.

Fourth: That a copy of these resolutions

be sent to the family, a copy be inscribed on the minutes of our Missionary Society and a copy sent to The Christian Sun.

Respectfully submitted,
MARGARET ALSTON,
MRS. G. W. MACON,
MRS. W. S. AYSCUE,

Committee.

A Record of Service

(NO. 2)



Whitley Memorial Auditorium Building, Elon College, housing the chapel and Music Department.

CULTURE, the appreciation of the finer things in life, goes hand in hand with religion. For nearly fifty years Elon College has exerted a refining influence on the lives of our young people and, through them, on the lives of countless others. Through Elon College the members of the Congregational-Christian Church in the Southern Convention area have their greatest opportunity to strengthen those forces which make for the progress of our civilization.

Elon College Development Program

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, APRIL 16, 1936.

NUMBER 16.

.. THE SUN'S OBSERVATORY ..

World's Largest Parish.—

What is supposed to be the largest church parish in the world is in Australia. It covers an area approximating a million and a quarter square miles, and it is estimated that it would take the supervising clergyman not less than three years to cover his field.

Chemurgy.—

What is Chemurgy? The newest dictionary available does not tell us. Yet it is destined to play an important part in the economic program of the future. Making paint, varnish and plastics from soy beans; making artificial wool from the casein extracted from dried milk; making shoe buckles, fountain pens and safety glass from cotton; making motor fuel from molasses or what not; converting the products of the farm to many yet untold uses—that is Chemurgy. Mr. Farmer, it looks as if the future has a rosy lining after all.

Public Enemy Number One.—

Beverage alcohol undermines the moral, mental and physical strength of multiplying millions and thus cripples the foundations of democracy, self-government, and progress. It imperils liberty because liberty is the power to choose the right and to take advantage of opportunity. An article whose consumption impairs this power through the corruption of the springs of thought and energy, of health and will, as does this liquid poison, is a destroyer of liberty, and its tolerance is not an emblem of freedom. It is public enemy Number One, and the only way to handle it is to destroy it.—*Senator Morris Sheppard.*

Smallest Book Sold at London Auction.—

What is said to be the world's smallest book was recently sold at public auction in London, England. It is a leather bound volume, only a quarter of an inch in length and three-sixteenths of an inch wide. It weighs only one and a quarter grains. This tiny book contains selections from the "Rubiayat" of Omar Khayyam, which appear as dark stains on the paper and, of course, a very powerful magnifying glass is necessary to read the verses. The selling price of this volume was \$100. During its printing, which was done in Worcester, Massachusetts, in 1932, it was found that the vibration from a passing automobile was sufficient to blur the type.

Mexico and the Catholic Situation.—

A more conciliatory attitude on the part of the Mexican government toward the Roman Catholic Church gives hope to many Catholics of a possible relaxation of Federal and State religious laws. The optimism was based on the reopening in

twelve States of churches which had been closed for more than a year, although there were no immediate official indications that any further changes were contemplated. About 4,000 of the country's 5,000 churches, which were closed by State officials, are now being permitted to reopen. Except in a very few cases, however, no religious services may be held in the reopened churches, State laws limiting the number of priests allowed to officiate in the entire country to 197, or one for every 80,000 Catholics. President Cardenas has promised that his government will refrain from provoking religious controversies or "subordinating the more important phases of the revolutionary program" to the Church-State dispute. He hopes by showing a more conciliatory attitude toward the Church to remove Catholic opposition to his socialistic education program.—*Methodist Protestant-Recorder.*

Can the U. S. Afford a War?—

The Literary Digest thinks not. It says: "Peacemakers will argue that war must be outlawed because it is dishonorable. Scientists will tell you that war is intolerable because it destroys the flower of mankind. Pacifists will swear that another war is impossible because modern warfare is too horrible. But Congress and the veterans of the last war have proved, that, for America, at least, another war is impossible because too expensive." In turn condensing from an article by Roger Burlingame in *Scribners*, it estimates that by 1945, the United States will have spent the total cost of its part in the war over again. There were 4,000,000 Americans in uniform, but there were only approximately 350,000 casualties, killed, wounded and diseased. Since the end of the war these casualties have cost almost \$17,000 apiece, not counting the bonus which went to disabled and healthy alike. Imagine, then, another war such as the last, with America in on the ground floor. Imagine 8,000,000 men under arms and 3,500,000 casualties. Seventeen years later the cost of caring for these would have mounted to \$60,000,000,000, and another bonus would have added \$8,000,000,000 more. No wonder the question is raised, Can the United States afford another war?

Off on a Fishing Trip.—

About a week ago President Roosevelt, after some delay, sailed on the new Presidential yacht, *Potomac*, to the land of salt-water fishing, and temporarily at least, the White House was transferred to Florida Waters. Mr. Roosevelt's favorite sport is deep-sea fishing. Other presidents had other ways of passing their vacations. Mr. Hoover liked to retire to his camp on the Rapidan River, and without doubt must have enjoyed the fresh-water fishing which the retreat nestling high

up in the Virginia mountains afforded. Calvin Coolidge was also a fisherman. Most of his vacations were spent at Swampscott, Massachusetts; but he also visited the Adirondacks. His furthest holiday journey was to the Black Hills, in 1927, the year he "did not choose to run" again for the Presidency. Mr. Harding cared little for sports, we are told, but shot a passable game of golf. Messrs Wilson and Taft also played golf, but rather badly. Theodore Roosevelt cared nothing at all for fishing, but attained the distinction of being a big-game hunter both with the "big stick" and with his rifle. President McKinley must have had his hobby, but we do not know what it was. Grover Cleveland was an angler of merit. Where the fish were, there he was. While he was said not to be too high-hat to use the lowly worm for bait, he fished the deep seas as well.

Seeing the Unseen.—

At the World's Fair in Chicago there was quite an interesting exhibit that in some ways almost approached the supernatural. In this house of magic one learned that it was possible to see sound and conversely to hear color. Then, too, one learned that it was possible, with the aid of science to see colors that the natural eye could never see unassisted. This phenomenon was caused by the use of what is known among scientists as fluorescent substances. Now there has been announced that due to this same research carried with fluorescence, there is promise of even greater improvement in the electric light bulb. A contemporary magazine explains: "Within a lamp bulb are placed a trace of mercury and a trifle of argon—plus a pinch of powder that has the power to fluoresce. When the current is turned on, the argon conducts it, the mercury gives off ultra-violet rays, and the powder fluoresces." In other words it absorbs these powerful invisible rays, and in turn gives off an intense visible radiation that is from fifty to 200 times as bright as that from an ordinary colored electric bulb. There is also another new and remarkable source of illumination. It is called a "capillary" lamp. Instead of the ordinary glass bulb, a small glass tube is used, with an opening the size of a rather fine needle. Into this small opening a gas is forced under very high pressure. It is stated that one of these "lamps" an eighth of an inch in diameter and only one inch long will give as much light as twenty of the ordinary 50-watt bulbs now in common use. There is one serious drawback to this powerful little lamp, that is its failure to emit red rays. But it has been found that by placing one of the "capillary" lamps within one of the fluorescent type, a tremendous amount of light approximating daylight can be produced on a very small current consumption.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Revs. F. C. Lester and R. Lee House were in Richmond during the past week and stopped for a short while at THE SUN's office. We were glad to have them.

If the Easter offering for Missions was not taken on Easter Sunday in your church, surely pastors and those interested will see to it that it is taken on the earliest Sunday possible.

Dr. Leon E. Smith thought he was a busy man before the campaign for raising \$250,000 for Elon College started. Now he knows that he is a busy man. If you will do your part it will take a load of work and responsibility off his shoulders. Think it over.

Mrs. J. H. Farmer of Elon College, who has been in poor health for some years, peacefully and quietly fell on sleep at her home here Friday evening, April 10th. The funeral and burial were at the home church and cemetery, Pleasant Grove, Halifax County, Virginia. A faithful husband, Joe H. Farmer, and a devoted daughter, Miss Josephine, survive her. Mrs. Farmer was the genuine type of a true and loyal Christian. The bereaved have our sympathy.

We felicitate and congratulate our healthy and youthful neighbors, Mr. and Mrs. Alfred Apple of Elon College, N. C., who on March 28th celebrated their Golden Wedding Anniversary. They are the parents of Rev. J. F. Apple, one of our popular and esteemed pastors. Brother Apple was for many years a member of our Apple's Chapel Church in Guilford County, near which he was reared, and is a former mayor of our village and has served as postmaster here and is now superintendent of grounds and buildings at Elon College, where he is known and held in high esteem by the students that come and go. Fifty years of wedded life seem to have given great happiness as well as health and the promise of many more years of youthful service to this fortunate pair.

RECEIVED ON SUBSCRIPTIONS.

The list below includes remittances on SUN subscriptions since our last report, up to and including April 6th. We greatly appreciate the remittances that have been sent in and would be grateful if you, too, could make your remittance at this time.

Sincerely yours,

J. T. KERNODLE,
Managing Editor.

Mrs. Alice Apple, 66 Park Blvd., Winston Salem, N. C.
Worth Baber, R. F. D., McLeansville, N. C.
Mrs. Alice A. Barrett, 1336 Newton St., N. W. Washington, D. C.
R. H. Barrett, Zuni, Va.
N. F. Brannock, Elon College, N. C.
Miss Elle Rae Carroll, W. Front St., Burlington, N. C.
Dr. J. T. Clack, Wadley, Ala.
Mrs. W. L. Cummings, R. 2, Stokesdale, N. C.
P. W. Farmer, News Ferry, Va.
Mrs. W. T. Foushee, Liberty, N. C.
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Mrs. C. L. Hanbury, 914 Rockingham St., Norfolk, Va.
Mrs. E. V. Hanna, Asbury, W. Va.
Miss Evelyn Hardy, Box 484, Auburn, Ala.
Dr. D. L. Harrell, Lakeview Hospital, Suffolk, Va.
Mrs. Nina Harris, 105 Lexington Ave., Burlington, N. C.

Mrs. Alfred Hayes, Virgilina, Va.
Prof. Chas. H. Higgins, 1802 Brantley St., Winston Salem, N. C.
Mrs. C. T. Holt, 501 Davis Ave., Burlington, N. C.
Mrs. Jeremiah W. Holt, R. 9, Burlington, N. C.
Mrs. Jane Huffines, R. F. D. 1, Elon College, N. C.
W. D. Jarrett, R. 1, Ruffin, N. C.
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Rev. Ellwood W. Jones, Franklin, Va.
C. E. Joyner, R. 2, Box 82, Zuni, Va.
Roy A. Larriek, 367 E. Picadilly, Winchester, Va.
Grady H. Leonard, 816 Potomac Ave., S. E., Washington, D. C.
Mrs. C. A. Marwitz, 120 Poplar Ave., Norfolk, Va.
Mrs. J. A. May, 332 Lockland Ave., Winston-Salem, N. C.
Rev. J. F. Morgan, 3507 Bainbridge Ave., Berkley, Va.
John A. Murcherson, Liberty, N. C.
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Miss Celeste Penny, 232 McCauley St., Chapel Hill, N. C.
Mrs. J. W. Penny, R. 4, Raleigh, N. C.
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Mrs. G. C. Powell, 221 Bellamy Ave., Norfolk, Va.
Mrs. D. P. Rawles, 1407 Monterey Ave., Norfolk, Va.
Harry W. Riddle, 321 Reynolds Bldg., Winston-Salem, N. C.
Mrs. W. R. Sellars, 408 Park Ave., Burlington, N. C.
B. G. Snow, Dyke, Va.
Mrs. N. K. Stephenson, Wakefield, Va.
Mrs. J. M. Story, R. 2, Burlington, N. C.
Mrs. J. D. Strader, N. Main St., Burlington, N. C.
C. J. Strickland, 146 N. Third St., Columbus, O.
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Mrs. W. J. Walls, 301 S. Main St., Suffolk, Va.
Mrs. E. W. Wilkins, 411 Hall Ave., Burlington, N. C.

Lack of space in last week's issue caused the omission of the above list. Since then the following remittances have been received. However the labels on these papers will not show the change until the second week in May. J. T. K.

Mrs. T. H. Twisdale, Tillery, N. C.
Mr. Geo. D. Colelough, Elon College, N. C.
Rev. G. O. Lankford, Elon College, N. C.
Mr. Cyrus Shoffner Liberty, N. C.
Mr. H. F. Brady, Ramseur, N. C.
Mr. S. G. Robinson, Randleman, N. C.
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Mr. A. J. Daughtrey, N. Emporia, Va.
Mr. H. Woodward, Box 298, Suffolk, Va.
Mr. G. E. Rountree, Sunbury, N. C.
Mr. J. G. Johnson, R. 1, Zuni, Va.

A COPY OF GEORGE WASHINGTON'S PRAYER FOR THE UNITED STATES OF AMERICA.

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection, that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large. And finally, that Thou wilt be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, thru Jesus Christ, Our Lord.—Amen.

CAMPAIGN RALLY AT ELON.

Moving toward the great rally which will be held on the campus of the college on Wednesday, April 29th, work of organizing the Southern Convention area of the Congregational-Christian Church for the Elon College Development Program is gaining momentum daily with additional enlistments from the ranks of clerical and lay friends of Christian education.

At the rally a body of 500 or more men and women, united in a common cause, will be prepared for their part in the \$250,000 campaign which is to begin shortly afterward. The rally will take place during the week of the biennial session of the Southern Convention, which will be held in the Burlington Church, only a few miles from the campus.

In addition to the members of the church organization, alumni leaders from many places and other friends of the college who have volunteered to help make its program a success will be present to hear messages of inspiration, learn details of the plan of procedure and talk over the task they are undertaking.

Under present plans the rally will open at 1:30 o'clock, following a picnic luncheon on the campus, and will end in time for a college baseball game at 4 o'clock. An interesting program is being worked out by Chairman Stanley C. Harrell, President L. E. Smith and other leaders of the campaign.

In the meantime organization work throughout the five conferences is being rapidly advanced. In the Eastern North Carolina Conference, Rev. S. E. Madren, of Henderson, has accepted the conference chairmanship. His associates are the Rev. E. M. Carter, of Youngsville, and Mrs. Ben Holden, of Louisburg.

The chairmanship of the Western North Carolina Conference has been taken by W. H. Freeman, of Ether, who is in business at Starr. Rev. M. A. Pollard, of Liberty, is serving as an associate chairman.

In the Virginia Valley Central Conference, Rev. M. L. Weekly, of Harrisonburg, has been secured as an additional associate for Chairman R. Roy Hosaflook.

Conference chairmen are now busy selecting the remaining chairmen and associates for the various churches and groups of churches.

Excellent progress also is reported in preparations for the Alamance County campaign, which will have a separate citizen's organization. R. Homer Andrews, Burlington postmaster, business man and a leader in community activities, has accepted the county chairmanship.

SPECIAL NOTICE—FLORIDA CONGREGATIONAL CONFERENCE.

Each church is entitled to be represented by the pastor and two delegates, who will be voting delegates; but each church is urged to send as large a delegation as possible.

The Program Committee this year has planned a program of special interest to laymen. There is a laymen's session and laymen are speakers in the regular sessions. It is hoped that each church will be represented by one or more laymen.

Arrangements have been made for rooms at certain tourist homes and hotels at \$1.00 per person per night. Meals may be obtained at near-by restaurants at the rate of 35c per and up. The Fellowship Supper will be served at the Woman's Club Building for 50c per person. Please consult registrar at the Church on your arrival or send reservations to

REV. ORVILLE D. ULLOM,
Melbourne, Florida.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

"SANCTUARY SUNDAY."

"Sanctuary Sunday" is proposed for observance in all denominations on May 31st by the Home Missions Council of the United States and Canada. This action was taken at its annual meeting in January with the hope that from a beginning this year the idea of the Sunday will appeal and its observance grow.

On behalf of the Church Building Department of the Extension Boards, Dr. Ernest M. Halliday, general secretary of the Boards and president of the Home Missions Council, recommends that Congregational and Christian pastors carefully consider whether the establishment of "Sanctuary Sunday" does not give a desired occasion for calling the attention of congregations to the aid which a well-adapted edifice may render in worship and for inculcating an appreciation and proper use of the building.

"Sanctuary Sunday" may be said to symbolize that it is a part of the work of a church to provide a helpful place as well as a program for worship. Because of the close association which exists between corporate worship and a church building, it is considered that it is fitting there should be designated a particular day when there should be given a place in the sermon, in prayer and in the selection of responsive readings and music to mention of the regular care of the structure, to its repair and renovation and also to its re-modeling or to additions or to an entirely new building.

* * *

CONSOLIDATED SCHOOLS BUT ONE-ROOM CHURCHES.

The observance of "Sanctuary Sunday" was inaugurated last year by the Board of Home Missions and Church Extension of the Methodist Episcopal Church. Collections were taken on it for a national fund to save edifices threatened by foreclosure.

The larger observance of the Sunday, it was believed at the meeting of the Home Missions Council, should help to bring about a movement for better church buildings. Churches are lagging in the adoption of improved standards for their buildings, the Rev. Elbert M. Conover, director of the Council's Bureau of Architecture, holds. There are many counties, he says, where all the rural schools are consolidated in modern buildings and all the rural churches have one-room buildings. The Census Bureau reports 211,060 buildings in the United States estimates that half of these have only a single room each and are uninspiring for worship. They are not adapted for use in religious education or for social purposes.

* * *

DR. CADY RETIRES.

Dr. and Mrs. George Luther Cady were the guests of honor Tuesday at a luncheon of the administration committee of the American Missionary Association in the George Washington Hotel, New York City. The luncheon was held in connection with the committee's last meeting when Dr. Cady will participate as executive secretary and forty-two years in the ministry.

Dr. Cady will represent the Home Boards as a speaker at the Sunday night session of the General Council on June 21st at Mt. Holyoke college. He has selected for his subject: "The Abiding Democracy."

Dr. Cady began his ministry as a home missionary in Idaho when that state was still "frontier." In the town to which he was sent in the extreme

northwest corner of the state, there was, as he describes the situation, "a saloon on every corner and a brothel over almost every saloon."

"Every Saturday night," he says, "the town was full of thrills when the cowboys came in on their cayuses and put their feet on the brass rail and their good money on the bar. Big, virile, over-full of life, with no movies, no libraries, no society—nothing but Saturday night bar rooms to change the monotony of their lonely life out on the sage brush ranges. A hand grasp and a laugh for a real 'he-man' and derision for the tenderfoot who could not stick to the back of a bucking bronco. The mission church, poor as it was, was the only center for moral and inspirational life for miles and miles around."

* * *

COMMITTEE MEMBERS CONCLUDE SERVICE.

The meeting was also the last for three members of the administrative committee who retire under the rule which now limits continuous service to eight years. The retiring members are Dr. Ferdinand Q. Blanchard, pastor of Euclid Avenue church, Cleveland, Ohio, and chairman of the committee; Mrs. Lucius R. Eastman of Scarsdale, N. Y., and Mrs. Harry P. Wilcox of



DR. GEORGE LUTHER CADY,
of the American Missionary Association.

Mt. Vernon, N. Y. Dr. Blanchard has been a member of the committee for twenty-eight years, the longest period of service rendered by any living director of our missionary boards. Mrs. Eastman who retires after thirteen years was the first woman to be a member of the administrative and for three years, until Mrs. Wilcox joined her, she tried as she whimsically remarked, "to be a man among them." Under the rule of "one-third women" now in effect, at least five of the fifteen members of the administrative committee must be women. Those with unexpired terms are: Mrs. Athella M. Howsare, Dayton, O.; Mrs. Leslie R. Rounds, Mahwah, N. J.; Miss Marion V. Cuthbert of the staff of the National Board of the Y. W. C. A.'s.

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THE 1936-1937 A. M. A. BUDGET.

A budget calling for expenditures of \$1,032,000 in the work of the Association during 1936-1937 was adopted by the administrative committee on Tuesday. The appropriations of the Association were \$581,500 an increase of \$13,000 over the present year. The five colleges conducted under the auspices of the Association are expected to raise additionally \$287,000; the twelve secondary schools, \$112,600; and the two hospitals, \$50,900.

* * *

TRANSFER OF SCHOOL AT FLORENCE, ALA.

The Rev. Fred Leslie Brownlee who has been co-secretary with Dr. Cady will continue as ex-

ecutive secretary, and Mr. George N. White who was elected last year will be associate secretary.

Mr. White reported the plan which is under way for the transfer of the Burrell Normal School, Florence, Ala., on the Tennessee River in the Muscle Shoals District, to the public school board. The school was placed this year under the management of a private inter-racial board consisting of Mayor Lee Glenn of Florence; Dr. W. N. Hollisworth, pastor of the First Presbyterian church and a member of the public school board; and three Negroes, L. W. Simpson, G. W. Pruitt and F. E. DeCosta, a former principal of Burrell. The Association is contributing \$1,700 this year toward a \$5,000 budget, the remainder being raised locally.

Florence has built near Burrell a twelve-room elementary building in which this year are held classes for grades 1 to 7. The 8th grade, Burrell's lowest class, will be transferred next year, and the 9th grade the following year. It is planned then to deed the Burrell property to the city of Florence for a senior high school.

Burrell gave elementary work until 1928; since it has given only junior and senior high school work.

Mr. White began his work for the Association as a teacher at Burrell in 1904 and was principal from 1905 to 1925. Miss Cuthbert, a member of the administrative committee of the Association was a teacher and then principal there after Mr. White for two years.

* * *

RADIO SINGER FROM FLORENCE, ALA.

An interlude was taken in the meeting of the committee for a solo by Homer Smith, a student at Burrell under Mr. White, and later a graduate of Wilberforce College, Xenia, Ohio. He is the manager and high tenor of the quartette which sings "Southern Airs" over N. B. C., Sundays, 10 A. M. It is the oldest sustaining program of the chain, being started in 1929. The quartette also sings Thursday night in the Maxwell House Showboat hour. Hesang "Pilgrims' Journey," a spirituelle learned in the cotton fields near Florence, Ala.

* * *

AN UNMATCHED DISTINCTION.

Dr. Mary E. Branch, president of Tillotson college, Austin, Texas, recounted to the administrative committee the measures taken to bring Tillotson a class "A" senior college rating from the Texas state department of education.

This year Tillotson which had been a women's college, became co-educational and admitted fifty-four men, mostly to the freshman class. The resident enrollment at the present time is 262. Extension classes and the summer session will bring the total number of students for the year to over 500.

Miss Branch has the distinction now of being the only woman, white or colored, to be president of a standard co-educational college. She is a graduate of Virginia State College for Negroes, the University of Chicago and Columbia university and in addition has taken graduate studies at the Universities of Pennsylvania and of Kansas. She was professor of English at Virginia State College and dean of women at Vashon high school, St. Louis, Mo., before going to Tillotson.

The preacher whose nerves are not a-tingle and whose soul is not ardent as he faces the spiritual dearth of the nation would do well to try out afresh his call to be a prophet of God. We have made much of recovery and prosperity; still our people are less spiritual and more worldly. Our hearts must burn until the church is aflame—until soul meets soul.—N. C. Christian Advocate.

E-D-I-T-O-R-I-A-L

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I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LOW EBB IN RELIGION.

Our belief is that SUN readers, generally, who are acquainted with world movements, will readily agree with Dr. Julius Richter in the last book from his fertile pen, who tells us "that our era is a period of low ebb in religion the world over. The Russian Orthodox Church has collapsed; Pan Islam also, and is disestablished in Turkey; so with Confucianism in China. The animistic religion of primitive peoples the world over is disintegrating irresistibly. The spiritual wasting away of the church of Christendom is an open fact—its forms changing into spiritualism and superstition or into secularism, agnosticism or atheism."

One of several reasons assigned for this low ebb in religion throughout the world is the fatal loss of prestige of Christianity due to the brutality of the war psychosis. Another reason assigned by Dr. Richter is the alienation of the younger generation from the Christian background and missionary impulse. Soviet Russia is seeking, nationally and individually, to destroy all thought of and belief in God. The ruler of Turkey will no longer allow even the religion of Mohammedanism or any other religion to be taught in the schools of Turkey. Japan is largely atheistic or communistic, and China has largely repudiated its own religion. Our United States is not escaping. The "Association of the Godless" is prosecuting a heartless warfare to establish in our country a belief that there is no God, and worse than this, Humanism is entering the churches and persuading society with godless belief that has destroyed the church in Russia and that is prevailing to such extent in Mexico to the effect that human beings are the most important parts of creation, and

if we are human, if we help our fellowman, if we seek merely to share our own lot with that of our fellowman, we can leave out all thought of God and all devotion to a higher power than man, or as an agnostic awhile ago said to THE SUN's editor: "I don't have to have any God to help me to be kind and considerate to my fellowman, and if I help my helpless neighbors, I have sufficient satisfaction and will have nothing of worship nor higher power interfering with me or call upon any higher power which I do not believe to help me, since I am sufficiently human and strong to do that myself."

We are in a period of low ebb in religion, and the Church of the Living God needs to proclaim today as never before the unsearchable riches of the power of our Lord and of salvation through Jesus Christ, and that Jesus Christ is an All-Sufficient Redeemer and the world's only Saviour.

J. O. A.

GOLD OR GOD.

Historians tell us that the reason why the Spaniards did not establish a permanent government in America, and thus become the founders of our government is, that they came to America seeking gold and based their proceedings in all their activities to colonize America on the basis of the search for gold and riches. And the reason why the English did establish a government here and colonize America was because they came seeking God and a place to worship God according to the dictates of their own conscience. It is well for us to bear this historical fact in mind in these days when crass materialism seems to have the high hand in the life of the people. The real fact is that the quest for gold has never made a people prominent or rich. The real mud-sill of civilization, a civilization that endures, is agriculture—the pursuit of that increase which God gives to the tiller of the soil and those who, working together with God, produce from the earth food and clothing for the body of man and in the broad open commune with God and learn the mystery, the might and majesty of God. A distinguished authority gave the striking statement to the public recently, that the aggregate value of the products of the farm for one year was approximately \$5,000,000,000 and that "all of the gold mines of the entire world have not produced since Columbus discovered America a greater value in gold than the farms of this country have produced in wealth in two years; one year's products is over six times the amount of the capital stock of all national banks. It is twice the sum of our exports and imports for a year. It is two and one-half times the gross earnings from the operation of the railways. It is three and one-half times the value of all minerals produced in this country including coal, iron, gold, silver and quarried stone."

It is well enough to bear these facts in mind as we discuss the riches of gold and the minerals of the earth, and all the other assets to man and civilization. Those who live in close proximity to God, feeling constantly their dependence on Him and looking to Him as a loving Father and a beneficent Provider are the ones who constitute the very foundation and mud-sills of our and of every enduring civilization.

J. O. A.

HEADED FOR A FALL.

Merciless and soulless persecution may go on for a season, but a just God will not permit it to go on forever. The universe itself is founded on the basis of justice, fairness and equity, and when an individual or a nation goes counter to universal principles, that individual or nation is

headed for a fall sooner or later. The *North Carolina Christian Advocate* reminds us that:

"Jesus was born of a Jewish mother, reared in a Jewish home, educated in a Jewish school, worshipped in a Jewish synagogue and always showed unflagging loyalty to his people. What a travesty is it for pagan Germany to call itself Christian with its outrageous persecution of the Jews! Oh, land of Luther, how art thou fallen!"

The dictator and pagan Hitler may rule Germany for a season, but he should bear in mind that the Jews from ancient time till now have stood by the tomb of all their persecutors and witnessed the folly of man's inhumanity to man.

What is said of Hitler applies equally to Mussolini and his cohorts. The wide world knows that Mussolini's armies, without provocation, are simply murdering, heartlessly and wickedly, slaying, in cold blood, helpless Ethiopians by the thousands. Mussolini can do this for a time because he has the stronger army and can govern by force, but there comes a day of reckoning when the very blood of murdered and innocent Ethiopians will cry unto him from the ground. Rome ruled by force of arms in the days of her world-wide strength and power, but the humble Galilean, Jesus of Nazareth, with His teaching of love, survived and grew stronger until the Roman Emperor cried out in the wreck of his own Empire, "O pale Galilean, thou hast conquered." Right and justice ultimately triumph—for there is a God in heaven Who created and rules this universe.

J. O. A.

GLORIFYING CRIME.

It seems a strange mental and moral twist in our time that we have learned to glorify crime by lionizing the criminal. Recently the most noted criminal in the United States, convicted by the verdict of twelve of his peers in the jury-box and held as a criminal by the courts of his State for the most heinous and spectacular crime of his day, was popularized by hundreds who sent him checks for \$1.00 in order that they might secure for keep his signature written in his own hand. And the public press played up incessantly the deeds of this criminal till every hamlet and home in the whole land had made his name a household word.

And just recently a criminal of note from another state, who, by his high-handed and illegal manipulations of a great bank, wrecked the institution and destroyed the savings of hundreds, if not thousands, of people, after serving only a minor part of the term for which he was sent to the penitentiary in North Carolina, was received with great acclaim and a banquet in his honor on his return home from a prison cell. Here was triumphal procession, with band-playing, and hearty hand-shaking, and dining and wining, in honor of a man whom all the courts from the lowest to the highest, had decreed was a criminal. The only source of comfort in such silly and sentimental exhibits is that such names soon fade from memory and the tide of time covers the tracks and obliterates the name or holds in contempt the record of the erring and the criminal.

J. O. A.

DR. KING'S NEW BOOK.

Our friend and contributing editor, Dr. Elisha A. King, has issued another little book in the Personal Help Library Series. The title of this book is "The Lord's Prayer Today." The subtitle says: "Devotional Talks for the Quiet Hour During Lent." The foreword says that the seven talks were first given in the Community Church at Miami Beach and then were condensed for Dr. King's regular Sunday afternoon radio broadcast

over station WIOD. Dr. King has been minister of the Community Church at Miami Beach since 1921 and Radio Preacher since 1926. This book of seven short addresses is a fine interpretation of the Lord's Prayer and is devotionally most helpful. They make us feel the eternal value of the Lord's Prayer and its continual resource for all ages and for all experiences. E. C. G.

A NEW PASTOR AT COLLEGESIDE CHURCH.

Rev. Wm. A. Keith recently began his pastorate with the Collegese Church in Nashville, Tennessee. Mr. Keith came to this church from the pastorate of the Congregational Church at Batavia, Illinois, where he had served for five years and closed a successful and happy pastorate to accept the call to the Collegese Church. Mr. Keith was a graduate of Chicago Theological Seminary, and before becoming pastor at Batavia, while a student, served as assistant to Dr. A. W. Palmer when he was pastor at Oak Park, Illinois. Collegese Church was organized a few years ago by a group of broad-minded business and professional men and women who desired a church with no creedal or ceremonial requirements. The church possesses a valuable property known as Collegese house, in which the

broken continuance of their wedlock so long as both shall live." The institution of marriage finds its primary justification in the establishment and maintenance of the Christian home, in which children shall be born and nurtured in the Christian faith. As viewed from the point of civil government, Christians recognize marriage as a legal contract involving the moral obligations of Christian citizenship; the authorities of human government also recognize this contract as binding for certain relations and obligations. A Christian home cannot ignore the two phases of the marriage institution—the divine side and the legal side. A failure to understand the marriage institution wrecks many homes and blights the fair prospects of many lives.

Much of the teaching of the New Testament is presented from the viewpoint of the home; even the teachings of Jesus often center around the family. The value of a Christian character is estimated from its relation to the family. It matters not how many may be in the group, neither does it matter how closely associated the members of the group may be, the family life is needed for the full and harmonious development of character. Jesus carried the family idea out when he presented God as a Father, himself as a brother, and all of his disciples as brothers and sisters.

foundations on which houses are built. He understood the necessity of figuring carefully the cost of building before undertaking the job. He knew the cost of sparrows, sold as cheap food in the market place, and in the home he had seen his mother mend garments and knew that no new patches could be put on old garments. He felt the sympathy that should go toward widows, those who had the home ties broken; he condemned with indignation the hypocritical practices of robbing widows' houses. He pictured helplessness crying persistently for relief by describing a widow who besought a judge for mercy. All of these are based upon his conception of the home.

A Christian home is one where all of the members of the family who are old enough are members of the body of Christ. It is a home that is regulated by the principles of the Christian religion. It is a home where the members of the family are imbued with the spirit of Christ. It is a home where character is developed after the similitude of Christ. A Christian home is one from which an influence for God and righteousness go out and bless others. It is a home which is a model for other families and is an emblem of heaven/itself. In it there is no place for partiality, jealousy, strife, and bickering. There is loyalty to the Christian ideals in a Christian home. Each member cooperates with others in striving to attain to the high degree of perfection that these ideals set forth. This implies that the husband and wife are faithful and loyal to each other, not only in the fleshly relations that they sustain, but also to the spiritual ties in Christ Jesus. The husband and father is not a tyrant; he is not domineering; not merely a provider, but a guide and a sympathetic co-worker with all the other members of the family. The wife and mother is not concerned about the human theory of "woman's rights," nor the champion "bridge player," nor is she ambitious for leadership in the petty politics of the community. She adorns the home with the virtues of Christian motherhood, with gentleness, kindness, and simplicity. She is an example to her children. Her husband honors her, loves her "even as Christ also loved the church, and gave himself up for it"; she loves her husband and is in subjection to him, as Paul taught the Ephesian church: "But as the church is subject to Christ, so let the wives also be to their husbands in everything."

In the Christian home the father is revered by the children and honored by his wife. The very life that he lives and the monumental character which he has established make him, not simply the progenitor, or the provider, or the disciplinarian of the home, but it makes him the benefactor of every member of the family. All the natural bonds of parenthood are fulfilled in him, and the principles of friendship and love are exemplified in him. He cooperates with his wife in such a way as to promote the spirit of Christ and the development of his children into strong men and women in the Lord. The children of the home of such parents are usually worthy sons and daughters. The sons are not dissipated and cursed with base conceptions of life; the daughters are not frivolous, silly, and striving to imitate some fashion plate. As they grow to the age of accountability, they become members of the church. They are loyal to the church and cooperate with father and mother in maintaining the high standards of Christian living. They are not of that class who are ashamed of piety and prayer, humility and devotion; they feel their responsibility to father and mother in maintaining the ideals of a Christian home and their responsibility to God, who has blessed the home. A Christian home and family are God's ideal unit of human society.—H. Leo Boles in *Gospel Advocate*.



Rev. W. A. Keith, Pastor Collegese Church and Collegese House, Nashville, Tennessee.

pastor lives and it is used for classes, clubs and general church activities. The services of the church are held in the Peabody Demonstration School Auditorium across the street. The church is very happy in the coming of Mr. and Mrs. Keith. Mrs. Keith is a highly educated and delightful young woman who ably shares her husband's enthusiasm in the church work.

E. C. G.

THE CHRISTIAN HOME.

It is a fundamental law that the "whole" partakes of the nature of its "parts"—and that the "whole" is composed of all its "parts." The family is the unit of society, and society partakes of the same nature. Society in the mass cannot be better than the units which compose it. If society is ever better, the homes which compose society must improve. It is a truism that our homes constitute the bulwark of our society. The principles of Christianity propose to regulate the home.

The marriage question always enters into the discussion of the home. It takes the union of two in marriage to start a home. It is well to understand the meaning of marriage in studying "The Christian Home." Some one has very aptly said that "marriage is an institution ordained of God for the honor and happiness of mankind, in which one man and one woman enter into a bodily and spiritual union, pledging each to the other mutual love, honor, fidelity, forbearance, and comradeship, such as should assure an un-

His teaching presents the whole human race as a family with one Father. When we think of the family idea which lies back of the love of Jesus for men, there is implied a "home." If it is not portrayed in the groups of disciples commonly called "churches," it is beautifully represented as "the home in heaven."

The beautiful sentiments of friendship and love spring from the idea of the home. Jesus emphasized friendship from this point of view. He said to his disciples: "Ye are my friends, if ye do the things which I command you." His friendship partook of this high quality of doing the will of God; all who do the will of the Father are brought into the covenant of friendship with Jesus. All the members of the family are brought into such a high and holy covenant relationship with each other. The home or family becomes the group into which every member is brought together in such close association that they become partakers of each other's very nature. The character of each member of the family which is regulated by the spirit and teachings of Jesus becomes like Jesus, and, therefore, the members are like each other.

Jesus was reared in the humble home of Nazareth and knew the ties of family relationship. He knew the love that should bind the hearts together. He knew the blessings which flow from such relationship. Jesus worked and helped to maintain the home where he lived. He was reared among poor, plain people. His teachings reflect the image of the home life. He notes the kind of

CONTRIBUTIONS

SUFFOLK LETTER.

Many of the churches of the Eastern Virginia Conference held Pre-Easter services, or observed the day with special services on Easter Sunday. Dr. W. W. Staley was a pioneer, in this Conference, in planning a special service for the children and young people. The Suffolk Christian Church adheres to this type of service, and a large congregation assembles to hear the children recite and sing, and to unite in praising God for the resurrection of Jesus. Nothing is more appropriate for Easter than the children, the singing birds and the beautiful flowers.

Services were conducted in Holland and Berea churches during the Holy Week. This writer is not informed as to the other churches—but the services in these churches were well attended, and were conducted by the pastors of the churches. A candle-light communion service was conducted at Berea, Nansemond, Thursday night. The pastor requested the parents to bring their children, and many responded to this request. Thirteen candles were lighted—one long candle and twelve shorted ones, representing Jesus and the disciples. It was a most impressive service. The congregation was reverent and quiet. There was a deep silence—tense with spiritual emotion—as the deacons served the congregation. When the pastor put out the light of the candle representing Judas and removed it from the table, the small children, as well as the older people, were deeply moved. That service will be long remembered by that congregation. It was good to be there. It is a helpful service. But the officiating minister needs to make special spiritual preparation before conducting such a service.

Easter—the day of the resurrection—was a new beginning for the followers of Jesus. The birth of Jesus was the signal for a new hope for the Kingdom of God. The death of Jesus was the signal for a new hope for the kingdom of God. The death of Jesus disappointed His most ardent followers. The disciples did not understand Him. His death was a shock to their faith. But when the announcement “He is risen” was made, it brought a renewed hope, and a new day dawned for the world. A new note was added to the Gospel preached by the disciples. He won the supreme victory over death, and thus sustained His claim to be the Son of God.

The legalism and moral platitudes of the Jewish Dispensation were supplanted by the power of His resurrection. The first century of the Christian era witnessed the preaching of the resurrection as the central doctrine. But the Apostles and other evangelists did not limit their preaching to the proclamation of this fundamental doctrine. To them this doctrine gave unquestioned authority to the command of Jesus to “Go ye into all the world and preach the gospel to every creature.” Or, “Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world.”

Paul staked everything upon the resurrection of Jesus. Jesus was more than one of the good and great men of the world. He was the best and greatest man of history. But He was more than all that. He was the Son of God. He has proven this claim by His resurrection. Now He has authority and Divine power. His word is law. His command is supreme. When He speaks

the church should listen. His commission should be respected and obeyed. Every Christian should be a soul winner. Every church member should cultivate the missionary spirit and seek to carry the Gospel message to the nations and people of the earth.

After Easter the missionary spirit of the churches should be cultivated. Spiritual life should be deepened and broadened. It should be the time for winning converts and members in our local churches. Do not close this appeal with the passing of Easter. Begin anew. Be a flaming evangel. Preach the Gospel of a Risen Lord.

I. W. JOHNSON.

MY RESPONSIBILITY.

Nearly fifty years ago the membership of my church united its efforts, amassed its contributions and erected Elon College. My church has felt the responsibility for the college through the years. It has given its endorsement and support to the college. Young men and young women of the homes of my church have found at Elon College advantages of higher education and consistent training for the responsibilities of life. Sunday school teachers, young people's workers, laymen, and ministers of my church have received inspiration and guidance on Elon College's campus. My church has not been as faithful to the college as it should. The college is the child of my church. It cannot grow successfully separate and apart from my church. The college has gone through days of need and nights of disappointment. The future looks a little brighter now. The light of hope is beginning to shine more brightly.

I learned from the CHRISTIAN SUN, my church paper, and from many of my friends that another great effort has already begun in behalf of my college, the institution of my church. Somebody is beginning this effort but whoever is beginning it cannot do it alone, nor can it be done with a few of the friends and alumni of the college. If this campaign now under way is to succeed I know that it will take the best efforts on the part of everyone connected with the college in any way and that includes me. Yes, I personally have a responsibility in the heroic effort that my church is making in the interest of my college. And as I sit down and think about the program as announced and the goal that is set I know that these plans and this goal will make definite demands upon me. It will require my best thoughts. It will be necessary for me to think seriously about the whole undertaking. My church is undertaking this task not to fail but to succeed. I must go along with it. And before I go I must think the thing through, think about what will be the effect should the campaign fail, what will be the effect should it succeed. The failure to do my part may mean failure for the whole plan. My faithfulness in doing my part completely may mean success.

Well, it looks like it is going to take some of my time. I am busy. I have my own responsibilities. Nobody will look after my affairs if I do not but I cannot afford to let this effort of my church be made by others and I give my time to what I call my own business. This would be selfish and I do not like to be put in that light. I heard a man say today, who is not a member of my church, nor an alumnus of my college, “I am so tremendously interested in the success of this campaign that if necessary I had rather close my

business for sixty days than to see this campaign for Elon College fail.” If an outsider feels so deeply for the success of the Development Campaign for Elon College, surely I can afford to give a bit of my time. Then I know that if the goal of \$250,000 is reached and it must be reached, that every individual member of my church and every alumnus of the college will have to give to the extent of his ability, not beyond what he is able to give but every cent that he should and that includes me. I must make my contribution, and as I face this matter of giving money I am reminded of my debts. I cannot forget them—my creditors will not let me forget them. Then, too, I am reminded of my losses. I have lost a lot of money but perhaps more serious than all my income has been reduced and I see no chance of building it up to the point it once was. To make the contribution the size I would like to make will require sacrifices. Others of my church are sacrificing and why shouldn't I?

I prefer to make a sacrifice rather than see this campaign fail. This is an effort on the part of my church. My church has been good enough to include me in its fold and I shall be good enough to go with my church in this heroic effort. This seems then, to be the demand:

- First, I shall bring my thought, my ability;
- Second, I shall give my time, whatever may be necessary;
- Third, I shall divide my living. I will bring my share according to my possessions, whether this share be much or little.

I am glad to make this acknowledgment of my responsibility and make these declarations of my intentions to do the fullest measure of my ability hoping that every other member of my church and every other alumnus of the college may join with me in these resolves.

A MEMBER OF THE CHRISTIAN
CHURCH AND AN ALUMNUS OF
ELON COLLEGE.

THE CHURCH AND ITS FINANCIAL PROGRAM.

By REV. R. A. WHITTEN.

(Prepared for Eastern Virginia Ministers' Ass'n.)

The financial part of the church program is as essential as that which has to do with service or prayer. Therefore, the church should make no compromise or apologize for asking for money to supply its needs, but the church which either operates solely for the sake of its financial program or creates that impression in the minds of those within and without will forever be engaged in a difficult task.

The Church of Christ will ever need a financial program varying according to the scope of its work if she is to glorify her Saviour and make Him known to a sadly discontented and sinful world, but the raising of the funds will be only an incident or by-product of her task.

The financial obligation and how to meet it has been and continues to be a question of serious importance. It has affected both rural and city churches and is a hindrance to the progress and development of Spiritual life. The trouble is not about money, but because we have not yet actually discovered that money is related to life. Jesus had more to say about a man's attitude toward his money than about any other one thing as shown in sixteen of his thirty-eight parables. He teaches that money-giving is a way to and an expression of the consecration of life.

The church that does not respect its financial obligations soon loses the respect of its members and friends. The burden of debt has likely kept large numbers of people from becoming members

of the church because they are unwilling to assume obligations incurred by others. This, when thoughtfully understood, is but an excuse rendered as a reason for the failure to discharge a duty.

Our church, so far as I have become acquainted with it, has neglected to instruct its members in the matter of its financial program as some of our sister communions have done and we are suffering for our sin and limiting our service. This unpardonable error might easily be traceable to the ministers, who too long have felt that they had no right to speak out on the subject. To fail to remind people of their obligation to God regarding their money is as sinful as to neglect any other portion of the teaching of the Scriptures. The church of today will not be remembered in the years to come by the money she raises, but by the good she accomplishes, and the good she accomplishes will be measured largely by the money she invests for her expansion.

I believe that methods of other days are often obsolete. There was a time when a package of envelopes could be placed in the home and a card signed and the results obtained. The appeal that will reach thoughtful people today is not the time-worn appeal for duty's sake, which prompted thousands to give in the past because the church was an institution of prime importance and respected largely through traditionalism. The appeal must be that which will reach human hearts and enlist them for a noble purpose. One could hardly expect an intelligent man to invest his means in speculative stock which assured no immediate dividends or to increase his holdings in a business that had not been able to manage its financial affairs so as to keep its obligations square with the world.

If the church is to meet the challenge of her Lord, she must challenge those who come within her reach to become faithful stewards of a sacred task. A task large enough, noble enough, interesting enough, and sufficiently worthy to engage all the powers of mind, body and strength, which will include possessions.

The ideal solution for our present financial difficulty will be discovered and realized when we, as ministers, declare the whole counsel of God, teaching our people what the Bible teaches us regarding what we owe and how we should pay it. When this becomes our passion and our purpose, the right program will be found, the spiritual thermometer will rise and a note of triumphant joy will be dominant in the hearts of our people. Horace Bushnell is quoted as having said, "One more revival is needed; the revival of Christian stewardship, the consecration of money power to God. When that revival comes, the Kingdom of God will come in a day." Until the vision comes to our eyes of dull vision, we will continue to give grudgingly and toil laboriously, devising many schemes to meet our financial needs.

Portsmouth, Va.

FIFTY-THIRD ANNUAL MEETING.

Following is the program of the Fifty-Third Annual Meeting of the Florida Congregational Conference, meeting with the First Congregational Church at Melbourne, Florida on April 21-23, 1936.

THEME: "The Effective Church."

TUESDAY AFTERNOON.

- 2:30—Meeting of the Executive Board of the Federation of Congregational Women of Florida, Mrs. Robert G. Williams, Lake Worth, Pres.
- 4:00—5:15—State Conference, Organizing Session. Words of Welcome: Rev. Orville D. Ullom, Melbourne.

Response by the Moderator: Mr. W. J. vonBehren, West Palm Beach.

- (a) Making of Roll.
 - (b) Election of Scribe, Assistant Scribe, Assistant Moderator, and Corresponding Members.
 - (c) Statement of Business Committee and Adoption of the Program.
 - (d) Presentation of mimeographed reports, with discussion of the same.
- "Interpreting the Reports": Supt. Edwin C. Gillette.

TUESDAY EVENING.

- 6:00—Fellowship Supper.
- Toastmaster: Rev. Frank Atkinson, West Palm Beach.
- Introduction of Rev. William T. Scott, our new Pastor-at-Large.
- Other speakers as appointed.
- 7:30—Opening Worship: Rev. Victor B. Chicoine, Winter Park.
- Moderator's Address: Mr. W. J. vonBehren, West Palm Beach.
- Music.
- Offering for Ministerial Relief.
- Conference Sermon: "Building an Effective Church," Rev. Leslie J. Barnette, Coral Gables.

WEDNESDAY MORNING.

- 7:30—Breakfast Meeting of the Board of Directors, at the Melbourne Hotel.
- 9:00—Worship Service: Rev. E. Richard Evans, Key West.
- 9:15—Keynote Address: "The High Purpose of the Church," Rev. Kerrison Juniper, D. D., Miami.
- 9:40-12:00—Group Sessions.
- (a) Annual Meeting of the Federation of Congregational Women of the Florida Conference.
 - Mrs. Robert G. Williams, Lake Worth, President.
 - Mrs. H. C. James, Orange City, Secretary.
 - Mrs. H. J. Feeney, Tampa, Treasurer.
 - General Topic: "Women and the Effective Church."
 - Miss Marguerite Davison, Extension Worker for Alabama and Tennessee, will speak.
 - (b) Laymen's Meeting: Led by Mr. Robert G. Williams, Lake Worth.

Topic: "Laymen and the Effective Church."

Religion: M. S. Wixson, Melbourne.

Business: L. A. Wood, Daytona Beach.

Social: S. S. Searle, St. Petersburg.

(c) Ministers' Meeting: Led by Rev. O. T. Anderson, Fort Myers.

Topic: "An Effective Ministry."

Introduction of Topic: "Face to Face With—What?"

Rev. O. T. Anderson, Fort Myers.

"Effective Preaching," Rev. W. J. Drew, D. D. Pomona.

"Effective Ministry to Human Needs," Rev. A. M. Brodie, D. D., Mount Dora.

"Effective Evangelism," Rev. Elisha A. King, D. D., Miami Beach.

General Group Discussion.

12:00—Recess.

WEDNESDAY AFTERNOON.

- 2:00—Opening Prayer.
- Conference Business, Election of Officers, etc.
- 2:45—"Youth and the Effective Church." Miss Pattie Lee Coghill, Miss Emily Carleton, Mr. Harold Herbst.
- 3:25—Brief presentation of certain interesting causes.
- Ten-minute intermission.
- 4:00—Address: "Business Conditions and the Church," Mr. Roger Babson, Babson Park.
- "Conversational Tea" on the church lawn.

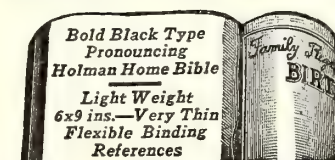
WEDNESDAY EVENING.

- 7:30—Worship Service: Rev. H. J. Condit, Orange City.
- Music.
- Offering for State Conference expenses.
- Address: "The Church Effective in Social Action," Rev. Walter Metcalf, Tampa.

THURSDAY MORNING.

- 9:00—Morning Worship: Rev. Lawrence A. Gedcke, St. Petersburg.
- 9:15—Final Business.
- 9:30—Address: "Stars Shine in Alabama," Miss Marguerite Davison, Extension Worker for Alabama and Tennessee.
- 10:15—Findings of the Group Meetings, with Discussions.
- 11:30—Closing Service with message and Communion: Rev. Everett B. Leshner, Jacksonville.
- 12:00—Adjournment.

BIBLE FOR OLD FOLKS and the HOME



When the Eyesight Begins to Fail

Extra Large Print with References. Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00



MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

SHARING.

We may not experience God's love and realize its depths in our own experience, but we may share that love with others. Now the wonderful, in fact the mysterious, thing is that as we share this love with others, the more of it we have in our own souls. The very heart of Missions is the word, "Sharing", sharing God's love, God's goodness, God's mercy with others. Not our love, mind you, but His love; not our name or fame, or glory or joy, but His love and Name, and fame and joy. Well did Nehemiah, the great re-builder, declare: "The joy of the Lord is your strength." This, indeed accounts for the strength, the patience, the fortitude of the faithful heralds of the cross everywhere, and especially of the missionary who has resigned himself or herself wholly to the will of the Lord.

There is speaking in many of our churches now Miss Olive Greene, one of our missionaries on furlough from Turkey. One marvels at the patience and the persistence, the resignation, and yet the courage and hope, with which she goes at her work and carries it on in the Girls' School of which she is a part. Under the present government in Turkey, no school, whether missionary or native, is allowed to teach religion of any kind. If she were to read the Bible before her school or win a convert to Christianity in her school, that school would be closed up. And the same is true with regard to the Turkish schools that are State-supported. If they were to read the Koran—their Bible—or propagate their religion (Mohammedan) in one of their own schools, that school would be closed up or the teacher possibly imprisoned.

Under such handicaps and difficulties, one wonders how the missionary has the fortitude and the patience to carry on. There is no explanation, except in the fact that the joy of their Lord is their strength. They work on conscientiously, seeking to be faithful teachers of the subjects assigned them in the schools, and thus help to produce character that is substantial and strong and beautiful, hoping and believing that the day will come when the Turk will be more favorable to religion and especially to Christianity. These missionaries in Turkey are having to show the same sort of fortitude and faith that the early missionaries showed in China, India and Africa, who, in the threat of death and imprisonment, preached, taught, labored six or even seven years without winning a convert. However, they went on sharing the love of their Lord with these who would not acknowledge even the source of that love and would not accept the Name who was the inspiration and dynamic of that love.

Is it worthwhile? Was it worthwhile? Can it be worthwhile? This writer has long since learned that the most needy people on this earth, those to whom help means most, are not those who are begging to be helped, or holding out a hand to receive, but the people who do not care for help and resent the help offered. The hardest to help are the ones who need help most. Unless our Lord's love is strong enough to help those most needing that help, then we cannot boast of that love as All-Sufficient, and so the spirit of Missions is the spirit of sharing—sharing not a love for which we will get praise and thanks and the applause of man, but for which we get the approval of conscience and the sweet assurance of God's approval—the sharing not of our human but of His divine and infinite love. We cheapen our love when we satisfy ourselves with helping

those who are close by and easy to help and when we confine our love to those who will applaud us for manifesting it. "The joy of Jehovah is our strength." And the sharing of His love is that spirit that our Saviour had in mind when He commissioned His disciples to share their message of salvation in all directions and far away as well as close by.

J. O. ATKINSON, *Secretary.*

MISSIONARY OFFERING.

WEEK ENDING APRIL 11, 1936.

Sunday Schools.

First Church, Greensboro, N. C. . . \$	23.22
Sanford, N. C.	1.00
Union (Va.), Virgilina, Va. . . .	3.00
Newport, Shenandoah, Va.	1.86
Bethlehem, Suffolk, Va.	2.24
Fullers Chapel, Henderson, N. C. .	1.35
Zion, Sanford, N. C.	1.26
Winchester, Va.	4.92
Oakland, Portsmouth, Va.	10.00
	48.85

Individuals and Churches.

Cary, N. C.	1.07
Isle of Wight, Va.	5.00
	6.07
Total for week ending April 11, 1936 . . . \$	54.92
Previously acknowledged	10,181.43
Total since Sept. 1, 1935.	\$10,236.35

It is needed and desired that every Sunday School take special offerings for Missions at this Easter season so that our full apportionment for Missions may be reached, and that our Mission work may not have to suffer further curtailment. We are grateful for every dime and dollar sent in for missions—the work of sharing with others the love and life of our Lord.

J. O. A.

SECOND QUARTERLY REPORT.

N. C. WOMEN'S SOCIETIES.

Women's Societies.

Big Oak \$	3.75
Biscoe	5.50
Burlington	451.87
Catawba Springs	6.37
Danville, Va.	22.50
Durham	36.20
Elon College	58.32
Erskine Memorial (New)	60.00
Flint Hill	1.61
Greensboro	73.50
Hank's Chapel	5.00
Haw River	9.00
Henderson	15.00
Hines Chapel	11.00
Ingram	5.00
Liberty Vance (Memorial Mrs. L. L. Stainback)	25.00
Lynchburg, Va.	8.30
New Lebanon	4.90
Palm Street, Greensboro	6.25
Parks Cross Roads	12.55
Piney Plains	7.70
Pleasant Hill	14.85
Pleasant Ridge (Guilford)	6.00
Pleasant Ridge (Ramseur)	5.75
Raleigh	25.00
Ramseur	15.39
Reidsville	32.50
Sanford	11.00
Shallow Well	15.00

Union Ridge	20.00
Union (Va.)	8.85
Wake Chapel	9.35
Wide Fellowship (Southern Pines, N. C., New)	14.97
	\$1,013.88

Young People's Societies

Bethlehem	6.00
Durham	10.06
Elon College	4.00
Greensboro	10.00
Sanford	3.00
	33.06

Willing Workers.

Burlington	5.90
Durham	9.59
Greensboro	12.20
	27.69

Willing Workers (Juniors).

Durham	5.10
Elon College	1.45
	6.55

Cradle Roll.

Durham	3.20
	\$ 1,084.38

MRS C. H. STEPHENSON, *Treas.*

Raleigh, N. C.

THE PURPOSE OF WOMEN'S MISSIONARY SOCIETIES.

The women's organization should help to make the church a House of Prayer to all people; an ennobling factor in the life of the parish and community. It should provide a friendly atmosphere where every available woman is welcome; where women of all temperaments and ages may realize the richness of sharing life as members of a group unified in a common purpose. It should cooperate with the religious education committee and the minister in building a unified program for the church. It can be serviceable in the outreach of the denomination into the places where the church can supply the want of human lives. They can encourage the development of appropriate new fields of thought. A substantial part of the purpose must be the cultivation of power to grow in spirit and so intensify the motives and desires of personal lives for high Christian character, for which there is no substitute and from whence springs the will to promote the women's work.

While the women represent the living stones builded into the temple of the Most High, the organization is only the tool. More thought should be given to adapting the organization to the needs of the group. One of the secretaries says, "Begin with what you have, where you are." . . . study the group, its history, its interests, its needs, its possibilities. Every woman can be put intelligently to work. Make the purpose of the organization express the need of the group.

The purpose of any woman's organization will live and grow only in so far as the officers of that organization make it their responsibility to know that purpose and from time to time make it their business to look back at a year's achievement and evaluate it by the standards which have been adopted. Changes will necessarily follow to suit new needs and conditions; creative planning can make more fruitful and inspirational the whole service of women's organization.

"Do not pray for easy lives. Pray to be stronger. Do not pray for tasks equal to your powers. Pray for power equal to your tasks. Then the doing of your work shall be no miracle. But you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God."—*Phillips Brooks.*

THE SON OF A SLAVE GIVES \$1,000.

He is the son of slave parents. He was a few years old at the time of the emancipation. His father died when he was a mere infant, and his mother had gone by the time he was nine years old.

His only schooling was for a few weeks in the little Storr's School conducted by the American Missionary Association in Atlanta during the years immediately following the close of the Civil War.

Somehow that school, its teachers and the American Missionary Association became a symbol to him of all that is fine and noble in Christian brotherhood.

He never mastered a skilled trade, and of course never fitted himself in any sense for a profession. He was industrious, thrifty and honest, however, all the years, and the school of experience has done a lot for him that regular schools so often fail to do for many people.

"I always made it a rule never to spend as much as I earned and therefore was able to accumulate some property and save a little money," he said to me.

He is a very quiet and unassuming man. Since childhood he has been a member of a Congregational Church and for many years a faithful deacon.

Imagine if you can how Mr. Barnwell, secretary of Southern Negro church work, must have felt on the Monday following a Sunday when he spoke in an Atlanta church on the Missionary Association and Missions in general, to have this son of a former slave come to his office and hand him a check for \$1,000 payable to the American Missionary Association.

Mr. Barnwell asked him how he would like the money used, and he said, "The American Missionary Association can decide that."

It seemed a sacrilege to spend so much of this good man's savings for current expenses during one year or to apply it to the Association's accumulated debt.

It was therefore suggested that his gift might be added to the Beard Endowment Fund, the income of which goes to promising Negro students who cannot afford to attend school or college, or to some other permanent fund which might perpetuate his beneficence.

"Well, now, that would be very selfish for me to decide," the donor replied. "I saved for a long time until I had a thousand dollars to give the American Missionary Association, and I want the American Missionary Association to decide how best to spend it."

"I might have given it to you a little sooner, but then, I've always had a sort of inferiority feeling in approaching important people."

"I long wanted to do this as my testimony of appreciation to the American Missionary Association, and now I want the American Missionary Association to know that I trust it to spend the money where it will do the most good."

I never felt more humble in my life than after listening to that. I finally turned to him.

"I must tell this story to others. May I do so?"

"You may do so if you don't use my name, at least not until after I am dead." (He is somewhere in the neighborhood of seventy-five years.)

"When I die the American Missionary Association will find that I have left it a little property."

—Adapted from an article by Fred L. Brownlee in *The Missionary Herald*.

A Story for the Children

UNCLE DAN AND THE CRABS.

"Earle, Pearl, where are you?" called a booming voice outside a little white cottage one summer morning.

The Blake twins raced to the front door and opened it wide.

"Come in, Uncle Dan," they cried happily.

"Come out," said Uncle Dan Drake with a broad, beaming smile.

"Are we going to the beach now?" asked Pearl as she skipped along beside her uncle.

"Are you going to tell a story?" asked Earle eagerly.

"Yes, and yes," said Uncle Dan, bobbing his head at each twin.

"Oh, look!" cried Pearl excitedly a few minutes later. She pointed to the wet sands ahead of them. "What is that on the beach? It's moving!"

"That is an army," said Uncle Dan.

"An army! It looks like a lot of crabs," said Earle.

"Right!" said Uncle Dan, stopping a little way from the curious objects. "You are right and I am right. What you see is an army of soldier crabs. That is why I hurried you both down here now. At low tide so many of these tiny crabs come together that they look like an army and that is why they are called soldier crabs."

"Where do they live?" asked Pearl wondering-ly.

"They dig their way down into the sand," explained Uncle Dan. "When a soldier crab wants to make a home, he starts digging with his own legs. First he uses the legs on one side of his body and then he turns around and uses the legs on his other side. He keeps turning around and around that way, just like a corkscrew, until he has made a little tunnel way down into the sand where he wants to live. When the tide begins to come in all the soldier crabs will start digging, and they work so quickly that the whole army will disappear in a few seconds."

"Are there other kinds of crabs?" asked Earle, stretching out on the sand.

"Do they make their own homes?" asked Pearl, curling up comfortably against her uncle.

"Yes, and yes," said Uncle Dan, bobbing his head and smiling at each twin.

"Please tell us about them," said Earle quickly.

"There are tiny crabs, or shrimps, as they are sometimes called, who dig their homes in a rock," began Uncle Dan. "You would not think they would be strong enough, but they can bore their way right into a rock and live there comfortably. Many of these crabs bore into the same rock together and the rock is their apartment house. Other tiny crabs bore into a wooden wharf or a harbor building until the wood looks as if it were full of holes. Sometimes three hundred of these tiny crabs live in one square inch of wood."

"Do all the crabs dig their homes?" asked Pearl, who had been trying to make a tunnel in the sand with her fingers.

"There is one kind of a crab who sews his house together with his feet," replied Uncle Dan.

"I didn't know crabs could sew," exclaimed Earle.

"That is because you are too young to know everything," said Pearl, trying to look grown-up. "I mean, you are not as old and wise as Uncle Dan," she added hastily, as her brother started toward her.

"Of course, crabs do all their house-building with their claws and legs," said Uncle Dan, put-

ting an arm around each twin. "They usually lie on their backs while they are at work. The crab who sews makes his house out of seaweed. There is a kind of seaweed where he lives that looks like a thick mat with a thread running through its furrows or grooves. The crab lies on his back in one of the grooves of his seaweed and uses his smaller legs to pull the edges of the groove together above him. He begins work by pushing one of his legs through one edge of the seaweed mat as if it were a needle, and he catches the thread from the opposite edges. Then he pulls the thread back through the first edge. His first stitches are long like bastings, just to hold the seaweed together. He goes over his work again and sews the seaweed more tightly together with short stitches until he has made a tube for his home."

"It must take him a long time," said Earle.

"No, for he works so fast that he can make a tube four inches long in about ten minutes," said Uncle Dan.

"Do other crabs do queer things?" asked Pearl.

"They may seem queer to us," said Uncle Dan, "but natural to them. We would think it queer to spin our houses out of our own bodies, but it is the only way one kind of crab knows how to make his home. He spins a little tube from some sticky substance in himself. At first it looks like glass and can be seen through, but it soon becomes dark because bits of seaweed stick to it. The crab can move around in this tube as he pleases, and if anything disturbs him he looks out of first one end of it and then the other. When he wants to move he pushes his house around with him."

"Wouldn't we look funny to take our houses around with us?" said Earle, with a laugh.

"Yes, and we should feel queer if we tried to live in a lamp chimney," said Uncle Dan. He smiled at the twins' astonished expressions. "Some of the hermit crabs will use almost anything for a home. They have been found living in half a coconut shell, in pieces of bamboo, and even in broken lamp chimneys."

"Other crabs grow with their hind legs turned up over their backs so they may hold up their houses. These crabs carry their homes around with them wherever they go, for the houses become part of them. One kind of crab begins when he is very young to make his house by tearing off a piece of sponge and putting it on his back. As he grows in size the sponge grows too, until it covers him and hides him completely when he does not wish to be seen."

"The spider crab has some little hooked hairs on his back which catch seaweed, sponges, and other things that grow in the ocean, until he looks like a moving garden. This garden makes a good disguise for him when he is hunting for food, and it is great protection from any enemies that might be hunting for him. And that reminds me that your mother will be hunting for you, as it is time for lunch," said Uncle Dan, looking at his watch.

"Oh, Uncle Dan, I didn't know crabs were so different and interesting," said Pearl. "I thought crabs were—were just crabs."

"Everything is interesting if you know about it," said Uncle Dan wisely, "and I think fishes and crabs and pebbles and shells and seaweed are especially interesting."—*Lydia Lyon Roberts in Zion's Herald*.

The government has appropriated \$55,880 to suppress the liquor traffic among the red men, and the liquor interests spent \$12,000,000 in advertising in the press to promote drinking among white men.—*News Release*.

The trouble with the man of one talent is that he loses the sense of obligation. That is why he was discouraged. Stewardship emphasizes obligation.—*Anonymous*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

OUR EASTER SERVICES.

Reports from several of our churches in Eastern Virginia indicate that Easter Sunday proved to be a good day for the Church. Several of our pastors were out and gone Monday morning before this office began to call over the telephone. Perhaps they were very happy and went out to rejoice all through this bright and beautiful day.

South Norfolk reports the best attendance at Sunday School and church for years. Rosemont received four members and christened three babies. Christian Temple had a big crowd and a good service but I have not received the number of admissions to the church. First Church, Norfolk, held a sunrise service at 6 o'clock in addition to the other two services. Ten were received into membership, and four babies were christened. Five were baptized.

The weather man worked in favor of all the churches yesterday. It was a bright, beautiful morning up to church time, rained in the early afternoon, and was clear again at the evening. Spring clothing and beautiful flowers added to the attractiveness of the audience (but made one wonder how Christian a church group is that spends more for flowers than it gives for Missions.) The newspapers report good attendance, excellent services, and large gatherings of members in the churches of our city.

It leads one to believe that the Church is not dead and that the life, death, and resurrection of Jesus still have their drawing power. So long as His story is told and people flock to the churches to hear it there is hope for the world.

IF I HAD BEEN A SOLDIER.

If I had been a soldier
Who watched beside the tomb,
Who paced in Joseph's garden
In Palestine's soft gloom;
If I had seen the angel,
If I had lain as dead,
Would Easter be more real to me?

If I had been a woman
Who came with spices rare
To weep beside a body
Which was no longer there;
If I had seen the angel
And borne his message true,
Would I rejoice at Easter
More greatly than I do?

If I had been with Thomas
To see His wounded side,
To touch His risen body
And with His friends abide,
Could I love Easter better
Or closer to Christ cleave
Than when I claim His blessing
Who see not, but believe.

—Shirley Sweetnam Still.

YOUTH SHARING IN THE PROGRAM OF MISSIONS.

Led by Miss Carolina Gort.

We, as Christians, should be interested in Missions, the proclamation of the Good News of the Kingdom of Christ, where it is news. (1) Because we, who are to exemplify the spirit of Christ, cannot get away from His command—"Go ye into all the world and preach the gospel." (2) Be-

cause the spirit of helpfulness and sharing with others is predominate in the spirit of Christ. (3) Because of the natural impulse to tell others of blessings which we ourselves have experienced.

We, as young people, should be missionary-minded, because the call of Christ was the call of youth to youth. The missionary program presents a challenge calling for energy, enthusiasm, and hope. Youth can meet this challenge.

Young people are not interested in missions as they should be.

Regarding the supervision of the older group, it was suggested that there be closer cooperation and more of an exchange of ideas and methods.

In regard to missionary study classes for the younger group, the thought was expressed that better results could be obtained if the teaching of the text books and presentation of other material was done by several members, rather than being the responsibility of one person.

The young people favor the raising of all missionary apportionments by free-will offerings rather than by other methods.

The importance of prayer in the missionary program of the church was stressed.

LOUISE BAKER, *Secy.*

YOUTH SHARING IN THE PROGRAM OF WORSHIP.

Led by Rev. R. L. House.

How young people can share in the program of worship:

I. By cultivating our own devotional life. This can be done through prayer, by devotional reading, and meditation.

II. Music.—By having a young people's choir which might do pageants, pantomimes, responses, processions and recessions and cantatas, offertory and preludes. Young people can sponsor a Junior choir. Any instrument can be used quite effectively in worship services.

III. Improving the equipment of the church. Memorials lend an air of worshipfulness, also memorial tablets, windows, and Bible markers. Communion sets and collection plates are a help. Harmony of colors in the paint tend to make one more worshipful. Flowers and vases, song books and pews play a large part.

IV. Art.—The use of pictures, stereopticon machinery and books on the Gospel in art are incentives to worship.

V. By conducting worship services in Christian Endeavor, Sunday School, prayer meetings, at the church service.

YOUTH SHARING IN THE PROGRAM OF LEADERSHIP TRAINING.

Led by Miss Lottie May Cross.

We believe every person having the responsibility of teaching a class in a church school should prepare themselves to teach that class, a preparation which would compare favorably with the preparation of a public school teacher.

We believe there shall be held within the reach of every present and prospective Sunday school teacher or leader in our conference a standard training school or class in as nearly every church as possible and that each church should send at least two young people to the Elon Summer School of Leadership Training.

Every Sunday School should provide leadership training books and literature which should be accessible to the teachers.

We believe that every Sunday school in the conference should cooperate with the Board of Christian Education by seeking assistance from the Board for the promotion of leadership training and by contributing financially to the Board.

MARY JONES, *Secty.*

HOW TO CONQUER OUR FEARS.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 26, 1936

Scripture: I John 4:18-21; Isa. 41:10.

Daily Bible Readings.

Mon.—Fear of man. Deut. 1:17.

Tues.—Groundless fears. Num. 14:1-5.

Wed.—Guilty fear. Gen. 3:1-12.

Thurs.—Fear versus faith. Mark 4:35-41.

Fri.—Antidote for fear. Isa. 12:1-6.

Sat.—"If God be for us." Rom. 8:28-39.

Instrumental Prelude.

Call to Worship—"Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."—Isaiah 12:2.

Hymn: "Take the Name of Jesus With You."

Prayer.

Hymn: "Yield Not to Temptation."

Announcement of topic—Scripture.

Leader's Introductory Talk.

Points for Talks—

There are two kinds of fear. One is terror, fright, the dread of evil to befall one. The Bible tells us, "The fear of the Lord is the beginning of wisdom." This is another kind of fear. It implies respect for God and awe and reverence.

Many of our fears are groundless, and highly exaggerated. There are people who waste a good portion of their time worrying about something that may happen—to them or to someone else—and ninety-nine times out of a hundred it does not happen. If, when these fears come into our minds, we find some work that will take our attention we will not have time for these foolish fears.

It is usually sin that brings the real fears into life. People who do not live a clean, wholesome life have a cause to be afraid. Those who disobey God and treat His commandments lightly should truly stand in fear.

But faith and love are the opposite of fear. God and treat His commandments lightly should If one loves God, obeys His will, and trusts Him, there will be no cause for fear. Let each of us bring our lives into harmony with God, and we will gain a new sense of power and security.

Period of directed prayer—(Play softly "I Need Thee Every Hour.")

1. Ask God to give us the mind to remove from our lives those things that are harmful to us.

2. Ask God to give us the mind to remove from our lives those things that cause us to fear Him.

3. Thank God for the faith that gives us our strength and courage.

(Sing the second verse: "I Need Thee, etc.")

Special Music: "The Lord Is My Shepherd."

Leader:

"Fear not, I am with thee

O be not dismayed

For I am thy God,

I will still give thee aid,

I'll strengthen thee, help thee, and cause

thee to stand

Upheld by my gracious omnipotent hand."

Hymn: "Just When I Need Him Most."

Benediction.

Mrs. W. B. W.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

GOD, THE FORGIVING FATHER.

LESSON III—APRIL 19, 1936.

GOLDEN TEXT: "Like as a father pitieth his children, So the Lord pitieth them that fear Him."—Psalm 103:13.

LESSON: Luke 15. Printed Text, Luke 15:11-24.

The parable of the Prodigal Son is perhaps the best known story of Jesus. It has a universal and timeless appeal. It embodies, as Dean Brown says, practically all the fundamental teachings of theology—the Divine Fatherhood, our filial standing in God's family, our dependence upon God and the unescapable responsibility which springs from it, sin, retribution, conviction of sin, faith, repentance, forgiveness, confession of sin, consecration, the witness of the Spirit, reconciliation, atonement—they are all here set forth in simple but sublime ways. They are clothed in flesh and blood and made to speak in language that we can understand.

The parable might better be called the Parable of the Father, however, rather than the Parable of the Prodigal Son—it should not take its name from the least worthy figure which moves across its pages. Jesus told this immortal story to show the love of God, its inescapableness, its yearning, its welcome to the wandering child of God. And He told it with that definite point in view. The setting of the three parables in Luke 15, clearly show that. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured saying, This man receiveth sinners, and eateth with them. And He spake this parable unto them saying . . . " Strange as it may seem, these religious leaders, rather than being glad that publicans and sinners were eager to hear the word, and gave evidence of feeling an impulse to a better life, these religious leaders murmured, complained, criticised. They acted very ugly in the matter, and Jesus straightway set them right. He made it plain in this parable that the Father's heart went out to His wayward children, that their sins broke His heart, that He expectantly awaited the least evidence that they were turning to Him, that He would accord them a gracious welcome and a generous response when they returned to His house. The parable which is called the parable of the Prodigal Son is rather a life-sized portrait of God, the Forgiving Father.

The Prodigal Son.

Practically everyone is familiar with the story of this young man. Unmindful of his blessings, eager to see "life" and to be on his own, chafing under discipline, self-sufficient, he asked for and received his portion of the goods that would have come to him eventually, and went into a far country where he soon wasted his substance, aided and abetted by a crowd of false friends. In want and in desperation he finally was sent into the fields to feed swine—the last straw. He came to himself—he realized that he had been a fool. He faced about, and resolutely set out to go back to his father's house, not as a son, but as a servant. His dominant mood had changed from "Father, give me" to "Father, make me." He plodded every step of the way back home, and as far as he was allowed to do so, made his confession.

It is a human interest story of folly, of self-indulgent, of moral deterioration, of waste, of retribution, of remorse, of despair. The far coun-

try is not primarily a matter of miles; it is a matter of attitudes and ideals.

The Forgiving Father.

"But while he was yet afar off, his father saw him, and was moved with compassion, and ran, and fell upon his neck and kissed him." Read these words slowly, ponder over them, let their meaning sing into your heart, and you will see that that they are the heart of the parable. Jesus would have underscored them if he had been writing them. That father had been watching for that boy, his heart was breaking for that boy, he had already forgiven that boy, he simply awaited the boy's coming and evidence of the boy's penitence to grant his forgiveness. The father ran—he could not wait until the boy got all the way back home. It is a picture of the heart of God, grieving for His children, yearning for their return, moved with compassion for them, granting them forgiveness when they turn from their evil ways and confess their sins, bestowing upon them the kiss of reconciliation, and bringing forth for them blessings in abundance. The best is none too good for the penitent sinner. If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

"There's a wideness to God's mercy like the wideness of the sea;

There's a kindness in his justice that is more than liberty.

For the love of God is broader than the measure of man's mind,

And the heart of the Eternal is most wonderfully kind."

Faber.

The Despicable Brother.

He is just that, despicable, mean, contemptible. In spite of the fact that he had served his father all those years, that he had not transgressed his father's commandments, that he had worked hard, he was impossible. If the writer had to choose between living with the younger son and the older son, he would not hesitate a minute in making his choice—he would choose the younger brother. Sins of the flesh, the sins of hot-headed and hot-blooded youth are bad, but deliver us from the lovelessness, the ingratitude, the self-righteousness of the elder brother. This man was ungrateful, jealous, proud, self-righteous, petty, mean, selfish. There is no more unhappy picture in the Bible than this sulky, surly son, stubbornly staying outside, refusing to go in and to welcome back his brother who as it were had come back from the dead.

And just as Jesus would have underscored the words which told of the Father's welcome to the erring boy, so would he have underscored the words which sum up the elder brother's attitude. He was a picture of the scribes and Pharisees, who murmured when the publicans and sinners drew near for to hear him. Lovelessness, for Jesus, was the great sin. That is the unpardonable sin.

For blessings of the fruitful season,

For work and rest, for friends and home,

For the great gifts of thought and reason,—

To praise and bless Thee, Lord, we come.

Yes, and for weeping and for wailing,

For bitter hail and blighting frost,

For high hopes on the low earth trailing,

For sweet joys missed, for pure aims crossed.

—E. Scudder.

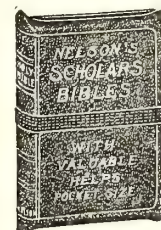
"Listen to the moaning of the pine, at whose root thy hut is fastened"—a saying, that, of wild Finland, in which there is wisdom; I listened, and thought of life and death.—George Borrow.

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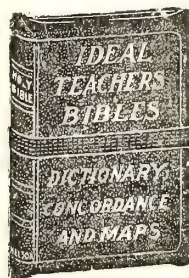


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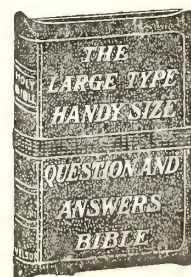
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MONDAY.

"A PRAYER."

"Lord, make me an instrument of Thy peace. Where there is hate, may I bring love; where offense, may I bring pardon; may I bring union in place of discord; truth replacing error; faith where there was doubt; hope for despair; light where there was darkness; joy to replace sadness. Make me not to so crave being loved as to love. It is in giving that one receives; in forgetting self that one finds and wakens to eternal life."—*From an ancient French book of prayers, as quoted in Springfield Republican.*

TUESDAY.

"THE ART OF BEING KIND."

"And be ye kind to one another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."—Eph. 4:32.

"It is so easy to smile and to be agreeable and even to do the small kindly things, that I'm puzzled a little that it isn't a more common habit. One reason, I suppose, is that courtesy requires a two-way street. I find I have a definite weakness for the policeman I saw lugging the basket of an old Jewish woman through the traffic of Canal street and the busy man who writes a long and courteous letter to the utter stranger in quest of information and the cigar or drug clerk who leaves his counter to instruct a non-paying visitor in the use of a dial telephone. I think life would be easier if more of us liked people, all kinds of people, under all kinds of conditions and handicaps. I think our heaviest burdens would be lighter and our important problems less worrisome, if we didn't have to carry so many little loads of thoughtlessness, and have our minds and hearts troubled by so many trifling rules. It is really quite easy to write a kind letter. It is still easier to say a kind word. Few of the things we have the opportunity of doing for other people really involve any very painful self-sacrifice, and the things of this sort we don't do sterilize our own souls, and harden our own paths. More than anything else in our journey through life, they rate us as first-class, second-class or steerage."—*Channing Pollock as quoted from Boston Herald.*

Prayer—How hard, O God, to keep the spirit of brotherly love. May we remember Thy love real and true towards us, and may we strive to be Christlike unto others. For His sake.—*Amen.*

WEDNESDAY.

"I'D RATHER LIVE IN HEARTS."

"Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you."—Matt. 6:33.

"If we work upon marble, it will perish; if we work upon brass, Time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow men, we engrave on those tablets something which will brighten all eternity."

—By Daniel Webster.

Prayer—O Lord deliver us from sin and give us Thy plan. Despite life's sorrows, pains and hardships, may we be faithful, shout Thy praise, and go forward each day to carry Thy kingdom to the hearts of men.—*Amen.*

THURSDAY.

"BROTHERHOOD."

"Ye ought to help the weak and remembering the words of the Lord Jesus, that He himself said, it is more blessed to give than to receive."—Acts 20:35.

"In every patch of timber you
Will always find a tree or two
That would have fallen long ago,
Borne down by wind or snow,
Had not another neighbor tree
Held out its arms in sympathy
And caught the tree the storm had hurled
To earth. So, brothers, is the world.

"God grant that men are alike to these,
And brothers, brotherly as trees."

—From "Canadian Lumberman."

Prayer—

"This is my prayer to Thee, my Lord—
strike, strike at the root of penury in
my heart.

Give me the strength to make my love
fruitful in service.

Give me the strength never to disown
the poor."

—Rabindranath Tagore.

FRIDAY.

"BECAUSE OF THY GREAT BOUNTY."

"Freely ye have received, freely give."—Matt. 10:8.

"Because I have been given much,
I too, shall give;
Because of Thy great bounty, Lord,
each day I live,
I shall divide my gifts from Thee
with every brother that I see
Who has the need of help from me.

"Because I have been sheltered, fed
by Thy good care,
I cannot see another's lack and I
not share
My glowing fire, my loaf of bread,
my roof's shelter overhead,
That he, too, may be comforted.

"Because love has been lavished so
upon me, Lord.
A wealth I know that was not meant
for me to hoard.
I shall give love to those in need, the cold
and hungry clothe and feed.
Thus shall I show my thanks indeed."

—Grace Noll Crowell.

Prayer—Our Father, doing good reveals Thee, and revealing Thee is to know Thee. Grant to us the sacrifice of love and that patience with which Jesus has dealt with us. Let our hearts be one among many to cry aloud for the good of man.—*Amen.*

SATURDAY.

"PURIFIED GATES."

"They purified the people, and the gates, and the wall."—Neh. 12:27-43.

After Nehemiah, rebuilders of the walls of Jerusalem, had completed his strenuous, great undertaking, he consecrated it. His purifying of the people, the gates, and the wall itself was a dedication of his work to God.

It was also a recognition of the fact that only through the grace of Jehovah had the people been restored to their land, only through the loving favor of the Lord had it been possible to restore the walls in the face of the foe.

Our work is often spoiled at the close by our conceit of it. Humility becomes one who has

accomplished any worthy task. Humility becomes any nation and any city that has taken honorable rank among men. Very likely our own private fortunes would be far more extended if we had the wisdom to purify our gates and our walls.

Prayer—All is of Thee, our Father. Work Thou in us and through us, and may we know that the work is of Thee. In Jesus' name.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"A STRAIGHT COURSE."

"He walked in the ways of David his father, and turned not aside to the right hand or to the left."—II Chron. 34:1-7.

Young Josiah was a king after God's own heart, a descendant of which David might well have been proud. God could bless him, for he sought with all his heart to serve God; and therefore God did bless him.

Especially do the readers of Josiah's history rejoice in the straightness of his noble course: he did not turn from it to the right hand or to the left.

It is so easy for us to make minor deflections from the true life: a little carelessness here, a little hypocrisy there; now a white lie and now a lie that is almost black; now an unkindness and again a discourtesy or a bit of gossip or slander. And soon we find ourselves out of the right way altogether.

Prayer—Dear Lord, help us to be true to Thee, in things both small and great, day after day, all through our lives. May we not depart from Thy ways, to the right hand or to the left. For the Master's sake.—*Amen.*

AMOS R. WELLS.

A PRAYER.

(Matthew 7:8.)

The Bible nowhere attempts to define prayer. As a matter of fact, the Bible is not a book of definitions, anyway. God's statements of truth are so clear that no definitions are necessary.

Yet the message God seeks to convey to us is a sealed book to the man who is yet laboring under the mist and fog of the carnal mind. It is with the spirit's eye and ear that we are enabled to see God's plans and hear intelligently His message. No man can be taught to pray except by the Holy Spirit. John said "Lord, teach us to pray."

The words, "Ask," "Seek," and "Knock," mean about the same to the man endeavoring to learn to pray, that the constant calling of words means to the child learning to read. We learn to read by reading and by continuing to read. We must first want to know how to read better. We must first want to know how to pray, how to reach and how to commune with God. Each asking increases our desire to know better how to pray. So the more we ask and seek and knock, the more we learn about how to pray.

The scripture verse suggests that prayer is not telling God about what we are or are not.

Prayer is not telling God our needs. It is rather asking Him to show us our needs. We do not know our needs, except as God reveals them to us. The command is "Ask." Prayer is the Christian's vital breath; there is no other way by which we can reach God. We cannot enjoy God's love, peace, joy and benefits until we reach Him. Then prayer is a great privilege. If you feel in your heart that you need a certain blessing, pray for it: keep asking until you get it or until God shows you that you do not need it. May we always say: "Thy will be done."

W. T. MEACHAM.

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HELPING JESUS.

"Follow me and I will make you fishers of men."—Matt. 4:19.

Two things are upon my heart as I worship with you tonight: The preparing of this great church to win others to Christ in our city; and the preparing of this great church to win others abroad. It is a double mission, but they go hand in hand, and I believe they go best when they do go hand in hand. We ought to win one hundred persons to Christ here, and have them unite with this fine fellowship here. And we ought to have a very fine share, with our prayers and purses, in winning others to Christ through our Missions field abroad. It is my prayer that it may be so. And it is also the prayer of scores of you.

Let us look at the following Scripture lesson with that double purpose in mind. "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel." Now as he walked by the sea of Galilee, he saw Simon and Andrew, his brother, casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John, his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him."

A new day had dawned. Jesus expressed it: "The time is fulfilled, and the kingdom of God is at hand." Kingdom of God! Just think of the best that your Christian thinking has ever placed in your mind, the best fathers and mothers, the best boys and girls, the best young people and multiply it until it covers the earth as the waters cover the seas and you may get a conception of the kingdom of God. It was as though Jesus was saying: The good has been growing, now the best is begun! Workers are needed. Workers who have had a change of mind, and a change of heart, and a change of hope within. The change of mind was commanded in: *Repent!* And the change of hope was encrouched in: *Believe the Gospel!* Turn away from evil, evil thinking, acting, speaking. Be sorry to have your soul soiled with sin. Become humble, teachable, unprejudiced as a little child. The best has begun. A new day has dawned. A new order of things is here. Get a new mental attitude so that you may be ready to *believe this Good News!*

They were astonished at his doctrine!

But, my friends, there were hearts ready for the challenge which lay in his teachings. There were heroic hearts. Just as there are today. Their hearts yearned for the best, just as yours do. They did not have as much precedent as you and I have but they had Jesus, face to face, and they could believe his message, and obey his call.

He called Simon and Andrew, "and straightway they forsook their nets and followed him." And the long train of the followers of the Christ had begun their trek. Are you and I worthy to follow in their trail? There was a meaning to their following Jesus. They were not to follow for the loaves and fishes, but they were to follow him to be made fishers of men. They were to help him. Just that, they were to help him. The day

of the best had begun. They were to help him usher it in. They were to win others to the kingdom of God and Jesus had promised them that if they followed him he would make them fishers of men. It came true. After all, what countless thousands have been won to him since the day that this selfsame Simon preached to representatives of many nations on Pentecost and saw three thousand of them come into the fellowship of the followers of Christ on a single day.

Now how about you and me. We are not to be "loaves-and-fishes" followers of Jesus. True we have the benefits that the Christian religion offers. We cannot escape it. Blessed is every nation that accepts the Christian teachings and ideals as their own. Blessed is our community for building on the basis of the best. But is it right that we should have all these things as ours and not be willing to share with the Christ in preaching this gospel to others? It is right for us to enjoy the privileges of the Christian religion without seeking to pass it on to others? Or I ask you one more question: Is it possible to keep up this Christian idealism, and all the blessings thereof, if we fail to propagate the good news of the Kingdom of God?

There was a phrase that ran its course in our religious circles some twenty-five years ago; it became trite, but it is nevertheless true: Saved to serve! I am sure there is a yearning in each of our hearts to serve the Lord Jesus in this finest business in the world, namely, helping to win others. We who have tasted the joy that results from that kind of work hunger for it. And I believe it is in store for us here in our church. These increasing morning and evening congregations indicate a hunger for the joy of winning others, for that has been our theme recently.

This then is my double proposition: Let us help win others to Christ right here in our own church and our own city, and then at the same time let us raise a great offering for Foreign Missions in order that we may help win others to the Christ in the far corners of the wide earth. One of the joys of my own poor life is to look back across these brief years and sort of figure up how much the Lord has led me out of comparatively small earnings to invest in preaching the gospel to people I never hope to see this side of the blessed throne of God. It is nothing, and yet out of many years of struggle, hardship, and privation a portion was always put into the Mission treasury of our Lord Jesus Christ. I do not mention this to boast, for God forbid that I should boast save in the cross of Christ, but because I wish here and now to challenge many of the fine, cultured, capable young people in this service tonight to begin the business of working with the Christ in winning others at home and abroad. While we can work here we can send out those trained and trusted to the work into fields afar to work for us there.

I believe God wants our work at home and our work abroad to go hand in hand. Ere long we are hoping to see dozens of our people stand at this altar and say yes to the question: Do you believe in Jesus Christ as the Saviour of the world, and as your own personal Saviour? Our heart will be strangely warm as they answer in a way to glorify the Lord we love. But how much happier, how much happier, indeed, will we be if we have all laid upon this selfsame altar the price of real service in the Foreign Field. We desire God's blessings here, and he has promised to be

with us there: Go ye into all the world and preach the Gospel to every creature, and lo, I am with you always."

"Follow me," and what sweet fellowship will be ours. My friends, nothing can surpass the friendship of Jesus, nothing is beyond that fellowship. If our religion means anything to us we surely wish that fellowship:

"In the hour of trial, Jesus plead for me,
Lest by base denial I depart from Thee;
When Thou' seest me waver, with a look recall,
Nor for fear, or favor, suffer me to fall."

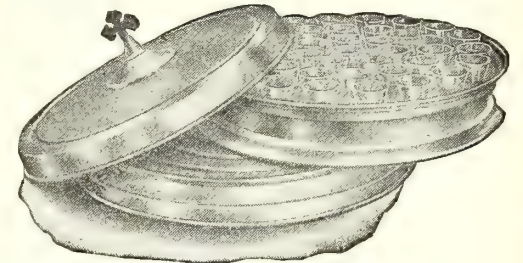
Yes, let us do all we can to keep unbroken that sweet, protecting, divine fellowship. But let us

(Continued on page 15.)

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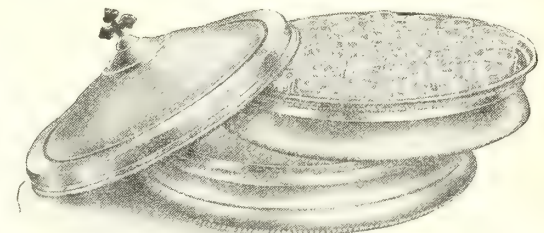


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Do we have the right idea? Many people who contribute to help support the Christian Orphanage think, perhaps, that the money is given away. That it is just charity and nothing more, but is that true? In making contributions to the orphanage there is more than giving food and drink for the time being. It is more than that. Is it not giving boys and girls without a chance in life a chance to be trained into useful citizens? It is an investment in youth—youth left stranded in life. Youth in their young and tender years without home or means of support. Youth without a chance but crying to you and me for a chance—just a chance to make good. Is the investment worthwhile?

Let me tell you the story of three little girls.

Some years ago we admitted in this institution three little girls from the State of Virginia. They were reared here. The older one graduated in high school and took a one-year commercial course at Elon College for two years now she holds a position as a stenographer in one of the large knitting mills in North Carolina. The second girl graduated in High School and she, too, took one year in the Commercial Course at Elon College and for nearly a year she has been holding a position as stenographer for a large manufacturing concern in North Carolina. The youngest of the three sisters graduated in High School and accepted a position with a manufacturing plant in North Carolina and is making good. The writer is informed that neither of these three girls makes less than \$75.00 per month. They came to the orphanage without a chance. The orphanage gave them a chance. They now hold splendid positions, all made possible by your help and your cooperation.

Was the money spent on giving these three girls a chance in life charity money or was it a real investment in youth? The writer could tell you many stories of girls and boys who have gone out from this institution that reflect credit on the institution that mothered them when they were in need, but space will not permit. I think this one story will prove the point I was trying to make.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 16, 1936.

North Carolina and Virginia Conference:

Greensboro, First	\$ 28.52
Durham	28.60
Mt. Zion.	1.08

58.20

Western North Carolina Conference:

Ramseur	3.45
Biscoe	3.00
Needham's Grove	1.15
Union Grove	3.00
Flint Hill	.22
Pleasant Hill	3.97
Spoons Chapel, Easter	5.00

18.03

Eastern N. C. Conference:

Lebanon	1.00
Turner's Chapel	1.35
Catawba Springs	13.35
Sanford	1.00
Oak Level	1.00
Niagara Church	2.00
Albemarle Church	5.25

26.05

Eastern Virginia Conference:

Oakland	10.00
Bethlehem, Nansemond Co.	4.25
Liberty Spring	7.00
Mt. Carmel	14.43

35.68

Special Offerings.

J. Spencer Love, support of child	60.00
W. P. Perry, for Billy	10.00
Woman's Missionary Society, Lowell Christian Church, Roanoke, Alabama	3.00
Wentworth Christian Endeavor Society	2.00
Mrs. Hines, support of child ...	20.00
Mrs. Dalton, support of children .	12.50
Alamance County Public Welfare.	45.00

152.50

Endowments.

The Duke Endowment	1,461.68
--------------------------	----------

Total for week\$ 1,752.14

Amount brought forward 3,286.36

Grand total\$ 5,038.50

Much is being made just now of evangelism. Are we going to exalt that which is the head and front, the heart and soul, of the Christian message? Glorious good news is the thrilling gospel announcement. As Luccock says: "It is front page stuff—stop the press news." It came in through the news column and not on the editorial page. Much of our preaching is the empty echo of a dying refrain rather than joyful good news. "I love to tell the story" is sung after the fashion of "Hark from the tomb a doleful sound." Most of our evangelistic efforts need to be born from above.—N. C. Christian Advocate.

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mud gun	mystery ship
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aerial cascade	Estonia
American Legion	Blue Cross
girl scout	airport
cyber	crystal detector
sippio	superheterodyne
shoneen	

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-per-nā-um, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr-dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

2 And he opened his mouth, and taught them, saying,

A. D. 31.

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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WINCHESTER, VA., AND THE SMITHS.

THE CHRISTIAN SUN.

Dear Editor:

May I ask you to print this letter in THE SUN of April the 9th? I want to sincerely thank you for your splendid spirit of cooperation since the Smiths have been in Winchester. Since we came to you good people some time ago we have been accorded the best of friendly treatment and you and the Winchester and Timber Ridge people have all taken us so warmly into your hearts! May God bless all of you. Also we bid Godspeed to all you loyal workers, and to Dr. Smith of Elon College and wish Elon success in the campaign.

It is not easy to leave such loyal, devoted folks as we have worked with here in Winchester and on the Ridge these past fifteen months. Everyone has been most courageously loyal and willing to cooperate. We have nothing but kind thoughts and dear, tender memories of Winchester and its fine people. May God continue to bless our two churches here.

The feeling and spirit have been so wonderful here that the Smiths hesitate to say goodbye. I care not where we go, we will never find a more loyal and devoted people and that comes from the bottom of my heart. It was a privilege to teach during the Elon Leadership Training School last summer. The friendships made there are of a lasting and permanent character. We hope to be there again sometime.

May God richly bless all of you dear people and especially all of our good friends in Winchester and at Timber Ridge. It has been an enriching Christian experience to have served you as pastor and friend. Will you please send my SUN to my new address: 119 W. Decatur Street, Eaton, Ohio. The Smiths prayer for all of you is that God in His infinite wisdom may bring us together again.

Sincerely and thoughtfully,

MOTHER SMITH,

REV. AND MRS. IVAN R. SMITH.

THE SUN'S PULPIT.

(Continued from page 13.)

also bear constantly in mind that that fellowship makes a very specific and definite demand upon us: We are to be fishers of men! We are to win others. Now, listen, my poor efforts may fail me here. I may not say just the right word, nor meet with just the right response, *but the gift that I lay in the hand of the Lord can never fail!* Out yonder it will teach forsaken little boys and girls, poor, sick, benighted waifs that they may be to sing:

"I wish that his hands had been placed on my head,
That his arm had been thrown around me,
And that I might have seen his kind look when he
said,

'Let the little ones come unto me.'"

And as they sing it something is going to happen to them so great and so beautiful that only God himself can measure its meaning. Let us have a real share in helping the Lord Jesus out there where the need is so great, and where our motives may be clearly seen to be completely unselfish. We may not see the result here in our own lifetime but by such service and such song across the nations of the earth, done in the name of Jesus, and for his sake the day of the best, which is begun, is to come fully in. Up there, as we say, we shall begin to realize something of the magnitude of our efforts and the joy of having a real share in the redemption of the world.

Make the little envelope which has been placed in the hands of every man, woman, and child in our Sunday School and congregation count. Do not be content to overlook it. And may your gift be blessed of him whose hands broke the few loaves and fishes, and whose words spake good news to the needy. May your gift speak something of your devotion to him, and your appreciation of what he has done for you and yours. And God crown your efforts to win others here, while your gifts go into lands beyond our borders to bless as God himself shall choose to have them bless!

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21 But that ye also may know my affairs, and how I do:
'Tych'i-cus, a beloved brother

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

CANNON.

Curtis Parker Cannon, Jr., 14-year-old son of Curtis Parker and Addie Whitehurst Cannon, died at Great Bridge, February 24th. The funeral was held at Berea Christian Church in the afternoon of February 26th, with the Rev. J. F. Morgan, the Rev. O. D. Poythress and the pastor officiating. The large attendance and the many floral offerings indicated the high esteem in which Curtis was held by his friends. It was his request that he be buried by the side of his grandfather, S. C. Whitehurst in Berea cemetery, who died only a few months ago, and his request was granted.

Curtis' beautiful experience of Jesus Christ and the testimony and prayer of his mother at the open grave, will always be a beautiful memory to his large company of friends.

JOE FRENCH.

BALLARD.

Mrs. Mrs. Fanny A. Ballard, aged 72 years and 12 days, a resident of Buckhorn, Va., and a member of Holland Church since 1880, passed from this life on March 16th, 1936.

Her death was a great shock and loss to her family and a great loss to her church.

She was known and loved by a host of friends and relatives. While her husband lived she made him a splendid wife and until her death she was a living example of a Christian woman. The funeral services were conducted in the Church at Holland and burial was made in the Holland Cemetery.

CARL R. KEY.

A Record of Service

(NO. 2)



Whitley Memorial Auditorium Building, Elon College, housing the chapel and Music Department.

CULTURE, the appreciation of the finer things in life, goes hand in hand with religion. For nearly fifty years Elon College has exerted a refining influence on the lives of our young people and, through them, on the lives of countless others. Through Elon College the members of the Congregational-Christian Church in the Southern Convention area have their greatest opportunity to strengthen those forces which make for the progress of our civilization.

Elon College Development Program

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, APRIL 23, 1936.

NUMBER 17.

.. THE SUN'S OBSERVATORY ..

Great Britain Has Government Surplus.—

The Chancellor of the Exchequer in his report, recently issued shows that Great Britain closed the past fiscal year with a surplus. This is the fourth successive year that British governmental income has exceeded expenditures, following depression deficits. It would seem that what Great Britain can do, we, with our far vaster resources, might also accomplish.

Congregational-Christian Convention to Meet.—

Beginning on April 28th and running through May 1st, the Southern Convention of Congregational-Christian Churches will meet in biennial session at Burlington, North Carolina. There are several weighty questions to come before this body, but possibly none of more importance than the drive now being launched by Elon College to wipe out that institution's indebtedness. There will be present at this convention speakers and representatives of the National Council.

George Washington and the Constitution.—

Not so much has been heard recently about circumventing the Constitution, but once in a while there creeps up a trend which bears watching. Our forefathers builded wisely when they planned our form of government, and so far it has withstood attacks from all sources. We cannot do better than listen to George Washington, as he says: "If, in the opinion of the people, the distribution or modification of the constitutional powers be in any particular wrong, let it be corrected by an amendment in the way in which the Constitution designates. But let there be no change by usurpation; for though this, in one instance, may be the instrument of good, it is the customary weapon by which free governments are destroyed."

Tornadoes Hit Dixie.—

Of all forces of nature which prove man's impotency, it is probable that the tornado stands first. Fiercer in its attack than fire and more rapid than flood, its narrow path carries certain destruction in its wake. During the past few weeks, tornadoes have swept throughout the Southern States east of the Mississippi, and the death toll has been unusually large. Hundreds were killed, additional hundreds maimed, and thousands made homeless. The property damage will probably run into the millions. Tornadoes and hurricanes are sometimes confused. A hurricane, however is an ocean storm, while the tornado originates on dry land. Again, the hurricane has a diameter of between twenty-five and thirty miles, and its rotation speed at the center is usually from 75 to 100 miles an hour. The tornado is much smaller, its diameter seldom being over a few hundred feet, but the velocity of the wind at its center reaches as high as 200 miles an hour.

It is this enormous speed that makes tornadoes possibly the most dreaded of all forces of nature.

Per Capita Contribution of Protestants.—

The average member in the Protestant churches gave \$12.10 during the past statistical year for all church purposes or 23¼ cents a week which is one-quarter cent better than the preceding year. In some denominations this per capita gift is more than twice this amount and in others it runs far below. Of this amount \$9.98 goes for congregational purposes such as minister's or rector's salary, coal, singers and the like. The remainder is divided \$2.02 for denominational benevolences, \$1.60 for budget benevolences, 47 cents for non-budget benevolences and 21 cents for non-denominational and interdenominational benevolences. These figures, included in a report just issued by the United Stewardship Council, cover 25 large Protestant denominations. The contributions show an increase of \$5,275,718 over the preceding year. It is the first increase recorded for any year since 1928. The Council reports that these 250 large denominations have 25,174,855 members who contributed a total of \$304,692,499 last year. The membership has grown about a million.—*Methodist Protestant-Recorder.*

How Safe Is Air Travel?—

Recent accidents have raised many questions as to the safety of air travel. How safe it is, and what is the cause of accidents? The record of safety has been constantly climbing during the past eight years. In 1928, there were 47,840 passengers carried by commercial planes, with a loss in killed of 14; in 1929 more than three times as many passengers were carried, with a decrease in deaths of one. In 1930 374,935 passengers were carried, and the loss by death was 24. The relative safety continued to increase until 1933, when nearly a half million travelled by air with a loss of only 12. 1934 dropped back some, but 1935, showed a safety ratio that was the highest of all: with 746,946 passengers, flying a total of 313,905,508 passenger miles, there were only 19 passengers lost. Then came 1936, with 14 passengers and a crew of three killed in January and in April another crash when 12 passengers and another crew of three are lost—and again people get jittery as regards air travel. Of course no consideration is given in these figures of private planes, nor those flown by the government. But air travel will continue to become more safe until the airways, like the roadways, become congested.

A New League of Nations.—

It looks as though the League of Nations is due to go up in smoke, unless a miracle happens in the next few days. Either Italy must be made to yield—and it looks as if this will require force—or the influence of the league has gone, and

and with it the league. But a New League looms on the American horizon. Before the end of May plans for a league of the 21 nations in the Pan-American Union, will attract world attention. Plans are being prepared, and while only America will participate, there will be nothing in the plans that will conflict with the spirit of the Geneva League. The first meeting will be held at Buenos Aires, and any nation in the Pan-American group will be at liberty to make proposals to the league. Chile has already suggested that its program include economic problems, while there are expected proposals of mutual aid in case of attack by non-American powers. Only Paraguay has not accepted the invitation to the conference, and it is expected that she will be represented when the conference begins. While it is expected that economic problems will be secondary in the discussions at this first meeting, it seems that the Roosevelt good-neighbor-policy in Latin America is destined to bear fruit.

Production and Employment.—

There has been an effort from some sources to throw the blame for continued unemployment upon industry. The claim has been made that production is increasing faster than either employment or purchasing power. Commenting upon these claims, a recent issue of the *New York Times* says that "official indexes do not appear to bear out this contention." It picks one of the country's largest corporations as an example, and continues thus: "If we compare the production of the United States Steel Corporation with the number of its employees, we find that not only as compared with last year, but as compared with the low point of 1932, production has increased in a greater percentage than employment. If we compare the result with that in 1929, we get a far different result. Though tonnage in 1935 had fallen 52 per cent compared with 1929, the number of employees had fallen only 13 per cent." Further, it adds: "Corporation net income can and does often dive below zero, while pay-rolls are relatively stable. Consequently, it is only natural that in years of recovery earnings should show higher percentage increases." In 1929, this corporation paid to its employees approximately four times the amount that its stockholders received; but in 1935, thirty-five times as much went to labor as to stockholders. The *Times* explains the reason for the faster increase in production is due to the fact "that the corporation kept on as many men as possible in the depth of the depression." What happened with this giant industry happened on down the line. Industry carried employees through the years just past when it had no use for many of them. Now, when these men are beginning to produce, industry gets blamed for not taking on others.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. W. E. Wisseman, pastor, First Church, Greensboro, reports a very happy Easter service, culminating in the addition of twenty accessions to the church.

Rev. J. E. McCauley, pastor of the Richmond Church, has been confined to his bed for the past week. While he has been quite sick, he was reported much improved at the time THE SUN went to press.

The thirty-second biennial session of the Southern Convention of Congregational-Christian churches is to be guest from Tuesday, April 28th, to and including Friday, May 1st, of our Burlington church and the good friends there.

Rev. S. M. Penn, of our Sophia Parish, reports very happy pre-Easter services of a week's duration with our High Point Church, in which the church manifested a very wholesome interest, and four accessions to the church membership on Easter Sunday.

The editor of THE SUN gladly acknowledges an invitation which pastors and interested persons within the Conference will find of interest: "The Pastor, Officers and Members of the United Congregational-Christian Church of Winston-Salem, N. C., hereby extend to you a cordial invitation to be present at the Installation Service, to be held in the church building at three o'clock in the afternoon of April 26th, 1936, at which time the new pastor, Dr. W. M. Jay, D. D., will be formally installed as pastor. A large representation of the ministers of the North Carolina and Virginia Conference, and the Southeastern Conference, including several noted speakers are expected to be present and participate in this service."

LANETT CHRISTIAN CHURCH.

Easter morning was a glorious event in the Christian Church. The Lanett High School Glee Club, under the leadership of Mrs. Posey Sorrell, its directress, contributed inspiring music to the worship service. This Glee Club is one in which Lanett takes pride, in which the churches are quite interested and to which they extend a welcome at all times.

It was also inspirational to have the altar beautified with Easter lilies. And a great deal of significance was added by Mr. Johnnie Godwin uniting with the church along with the pastor, and several making special gifts with which to add attraction to the building.

F. P.

FELLOWSHIP BANQUET.

On Tuesday evening of the Convention a Fellowship Banquet will be held at 6:00 o'clock. Rev. H. S. Hardcastle has been asked to serve as toastmaster. At the evening service following the Banquet, Mr. Fred B. Smith will be the speaker. Fred B. Smith is one of the world's foremost platform speakers on religious themes. It is a rare privilege to hear Mr. Smith on any occasion, or on any theme. Those who are planning to attend the Convention should be on hand for the first day, attend the Woman's Convention, and get immediately into the spirit of the Convention which promises to be one of the most significant ever held.

Cordially yours,
STANLEY C. HARRELL.

CAMPAIGN ORGANIZATION ADVANCES.

The walls of Elon College next Wednesday afternoon, April 29th, will look down upon a host of men and women assembled in the inspired and inspiring cause of Christian education. While their immediate purpose is to serve Elon as the field forces in its Development Program, their wider concern is to build for the benefit of the whole Southern Convention area of the Congregational-Christian Church.

At this rally, the chairmen and committee members for the various units in the campaign organization for the five conferences will receive the message of the Development Program, an urgent message dealing with the mental and spiritual needs of our young people. They will also be acquainted with the details of procedure for the great effort which will be launched next month to raise the \$250,000 needed to equip Elon for the increased measure of service it is undertaking.

The rally will begin at 1:30 o'clock, following a picnic luncheon on the campus, and will adjourn at 3:30. It will fit in with the program of the Southern Convention meeting in Burlington.

In the meantime, preparations to carry the Development Program appeal to church members, alumni and other friends of the college in the five conferences through organizations in the 165 churches are being advanced rapidly. In several of the conferences organization work is nearly completed. The complete set-up of chairmen and associates secured up to the end of last week was announced by General Chairman Stanley C. Harrell, as follows:

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Chairman: W. H. Elder, Durham; associates: Rev. G. C. Crutchfield, Burlington, N. C., R. 2, and Miss Margaret Rowland, Greensboro, N. C.

Group 1 chairman: Zeb H. Lynch, Mebane, N. C.; associates: Rev. H. E. Crutchfield, Paces, Va., and Mrs. Tom Chandler, Virgilina, Va.

Church chairmen in Group 1: Hebron, Pressley Williamson, Nelson, Va.; Liberty, J. T. White, Natalie, Va.; Lebanon, W. L. Taylor, Semara, N. C.; Union, W. W. Tuck, Virgilina, Va.; Ingram, J. K. Lamdsun, Vernon Hill, Va.; Pleasant Grove, Miss Nannie Baker Farmer, News Ferry, Va.; Concord, J. T. Allred, Burlington, N. C., R. D. 2; Mt. Zion, George Strayhorn, Efland, N. C.

WESTERN NORTH CAROLINA CONFERENCE.

Chairman: W. H. Freeman, Ether; associate: Rev. M. A. Pollard, Liberty, N. C., R. D. 2.

Group 1 chairman: Cyrus Shoffner, Liberty, N. C.

Church chairmen in Group 1: Antioch, W. C. Thomas, Pittsboro; Bennett, B. C. Ruth, Bennett; Hank's Chapel, R. J. Farrell, Pittsboro; High Point, B. F. Moffett and C. E. Moffett, co-chairmen; Liberty, C. L. Bray, Liberty; Pleasant Cross, J. H. Malone, Asheboro, R. D. 1; Pleasant Union, E. L. McDowell, Jackson Creek; Ramseur, Arthur Cox, Ramseur; Randleman, A. P. Gaster, Randleman; Shiloh, Edgar Bean, Bennett; Union Grove, W. L. Brown, Asheboro.

Group 2 chairman: O. H. Lambert, Biscoe; associate, Rev. W. C. Martin, Biscoe.

Church chairmen in Group 2: Antioch, J. H. Fox, Bennett; Big Oak, D. E. Cole, Biscoe; Biscoe, George C. Parker, Eagle Springs; Glendon, Dr. M. E. Street, Glendon; Mt. Pleasant, E. M. Marks, Cameron; New Center, Rev. J. Q. Pugh, Asheboro, R. D. 1; Parks Cross Roads, W. R. Reightsell, Ramseur, R. D., 2; Shady Grove, B. B. Martin, Troy, R. D.; Flint Hill, B. P. Britt, Biscoe.

EASTERN NORTH CAROLINA CONFERENCE.

Chairman: Rev. S. E. Madren, Henderson, R. D. 1; associates: Rev. E. M. Carter, Youngsville, and Mrs. Ben Holden, Louisburg.

Group 2 chairman: J. F. Hilliard, Cary.

Group 3 chairman, O. W. Mann; associates: Rev. J. Lee Johnson, Fuquay Springs, and Mrs. M. E. Wilder, Lillington, R. D. Section 2, chairman: Frank Watson, Sanford; associate, Rev. F. E. Hyde, Sanford.

EASTERN VIRGINIA CONFERENCE.

Chairman: Rev. R. L. House, Newport News, Va.; associates: Rev. H. S. Hardcastle, Norfolk, and Mrs. R. T. Bradford, Suffolk.

Group 1 chairman: F. M. Brewer, Norfolk; associate, Rev. R. A. Whitten, Portsmouth.

Church chairmen in Group 1: Berea, F. N. Hall, Hickory; Ocean View, Mrs. J. Harris, Norfolk; Rosemont, H. R. Morrison, Norfolk.

Group 2 chairman: Julian Daughtry, Suffolk; associate, Rev. Carl R. Key, Holland.

Chairman of Suffolk Church: J. D. McClenny, Suffolk.

VIRGINIA VALLEY CENTRAL CONFERENCE.

Chairman: R. Roy Hosaflook, Linville; associates: Roy A. Larrick, Winchester; Rev. M. L. Weekly, Harrisonburg, and Miss Thelma Morris, Dykes.

The citizens' organization that will conduct a separate campaign in Burlington and Alamance County is setting the pace for the whole enterprise. Virtually all committees are completed, the selection of team workers well advanced and actual solicitation started by the special gifts committee.

WINCHESTER.

As a fitting prelude to Holy Week, the Congregational-Christian Church of Winchester presented authentic pictures from the 1930 Passion Play of Oberramergau, at their service on Sunday evening, April 5th. This play deals with the last days of the life of Christ. In addition to scenes from the Passion Play, there were pictures of the village, the streets, the church and the auditorium where the Passion Play is presented, with the beautiful Kofel Mountain as a natural background.

At the close of the pictures, Mr. Robert J. McNally, Jr., by special request, most effectively rendered "Lamentation Over Jerusalem," taken from "Olivet to Calvary."

As a climax to the service, two scenes were presented on a platform erected in one corner of the church. The first represented Mary, the mother of Christ, kneeling alone, with the three crosses as a background. In the second scene Mary sang original words, written by Rev. Smith to two verses of "There Is a Green Hill Far Away" which expressed the agony and bewilderment of her mother heart at the crucifixion of her Son. Mary was answered by the sweet voices of two of her friends, singing words of comfort. The part of Mary was taken by Miss Elsie Mathews and the part of her two friends by Miss Margaret Richards and Mrs. Robert J. McNally, Jr. The instrumental music throughout the evening was rendered by Miss Charlotte DeHart at the piano and Mrs. Orville Hoover at the organ.

This service marked the close of Rev. Ivan R. Smith's ministry at the Congregational-Christian Church of Winchester, as he is leaving early this week for Eaton, Ohio, where he will be pastor of the First Congregational-Christian Church. In spite of the inclement weather, at this, the last service of Rev. Smith, a large crowd was present, including the Rouss Fire Company of which Rev. Smith was recently elected chaplain.

The congregation of this church and the many outside friends of Rev. Smith, while very sorry to see him leave Winchester, know that he will continue his good work in his new field in Ohio.

ELSIE MATHEWS, Reporter.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

THIS MAY DAY AT OUR NEW YORK OFFICES.

In three ways is May day observed in the United States: with baskets of flowers and May-pole dances according to the old traditions of rural England; with communist rallies according to the new custom at Moscow; and by house-cleaning and moving in apartments and offices.

Friday, next week, when members of the communist party and its affiliated labor organizations will march in a long procession down Fourth Avenue to Union Square for peaceful assemblage and speech-making under the watchful eyes of the police, will also officially mark the beginning of a periodic housecleaning and moving in the Congregational and Christian offices at 287 Fourth Avenue. Leases have been renewed, with some shifts in the quarters occupied by the different agencies. Walls and floors are to be re-painted by the building management.

* * *

THE FIRST OFFICES.

The history of the New York offices of the Congregational and Christian churches dates back to 1826 when the American Home Missionary Society was organized. It was formed as a national organization in which many regional societies united as auxiliaries. Its backing was chiefly in Congregational, Presbyterian and Dutch Reformed churches. Its office was successively at four different places in lower New York: on Nassau Street near Wall Street until 1853 when it was moved northward into the then new Bible House at Astor Place where Fourth Avenue has its southern terminus.

In 1846 was formed the American Missionary Association. It had its office at different addresses in lower New York until 1890 when it, too, moved into the Bible House. It was strongly supported originally by many Presbyterians as well as Congregational churches.

In 1853 a national Congregational society was formed, the American Congregational Union. Its office was at different places in lower New York until 1865, when it moved into Room 49 at the Bible House, moving in 1872 to Room 69, and then in 1881 to Room 59.

The American Board of Commissioners for Foreign Missions moved its New York District office into the Bible House sometime before the eighties.

In 1897 the offices of the four societies were moved from the Bible House to the United Charities building at Fourth Avenue and 22nd Street, all taking quarters on the eighth floor.

The names of the first and third organizations had by this time been changed to the Congregational Home Missionary Society and the Congregational Church Building Society. The Building Society for a time used the address 105 East 22nd Street, the Home Missionary Society the address Fourth Avenue and 22nd Street, and the American Missionary Society the address 287 Fourth Avenue. Eventually this last address came to prevail uniformly for all the organizations.

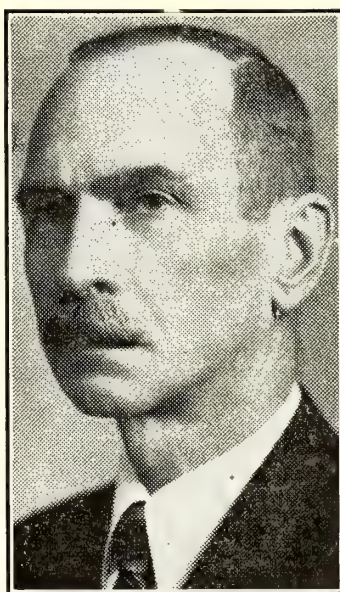
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OFFICES OPENED SINCE 1900.

In 1903 the Committee on Ministerial Relief of the National Council, whose office had been in the secretary's home at New Haven, Conn., opened an office on the fifth floor of the United Char-

ities building. In 1913 the District office of the Congregational Sunday School and Publishing Society, established two years previously in the secretary's home in Brooklyn, was moved to the fifth floor of the United Charities building. In 1917 this became the District Office of the Congregational Education Society and the same year the Congregational Sunday Extension Society was incorporated and its office grouped with the Home Missionary and Church Building Societies under the name of the Extension Boards. The same year an office was taken in the building by the Congregational Women's Home Missionary Federation.

In 1919 the office of the National Council was moved from Boston to the United Charities building and in 1921 the Congregational World Movement opened an office which was continued by the Commission on Missions. These were on the fifth floor as were also the offices of the New York State Congregational Conference and the New York City Congregational Church Association.



MR. FRANK F. MOORE

Chairman of the House Committee of the New York Offices and Assistant Treasurer of the Extension Boards.

Upon the missionary reorganization of 1926, the District office of the Education Society and the office of the Women's Home Mission Federation were closed and the District office of the American Board was taken over by the Commission on Missions.

In the meantime the work of the Committee on Ministerial Relief had expanded into that of the Board of Ministerial Relief and the Annuity Fund. They became located in larger quarters at 441 Lexington Avenue.

In 1930 the Department of Social Relations of the Education Society opened a New York office. For a short while it was at 287 Fourth Avenue and then moved to larger quarters at 112 East 19th Street.

In 1931 when the New York School of Social Work on the ninth floor of the United Charities building moved to a new building erected by the Russell Sage Foundation, it became possible to bring all the Congregational and Christian offices together in adjacent quarters on the eighth and ninth floors. Leases were taken for a period of five years, all the agencies except the Social Relations Department joining in the arrangement. In 1934 this Department was taken over by the new Council for Social Action and adjustments were made to enable the latter to have its quarters at 287 Fourth Avenue.

THE HOUSE COMMITTEE.

With the groupings of all the offices together on the eighth and ninth floors, a house committee was formed upon which all agencies have representatives. The chairman of the house committee is Mr. Frank F. Moore, assistant treasurer of the department for apportionment receipts of the Home Boards.

The house committee in addition to caring for joint matters of office management arranges each year for noon Lenten service, for a Christmas party or carol sing and for a supper and social to which everybody in all the offices is invited. This last is held at Broadway Tabernacle where removed from office responsibilities, unexpected abilities for fun and banter are revealed. The master of ceremonies has been Mr. Moore with Miss Helen Frances Smith, project secretary of the Home Boards and Mr. A. M. Floyd, accountant of the Pension Boards, as his chief aides.

* * *

ORIGIN OF THE CHARITIES BUILDING.

The United Charities building in its origin and management has some special associations for our churches. It was erected in 1893 as a center for social and religious organizations by John Stewart Kennedy, banker and philanthropist and brother-in-law of Dr. A. F. Schauffler, superintendent of the New York City Mission Society. Dr. Schauffler was the son of a noted early American Board missionary in Turkey and a brother of the founder of Schauffler School in Cleveland, Ohio. The president now of the United Charities Corporation which holds title to the building is the Rev. Wm. R. Jelliffe, the present superintendent of the New York City Mission Society and at one time assistant pastor of Central Congregational Church of Boston, Massachusetts.

* * *

OTHER CHURCH AND INTER-CHURCH OFFICES.

In the United Charities building on the sixth floor are the offices of the Federal Council of Churches and its departments, and of the Home Missions Council and the Council of Women for Home Missions. These use the address 105 East 22nd Street. Across the street is the Mission House of the Protestant Episcopal Church where are its national offices. A half block west are the headquarters of the Reformed Church in America. Within a few blocks are the Methodist Building at 150 Fifth Avenue and the Presbyterian Building at 156 Fifth Avenue; the Northern Baptist offices divided between 152 Madison Avenue and a building on Madison Square; not far away are the National Lutheran offices and the offices of the Foreign Missions Conference of North America and associated organizations.

The National offices of the Y. M. C. A., of the Y. W. C. A., of the New York City Federation of Churches and of the new Bible House, a building just purchased at Park Avenue and 57th Street, are more distant.

The vision of a united Protestant building where all these offices could be housed together and where conferences in the working out of the Christian program for America would be facilitated, has often been broached in recent years. In 1929 plans were drawn for such a building at Union Square and 15th Street, which, by chance, was just opposite Tammany Hall.

Two years ago it seemed for awhile possible that such a building could be included in the group at Rockefeller Center.

The idea of such a building is more than a dream. If the building was erected and offices available at no financial disadvantage over present quarters, a great big moving day would take place at once among Protestant church organizations in New York City.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****I. W. JOHNSON ELISHA A. KING****THE PRINCIPLES OF OUR CHURCH:**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Southern Convention, meeting in its thirty-second biennial session with our Burlington, N. C., Church next week, April 28th-May 1st inclusive, is itself a corporation, owning and controlling much property, in addition to having the direction of the various Conferences and enterprises of the Congregational-Christian Churches within its territory. In this corporation, and subsidiary to it, are other corporations, whose officials and directorates are determined through and, for the most part, selected by the Convention itself. These corporations are the Board of Trustees of Elon College, the Mission Board, Inc., the Board of Trustees of the Christian Orphanage, the Board of Christian Education; also property interests unincorporated include the ownership of THE CHRISTIAN SUN, etc. The five Conferences, constituting the Convention, are themselves incorporated bodies. This will indicate something of the business obligations devolving upon the Convention. The weightier obligation, however, is that of so counselling, planning and directing the affairs of the kingdom of righteousness, as they pertain to our fellowship, in such a way as to establish or maintain such high standards of morality and religion as will appeal to and elicit the best and the holiest of which we, as a communion, are capable of doing.

The Southern Convention is not a large body either in the scope of its work or in the number of its delegates, since it is only an integral part of the great National Council of Congregational and Christian Churches, but being an integral part it behooves the Convention not only to maintain its integrity but to so conduct its affairs as to be a healthy, growing and vigorous part of the national and world-wide body.

The above will indicate something of the stupendous task to which the delegates will set themselves in Convention assembled next week and will indicate something of the wisdom necessary for the efficient outcome of their deliberations. It is useless to say that the church should be much in prayer for the Convention and that the delegates and visitors who attend should seek divine guidance and wisdom for every session and decision of the Convention.

J. O. A.

THE DAY.

The good God who created this universe, out of infinite wisdom and strength, wrought into it, and into us who are a part of it, certain fundamental laws and principles. Just so sure as God made the day and the night and laws that govern their courses, so He made and established certain divine institutions with laws and principles upon which they are based and by which they are governed. Among these divine institutions are the family, the Church, the Sabbath Day. These, we repeat, are among the basic, moral and divine institutions upon which God Himself governs this universe, and rules the world of moral beings. This sentence recently arrested the eye of the writer:

"Powerful commercial amusement interests have been at work breaking down our Sabbath laws. Most of all, the Church, whose very life is at stake in maintaining the Sabbath, has done little to meet the situation. She seems unaware of the danger and has failed to challenge the opposing forces. Nor has she given herself to instilling into the hearts of the people true ideals of Sabbath keeping and an appreciation of the values of the day."

It is not so much the breaking of the Sabbath laws that this writer is concerned in as he is in the disposition and desire or the lack of both, on the part of the church and the public generally, to observe the Sabbath Day and to keep it holy and sacred. There is a smash-up, or a catastrophe, in the material world when there is a conflict between the forces of nature. Witness the tornado and the cyclone when there is a head-on collision—a clash between two opposing air currents. Likewise, upheavals and catastrophes are bound to follow in the wake of the violation of moral laws and the attacks upon divine institutions. Just as divorce is a menace and a constant threat to the divine law of the family, so the open violation of God's holy Sabbath day is a constant menace and threat, not only to the Church, but to the moral and spiritual life of those who seek security and salvation through the teaching and preaching of the Church.

In the Old Testament we are commanded again and again to "Remember the Sabbath Day to keep it holy." Dr. R. H. Martin, in his "Manual on the Christian Sabbath," clearly points out that the Sabbath is "a civil as well as an ecclesiastical institution, contributing to the strength and happiness of the nation," and that "wherever revered and properly observed it protects, strengthens and ennobles family life. Its origin dates back to the dawn of human history. It was here before either church or state and as early as that primitive institution of society, the family. In the thought and plan of God, it is co-extensive with mankind. "The Sabbath," further declares Dr. Martin, "in the Hebrew means 'rest' and is an institution of religion. The rest of the Sabbath is not idleness. On this day secular activities give place to the activities that have to do with the culture of the soul. The rest day is the holy day, the day preempted for religious uses. The Sabbath has its deepest roots in religion. On

this account, the ultimate basis for Sabbath observance is found in the very nature of God. "We cannot do violence to the Holy Sabbath with security to ourselves and our families, with security to the State and the Church. While the Sabbath was not made by man, it was made for man. And just as six days, (six periods) were necessary for his material and mental and moral security, so the seventh day, (period) is necessary for his spiritual and soul security. In the Old Testament we have the picture of God resting on and blessing the seventh day of the week, thus signifying His sanction to the completion of His creative act. In the New Testament we have the sanction for observing the first day of the week,—that day on which Christ arose from the dead and thus completed His redemptive act. And since redemption is more essential and sacred to the individual than creation itself, so should the individual observe with more solemnity and reverence the completion of that sacred and mysterious act whereby the plan for his redemption through the resurrection of our Lord was completed. May be the world would have gone on much as it is even if I had not been created. But, having been created, it makes all the difference in the world as to whether I have been redeemed by and thru the grace and mercy of a loving heavenly Father—a Father who so loved His world that He gave His only begotten Son that whosoever believeth in Him should not perish but should have everlasting life."

J. O. A.

RE-THINKING THEMSELVES.

The Disciples of Christ (known in many sections as the Christian Church) have appointed a Commission to restudy themselves and to seek to give to the world "a body of material which will make it possible for people to understand and appreciate what our movement is really trying to accomplish." We applaud this movement and wish the Commission all success in its task, since every church fellowship is being challenged, both by other communions and by the world, as to what "it is all about."

Although the above Commission has not gone far in its work, "one thing," declares their national spokesman, *The Christian-Evangelist*,—"has clearly emerged thus far," namely: "That the Disciples are perhaps the greatest champions of both unity and sectarianism to be found in Christendom. They will advocate Christian union in one breath, and at the same time will manifest a tendency to break up into small groups which will not fellowship each other or with anybody else; this to an extent not found in any other religious movement." The reader will observe that the above is a quotation from our Disciples spokesman and not an accusation that one "without the gate" is bringing against them. "An honest confession is good for the soul." The indictment that our Disciples brethren bring against themselves is one often made by others, and a source of wonder and bewilderment to many, especially of those who applaud and appreciate their plea for Christian unity.

May not other communions, or denominations, do well in an honest endeavor to appraise themselves and tell to the world what it is all about? Have we, of our Congregational-Christian constituency, a definite and specific objective that we are trying to reach and divinely appoint a task, that we, as a communion, are trying to accomplish? If so, what is that objective, what is that task, that justifies our *raison d'être* (excuse for existing)? THE SUN's editor has a very decided opinion and a definite conviction that there is a valid excuse for our existence, and a task that our fellowship has definitely set itself to achieve.

But to what extent is his opinion and conviction shared by the others of our fellowship, and to what extent are we keeping that definite objective and great purpose before us as we meet in our Conventions and Conferences, as we preach from our pulpits and practice in our daily walk and work? Would we not do well to have a Commission of our own to restudy ourselves and to thus secure "a dispassionate, accurate and broad-minded view of our entire constituency" as to our undertaking and carrying on in the world? Should we not know just what we are trying, as a united fellowship, to achieve in the world, and just the work that differentiates us from the other communions about us?

J. O. A.

UNREST AND UNCERTAINTY.

The threatening and unsettled conditions in Europe, and also in the Far East, are overt and patent expressions of what is transpiring in the whole wide world. War threatens between the nations in Europe, and more recently by the Turks, especially in their latest and defiant move upon the Dardanelles; while Italy goes forward in defiance of all protests of humanity and civilization in open war and slaughter of the helpless Ethiopians. Japan is in a militant and threatening mood, and China is distraught with ill omens of upheavals and unrest. The League of Nations frantically carries on and continues to deliberate, seemingly, with little results in checking the spirit of nationalism and the tearing up and destruction of treaties and international agreements. These facts are heralded far and wide through the daily press and are obvious to all who look and listen.

But there are other ill omens and disquieting facts and events here at home. Chaos and doubt, hesitancy and bewilderment seem to cloud our thinking and to be reflected in our conduct. What is the slogan of our day? What is the standard of excellence about which we, as a people, can or do rally and follow? What is there that is clear and definite in the minds and hearts of the people of our community, our State, our nation? What moral standards are secure and remain intact and revered? What sacred institution, or observance, have we as a legacy or as a cherished ideal? What is the Church of the living God offering to the world other than that which the world about us is offering? What do we of the Church more than these not of the Church?

The most hopeful sign that this writer is able to discern is that the church is at least asking itself such questions as the above, and that the church is earnestly solicitous about standards that it wishes to establish and about an Evangel that it wishes to proclaim and to reveal. Whatever else may be said in this chaotic time, this one thing may be truthfully asserted, that the Church, at any rate, is awakening to and is, in a measure, at least taking note of conditions as they obtain, and the evils of society that are obvious and threatening. The Church we believe, at any rate, is seeking with some zeal to discover its own task in a world of doubt and to find the way out to light and victory.

J. O. A.

Play a little, pray a little, be a little glad;
Rest a little, jest a little, if the heart be sad;
Spend a little, send a little to another door;
Give a little, live a little, love a little more.

—Anonymous.

Can we be unsafe where God has placed us, and where He watches over us as a parent a child that he loves?—*Fenelon*.

PROGRAM

of the

SOUTHERN CONVENTION OF CONGREGATIONAL-
CHRISTIAN CHURCHESMeeting in Thirty-Second Regular Biennial
Session at the First Christian Church,
BURLINGTON, N. C., APRIL 28-MAY 1, 1936.

FIRST DAY, TUESDAY, APRIL 28TH.

Afternoon Session.

- 4:00—Convention Called to Order.
Hymn, Rev. J. F. Morgan, Song Leader.
Prayer.
- 4:10—Enrollment and Organization.
- 4:25—Report of Program Committee.
Report of Executive Committee.
Report of Treasurer, Dr. W. C. Wicker.
Appointment of Special Committees.
- 4:45—Address: "The Present State of Convention Enterprises."
—Rev. Stanley C. Harrell.
- 5:15—Adjournment.
- 6:00—Fellowship Banquet, Church Dining Hall
Rev. H. S. Hardcastle, Toastmaster.

Evening Session.

- 8:00—Music by Church Choir.
Invocation.
Address by Mr. Fred B. Smith.

SECOND DAY, WEDNESDAY, APRIL 29TH.

Morning Session.

- 9:30—Convention Called to Order.
Hymn and Prayer.
- 9:40—Reading of Minutes and Enrollment.
- 9:50—Reports of Custodian of Funds for Ministerial Education, and of Committee for Administering Funds.
- 10:00—Report of Committee on Historical Research, Dr. J. O. Atkinson, Chmn.
Report of Historian, Mr. W. E. MacClenny
- 10:15—Church Promotional Plans.
Address, Dr. Ernest M. Halliday.
Address, Dr. Lewis T. Reed.
Discussion led by Dr. Reed.
- 11:45—Period of Worship. Dr. John G. Truitt,
Communion Service conducted by Dr. C. Arthur Lincoln.
- 12:30—Adjournment.
- 1:00—Luncheon served at Elon College.

Afternoon Session.

- 2:00—Call to Order.
(Whitley Auditorium, Elon College.)
Invocation.
Report of Board of Education. Dr. L. E. Smith, Chairman.
General Discussion of Report.
Presentation of Elon College Development Program.
General Discussion of Plans and Details of Campaign.
Vote on Report of Board of Education.
- 4:00—Adjournment.
- 6:00—Young People's Banquet, Auspices of Youth Fellowship.

Evening Session.

- 8:00—Convention Called to Order.
Hymn and Prayer.
Report of Board of Christian Education.
Rev. F. C. Lester.
Address: "Everything for Today and Tomorrow." Rev. H. S. Hardcastle.
Discussion and Vote on Report.

THIRD DAY, THURSDAY, APRIL 30TH.

Morning Session.

- 9:30—Call to Order.
Hymn and Prayer.
Reading of Minutes.
Miscellaneous Business.
- 10:00—Report of Board of Superannuation, Dr. J. O. Atkinson, Chairman.
Address, Dr. Lewis T. Reed.
- 10:30—Report of Committee on Nominations.
Rev. H. S. Hardcastle, Chairman.
- 11:15—Report of Board of Publications, Dr. N. G. Newman, Chairman.
Report of Editor of THE CHRISTIAN SUN, Dr. J. O. Atkinson.
Report of Managing Editor. Mr. John T. Kernodle.
General Discussion and Vote on Report.
- 12:00—Worship Period. Dr. Truitt, Preacher.
- 12:30—Adjourn for lunch.

Afternoon Session.

- 2:00—Call to Order.
Hymn and Prayer.
- 2:10—Report of Orphanage Board. Mr. C. D. Johnston, Supt.
Address, Mr. Joseph B. Johnston, Supt.
Barium Springs Orphanage.
Discussion and vote on Report.
- 3:10—Report of Mission Board. Col. J. E. West, Chairman.
Address. Col. J. E. West.
Address. Dr. J. O. Atkinson.
Address. Dr. Edwin C. Gillette.
Report by President of Woman's Convention. Mrs. W. R. Sellars
Discussion and Vote on Reports.
- 4:30—Adjournment.
- 6:00—Chaplain H. E. Rountree, Lieut. Commander, U. S. Navy, will discuss the functions of the Navy Chaplain at the supper hour.

Evening Session.

- 8:00—Worship in Music.
Invocation.
Address on Missions. Dr. C. Rexford Raymond.
Benediction.

FOURTH DAY, MAY 1ST.

Morning Session.

- 9:30—Call to Order.
Hymn and Prayer.
- 9:40—Reading of Minutes.
- 10:00—Report of Committee on Southern Seminary Foundation. Dr. L. E. Smith, Chairman.
- 10:10—Report of Committee on Temperance. Dr. J. H. Lightbourne, Chairman.
- 10:30—Report of Committee on Revising Government and Principles, Dr. J. O. Atkinson, Chairman.
- 10:40—Report of Committee on Memoirs. Dr. N. G. Newman, Chairman.
- 10:50—Report of Committee on Resolutions.
- 11:00—Report of Committee on Social Relations. Dr. H. Shelton Smith, Chairman.
- 11:30—Report of Committee on Evangelism. Rev. H. S. Hardcastle, Chairman.
- 12:00—Miscellaneous Business and other Committee Reports.
Reading of Minutes and motion to adjourn.
- 12:15—Worship Period. Dr. Truitt,
- 12:45—Final Adjournment.

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. James H. Lightbourne of Burlington, N. C., is assisting Dr. John G. Truitt in a revival meeting at the Suffolk Christian Church. Dr. Lightbourne is a popular minister in the Eastern Virginia Conference, where he formerly served as pastor of Memorial Temple, Norfolk, and the Holland Christian church. Large congregations are attending all of the services. He is a splendid preacher, and a successful pastor. His sermons are clear, constructive and spiritually uplifting.

Easter Sunday was a banner day for the Berea, Nansemond, Sunday School. One hundred and twenty-two were present for the Sunday school session. This was the largest attendance on record for that church. At 11:30 A. M. the children and the young people presented the following program: Opening Chorus: "Tis Joyous Easter"; Invocation by pastor; Response: Chorus; Song: "I Love Him," by group of children; Chorus: "At Easter Time"; Scripture Lesson; Solo: "Easter Flowers Are Blooming," by Jennie Lee Bradford; Prayer by pastor; Solo: "Lilies of Long Ago," by Martha Edwards; Song: "Let the Air Resound," by group of girls; Address: "Why Young People Should Unite With the Church," by pastor; Offering; Solo: "Welcome Easter," by Jewel Francis; Closing Chorus: "Christ Is Risen"; Benediction.

Five new members were received into the church during this service. The program was well rendered and the large congregation was very appreciative of the excellent and helpful service. Children should have a larger part in the worship and preaching services of the church. It requires time, patience and effort to train them for such a service. But this time is well spent. Any church may increase attendance by having children's services occasionally. The announcement of such a service inspires people to come. Children add much to inspire adults. Parents are always interested when their children are on the program. They are sometimes over-anxious for them to render their parts well. The children enjoy it. It is the beginning of their normal work in the church. When they are old they will not depart from it, if they are trained in the way they should go. Mothers are urged by this writer to bring their children to the regular church services. It is a joy to see them in the congregation. All the services cannot be planned to come within the range of their minds, but they are impressed in a wonderful way by any spiritually uplifting service of worship. Children catch the spirit of any occasion. And sometimes that is all that older people get out of the service. Who is able to understand all the great doctrines of the Bible? Who can measure the extent of spiritual power? Where is the minister who understands all the mysteries of his own preaching and experience?

The Berea Church recently presented to this writer and his wife a new Crosley radio. This gift came as a great surprise. We are enjoying this radio very much and we appreciate the generous spirit of the church in making such a contribution to us. A radio is a wonderful instrument. Turn on the current and in a moment one may pick up a program from any part of the earth. The air is full of music and speaking every night. Broadcasting studios in every civilized nation send the voices of their artists to your home, to entertain, to instruct and help you. The owner of a radio can get in touch with the nations of the earth by tuning in at the proper

time. Surely man has increased his power and multiplied his opportunity by such an instrument. And there is a spiritual fellowship, and a spiritual power within reach of every person who will tarry in the upper room and pray unto the Father for the gift of His Holy Spirit. In every home there may be a closet where every one may pray. There, in that quiet place, one may "tune in" and hear the voices of praise and power. Heaven is not far away to the people who know how to pray. God is very near. Let us lift up our eyes unto the hills from whence cometh our help.

I. W. JOHNSON.

ELON'S FUTURE.

Elon College has never been without its financial problems. It had its beginning in a rich experience but with but little money with which to express that experience in a concrete way. The membership of the church was consecrated but seriously lacking in financial ability. It is surprising how far a few dollars went in the first efforts to build an institution of higher learning for the denomination. Many people made sacrifices for the college. These sacrifices were blessed. Others followed their example and a campus with buildings was the result. The church has steadily grown in numbers, in wealth, and in prestige since the founding of the college. Ministers and laymen have been trained for leadership in the pulpit and in the pew. A trained leadership always results in development and growth. With no endowment even though the natural constituency of the college increased, the institution was inevitably to face financial problems even more serious.

The Standardization Drive in behalf of the college was by far the most successful financial effort in the interest of the college. Members of the church, alumni, and friends of the college responded generously to the appeal. Between \$250,000 and \$300,000 was subscribed and paid in. This was a successful campaign. The amount received was gratifying but by no means sufficient to meet the needs of the college and make it secure from a financial standpoint.

The disastrous fire that destroyed the administration building and the various departments of the college housed therein was a calamity. Again the church, alumni, and friends of the college gave, and gave generously, that the present beautiful equipment might be prepared for the convenience and help of the college. The gifts, however generous, were not sufficient to meet the demands. Through the years the administration was hindered and the whole program of the college was handicapped for the lack of funds. A large debt and increased demands in the midst of a great financial depression put the college in a distressing and disappointing position. It was utterly unable to meet its obligations in full. In January, 1932, the principal creditors of the college granted to the college a two-year moratorium. At the expiration of this moratorium definite plans were presented calling for a series of adjustments and payments whereby the college might be able to free itself of debt and provide for future demands. At this time the debts of the college, including interest allowable, amounted to \$704,170.84. The plans offered for the adjustment of the financial affairs of the college have been put into effect. Our present indebtedness is \$160,700. This amount is owing to the Virginia Trust Company and the current funds of the college. This is an achievement.

A few months ago many who love the college most and were most interested in its future felt that the debts of the college presented a hopeless situation. Today the picture is entirely different and the future is not only hopeful but is extremely probable. We are now faced with the task of raising a sufficient amount to cancel the debts of the college and provide for other immediate needs. We are now beginning an intensive campaign for the purpose of securing funds necessary to make the college secure. The goal for the campaign has been set at \$250,000, \$160,700 to pay the debts of the college, the remainder for repairs, furnishings and current accounts. With these items cared for, the campus with its buildings and the endowment will be free from liens. The book value of the college's grounds, buildings, and equipment is \$1,193,650.36. Our producing endowment is \$226,558.72. Contributions from the Southern Convention of Congregational-Christian churches represent income from an additional \$250,000, making a total of \$476,558.72, producing endowment.

With our debts paid and a supplement for our current accounts, the college will then be in a position to make its appeal for worthwhile contributions to the trust funds of the college to corporations, foundations, and financiers interested in Christian education. When an institution such as ours stages such an unusual comeback its appeal will not be without force and will be effective. The first step in this development program is to reach the financial goal set for the campaign now in progress. Necessarily we look to the members of the church, the alumni, and friends of the college. When this is done, the next step—that of increasing the endowment substantially—will be in order.

Success inspires success. Confidence creates confidence. Money attracts money. The first step may seem difficult but, my friend, be reminded that no one, not even you, is expected to do the whole thing. There are many thousands of us who are interested in this undertaking and interest is mounting up and up every day. If everyone will do his part—no less and no more—there will be no question as to the results. Your failure to do your part might mean the failure of the whole plan. You cannot afford to assume such a responsibility. To do your part to the full may mean complete success. You cannot afford to deny your institution the blessing nor yourself the joy. Together we will do the job.

L. E. SMITH.

THE GREATEST NEED TODAY.

We are living in a world distressed and distraught. It is old, cold, weary and worn in the sin of selfish and bloody wars. It is blindly wandering on in the deep, dark night, crying for light and leadership. The regrets of yesterday, the fears of today and the doubts of tomorrow haunt the way.

There has never been a greater need of leadership and spiritual guidance than now. We have heard of the present crisis until it has become a nauseating morsel. That there is a crisis is evident; and having found the malady, let us find the cure and apply the remedy.

The present crisis is age-old in its cause and the remedy is as old as the cause. Sin is the cause and grace is the remedy. Repentance toward God and faith in Jesus Christ and obedience to Him will solve the world's problems, bring peace and give rest. There is but one remedy and that is Jesus Christ.

The pulpit needs to preach the simple gospel of Jesus Christ; to call sinful men to repentance, faith, hope and love; tell him how Jesus came
(Continued on page 14.)

A Story for the Children

CATHERINE'S MEDICINE.

Catherine was very cross indeed. She cried when she was being dressed because mother put on a pink dress when she wanted blue. Then she cried because she could not go out until mother was ready to go with her, until Uncle Harry Doctor looked over the edge of his newspaper, and said to mother, "Send her into my office after breakfast. I see she needs some medicine."

Then Catherine cried harder than ever, but Uncle Harry Doctor took her hand and led her into his office where he saw his patients.

"Dear me," he said as he looked at her and saw the marks of tears all over her face. "This is very bad. What was the matter with the pink dress?"

"I like the blue better," sobbed Catherine. "I am tired of the pink one."

"Mmmmmmm," said Uncle Harry Doctor. "I think you need something to do. Why don't you play with Blinky and Pinky?"

"I don't want to play with them," pouted Catherine. "I want black kittens, not gray ones."

"Why don't you play with your dolls, then?" asked Uncle Harry Doctor.

"I haven't any nice ones to play with," answered Catherine. "Dorothy Rose has brown eyes and I want them blue, and Margaret has a finger broken off, and Daisy needs a new wig."

"And I don't want to read any old books, either," she added before Uncle Doctor could speak. "I have read them all until I am tired of them."

"I see I shall have to give you some medicine," said Uncle Harry Doctor gravely, "and although, like some of my patients, you may not find it pleasant, I know it will make you well."

Then he took her by the hand and led her to mother.

"I find this little patient," he said soberly, "is suffering from a very common disease among families where there is only one little girl. She is suffering from 'surfeititis!' Put on her wraps, and we will collect the things that make trouble and take them away."

"For good?" asked Catherine, a little bit frightened.

"Yes, for good," said Uncle Harry Doctor firmly.

Then he picked up the dolls.

"Oh, Uncle Harry Doctor!" cried Catherine, "not Dorothy Rose! I love her, really I do. Why I couldn't let her go!"

"But her eyes are brown," said Uncle Doctor.

"I love them brown, really," pleaded Catherine. "If you will only let her stay, I will never, never, never wish them blue again."

"We will see," said Uncle Harry Doctor. "Perhaps she may come back, but we must put her in now. Here are the books, too."

Then, last of all, he picked up Blinky and Pinky.

"Oh, no, no, no," pleaded Catherine, gathering them in her arms. "Please leave them."

"Well," said Uncle Harry Doctor, reluctantly, "we will leave them today and see how the other medicine works. Now hop into the car, and away we go."

Usually Catherine was happy to ride with him, but today she didn't know just what was going to happen, so she sat very still until he stopped before the door of a poor little house, in a narrow street, and lifted out Catherine and the package that held the pink dress.

"Good morning," he called cheerfully. "Rose, this is a very sick little girl I have here with me.

We have to cure her, however, and so she is bringing you this little package."

Rose opened it. "Oh, see, mother," she cried, "now I can go to school when I am well!"

Catherine would have liked to stay longer but Uncle Harry Doctor whisked her away. There were so many places to visit. There was a sick little boy who lay all day in a bed with braces on, but who was made happy with a pile of books. Then there were two little girls who were very glad indeed to get Margaret and Daisy, and did not seem to think they needed new fingers and wigs.

Last of all, Uncle Harry Doctor stopped before the door of a large building. "Catherine," he said, "the little boys and girls who live here have no fathers or mothers, and when they are sick there is no one to love and pet them. They have to stay in a ward by themselves, and sometimes they do not have any toys."

He led the way into a room where a little girl with big blue eyes and long golden curls sat in a chair by a window.

"This is Ruth," he said; "she has been very ill but she is better now and can look out of the window, but I think she is lonesome. Will you not lend her Dorothy Rose?"

Catherine looked at little Ruth. "How dreadful," she thought, "not to have any father or mother, and to be ill in such a dreadfully bare room."

"Uncle Harry Doctor," she whispered, softly, "I think I would like to give her Dorothy Rose. You see," she added, bravely choking back a little sob at the idea of parting with her, "I love Dorothy Rose dearly, but I have father and mother and you."

Then Uncle Harry Doctor left the two little girls together while he went to make more calls, and the two played happily together until he returned.

"I am all cured now," Catherine said, as she cuddled down in the seat of the car beside him. "May I come and play with Ruth again?"

"Yes, indeed," said Uncle Doctor. "I am glad you are all well. Now the only medicine you need is the kind that keeps you well."

The next morning was Catherine's birthday. There were lots of presents—new books she had never read, all kinds of toys, even a new doll that looked like Dorothy Rose, only she had blue eyes.

"I shall call her Dorothy May," said Catherine.

"Now," said Uncle Harry Doctor, smiling, "mother, father and I have decided that yesterday you were sick with such a dangerous disease that we must not let it get you again, so we are going to give you some medicine that will keep you well all the time."

Going into the den he brought out little Ruth with Dorothy Rose in her arms.

"You see," he said, "it is almost impossible for one little girl to escape having 'surfeititis,' so the best way is to have two little girls always, so little Ruth is coming to live here and be my little girl, and a little playmate for you."

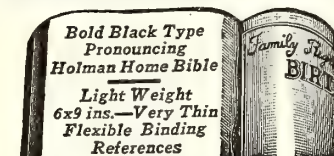
"Oh," cried Catherine, "this is the very nicest present of all. She can wear my clothes and play with my playthings, and we can play games together. Yes," she added after a moment, "and she can have either Pinky or Blinky for her kitten, too."

"There," laughed Uncle Harry Doctor, "now, I know my medicine was a success."—By Leslie Blake in Advance.

The beautiful and brave words of Helen Keller give a truer philosophy of life than all the Schopenhauers and hypochondriacs who have whined and complained since the world began: "Most people measure their happiness in terms of physical pleasure and possession. If happiness is to be so measured, I who cannot hear or see have every reason to sit in a corner with folded hands and weep. As sinners stand up in meeting and testify to the goodness of God, so one who is called afflicted may rise up in gladness of conviction and testify to the goodness of life. The struggle which evil necessitates is one of the greatest blessings. It makes us strong, patient, helpful men and women. It lets all into the soul of things and teaches us that, although the world is full of suffering, it is full also of the overcoming of it." The lumbermen in Italy tell us that the logs in the lowlands are coarse-grained, and that the logs which grow on the crags and hill-tops, that have faced the elements and wrestled with the winds are finer-grained.—Exchange.

"Your own place in this difficult but thrilling march of progress will be determined largely by your capacity to see some heavenly vision and act promptly upon the call of opportunity and duty."

BIBLE FOR OLD FOLKS and the HOME



When the Eyesight Begins to Fail

Extra Large Print with References. Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



WORSHIP PROGRAM.

By MRS. J. C. ELLIS.

(South Norfolk, Va., Missionary Rally April 14.)

Scripture Lesson: Luke 14:16-23.

As we view this scene, in imagination, we may well conclude that this "certain man" was also a great man, with a goodly quantity of worldly possessions; he prepared a "great feast," inviting people in large numbers, indicating a household of great proportion. We might very easily assume that he was also, not only a great man, but that he was a king, omnipotent and omniscient; loving, gentle, kind and patient; a king interested in the welfare and comfort of his subjects. In his all-seeing and all-knowing wisdom, as he views the country under his reign, he sees the devastation and ruin of the country; he knows the hunger and misery of this people; he knows their heartache and discontent. As a loving king his heart is pained, and in his desire to alleviate the suffering of those about him he prepares a "great feast." This feast is magnificent in its preparation, glorious in its appointments, impressive and imposing in its magnitude. "Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Who is this King of glory? The Lord of hosts, he is the King of glory." (Psalm 24:8-10.)

But a feast without guests is worthless; preparation without someone to partake is a waste of effort and time; of what value is food unless someone is nourished and benefitted? Lo, the King declares—Behold, I will send my messengers, and he shall prepare the way before me—"Go ye." (Malachi 3:1.) Someone designated to go on a great mission, carrying an invitation to the people of an entire nation, and to the world. Carrying salvation to hungry hearts and souls; rest to weary hearts, and peace to the sad and restless. One to go as the representative of the great king of glory, taking the news of a great feast which has been prepared. But the messengers are not commissioned to go just to the close friends of whom we may expect return, nor to those who we love best; not just to those who have a little more of the world's goods than some others; not just to those close to the palace walls; for the proclamation and the commission is, "Go out—into the streets and lanes of the city, into the highways and hedges" (Luke 14:23), yea, throughout the King's Highway." Go wherever there is walking space, or even just standing space; into the finished streets and through the rough lanes; on the broad highways and into the thorny, disused hedges; going to those with great possessions, and those without; those living moral lives and those living in immorality; the corruptible and the incorruptible; those whose lives might well be seen by the world, and those who must live, fearfully, in hiding; to those close to the king's palace, and those at a great distance—"even into all the world" (Mark 16:15). But, as the messengers go out, they find those who make excuses; some are buying and proving worldly goods, and consider them of more importance than the king's feast; some may feel that they can provide their own feast; some will say that they do not care to get in the push of a great multitude; and some will determine that there are those in the gathering with whom they prefer not to associate. Yes, some will refuse to come even to the King's feast. But there are those who will come, and come gladly. Among them we will find the "poor in spirit, those mourning and seeking, the meek,

those hungering and thirsting after righteousness, the merciful, the pure in heart, the peacemakers, those persecuted for righteousness' sake; there will be those who, seeking not high places, prefer to be doorkeepers in the House of the Lord. We will find, also, those who feel unworthy to come, but who are willing to make the effort to become worthy. But of those who hesitate to come, the king says, "Go quickly," and "compel them to come in, that my house may be filled." (Mark 16:23.) They may hesitate, and perhaps it is well that they should. They may feel unworthy and unprepared—not ready to attend so great an affair; they may feel that the messenger is mistaken and that the invitation is not for them; they may doubt the reality of the preparation, not believing that such a feast would be really and actually a fact; they may doubt the sincerity of the messengers and think that the invitation is only a myth. But still the king says, "Go and compel," "Be not weary in well-doing, for in due season, we shall reap, if we faint not." (Gal. 6:9.)

And to whom is this invitation to go? Here we find every degree of perfection and imperfection; the poor, the maimed, the halt and the blind. Those poor as a result of spiritual starvation, hungry because they have not partaken of the "Bread of Life" or drunk of that "water which springeth up into everlasting life"; we find those maimed and crippled in mind and spirit because of sin and shame; those halt with the hesitation of doubt, unbelief and lack of faith; those blinded by indifference and selfish desire, so that they see not the feast which has been made ready.

But, again we hear the call, "Come, for all things are now ready." All things are now ready—and the king must not be kept waiting. The king is on his throne, the table is prepared, everything possible for the comfort of the guests has been considered; and still the king waits.

Yes—the Feast is ready. The Lamb of God has been slain, and His blood has been shed, that we might be cleansed from our unrighteousness; His body has been pierced with sword and nails; upon His head has been placed the crown of thorns, from which the blood drops have trickled down; from His lips has come the cry for our purification and redemption: "Father, forgive them"; His eyes have been closed that ours may be opened in life everlasting; His lips have been sealed that ours may sing a song of joy;—the feast is ready, and the King says, "Come."

But, why is not the feast hall filling—why does the King continue to wait? Can it be that the guests do not want to come; can it be that there are not enough inhabitants of this country to fill the king's palace? Can it be that they still hesitate about accepting so great a salvation? Ah, no! Look and behold! The messengers are delaying the transmission of the message! They are still standing in the market places, on the street corners, within the shadow of the king's palace, lagging along indifferently and slothfully. They, too, are making excuse. Listen—do you not hear them as they say, "I have not enough for myself and others, I have no time nor inclination to go into the odd places, I can't afford to be seen carrying even the king's invitation into such a neighborhood." They have gone on the highways, but not into the hedges; on the streets, but not into the lanes; next door, but not into the world; they, too, are buying and proving worldly goods; taking unto themselves the bride of worldly pleasure, and claiming their year of consolation; they are giving

the invitation half-heartedly, and without compelling force. They it is who are responsible for the lack of guests in the king's feast hall; they it is to whom the king says, "Oh ye of little faith."

It is to us that the great commission has been given to go saying, "Come for all things are now ready"; to us the command, "Be not weary"; to us the promise, "I will be with thee even unto the end." Have we carried out the king's command, or have we been "anxious about many things" and neglected that "good part which shall not be taken away?" As the King calls us to account will He say unto us, "Well done, good and faithful servant; enter thou into the joys of thy Lord?" (Matt. 25:21.)

"Go ye, quickly, throughout the King's Highway, saying, Come, for all things are now ready!"

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 18, 1936.

Sunday Schools.

Carolina, Burlington, N. C.	\$ 3.25
Pleasant Grove, News Ferry, Va.	4.57
Hopedale, Burlington, N. C.	6.00
Ocean View, Va.	4.38
Berea (Norfolk), Berkley, Va. ..	5.00
Reidsville, N. C.	38.84
Mt. Pleasant, Vass, N. C.	.56
Henderson, N. C.	3.99
Leaksville, Luray, Va.	1.76
Union (South.), Franklin, Va. ...	1.21
South Norfolk, Va.	12.29
	81.85

Individuals and Churches.

Hopewell, Va.	6.80
Weitworth, Raleigh, N. C.	11.57
Happy Home, Ruffin, N. C.	26.00
Mrs. Berta M. Roberts, Windsor, Va., (Windsor Ch.)	2.00
Third Ave., Danville, Va.	70.40
Ebenezer, Morrisville, N. C.	5.00
Plymouth, Raleigh, N. C.	2.30
Oak Grove, Sunbury, N. C.	3.00
Piney Plain, Raleigh, N. C.	5.60
Whistler's Chapel, Mt. Jackson, Va.	1.25
Auburn, Raleigh, N. C.	2.75
	136.67

Woman's Board, S. C. C.

Mrs. H. S. Hardeastle, Treas. ...	2,335.00
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Cent-a-Meal Box.

Old Zion, Norfolk, Va.	15.34
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Total for week ending April 18, 1936 ...\$ 2,568.86

Previously acknowledged 10,236.35

Total since Sept. 1, 1935\$12,805.21

The Easter Offerings are beginning to come in and we trust will do so until every Church and Sunday School has reported.

With gratitude,

J. O. ATKINSON, *Secretary.*

QUARTERLY REPORT.

Following is the report of receipt of funds of the Woman's Board of Missions, Southern Christian Convention for the quarter ending March 31, 1936:

Valley of Virginia Central Conference:

Women's Societies	\$ 64.54
Young People's Societies	1.58
Willing Workers' Societies	.75
	66.87

North Carolina Conference:

Women's Societies	1,013.88
Young People's Societies	33.06

Willing Workers' Societies	34.24	
Cradle Roll Societies	3.20	
		1,084.38
Eastern Virginia Conference:		
Women's Societies	857.00	
Young People's Societies	242.00	
Willing Workers' Societies	113.00	
Cradle Roll Societies	3.00	
		1,215.00
		\$ 2,366.25

Following is the report of disbursement for the quarter ending March 31, 1936:

Home Missions:	
Ocean View	\$ 200.00
Mountain Work	200.00
South Norfolk	300.00
General Work	310.00
Porto Rico	315.00
	1,325.00
Foreign Missions:	
General Work	1,010.00
	\$ 2,335.00

Respectfully submitted,
MRS. H. S. HARDCASTLE, *Treas.*

QUARTERLY REPORT.

Following is the financial report for the Eastern Virginia Woman's Home and Foreign Missionary Conference for the past quarter:

Women.	
Antioch	\$ 6.25
Berea, Nansemond	11.50
Berea, Norfolk	4.00
Bethlehem	74.00
Christian Temple	100.00
Cypress Chapel	20.00
Damascus	25.00
Dendron	12.45
Elm Avenue	10.00
First Norfolk	33.00
First Portsmouth	22.00
First Richmond	
Franklin	50.00
Holland	40.00
Holy Neck	42.00
Hopewell	
Isle of Wight	20.00
Liberty Spring	65.00
Mt. Carmel	12.00
Newport News	25.00
Oakland	12.50
Ocean View	
Rosemont	70.00
Suffolk	140.00
South Norfolk	
Wakefield	19.00
Waverly	12.50
Windsor	31.25
	857.45

Young People.

Barrett's	
Bethlehem	25.00
Burton's Grove	9.75
Christian Temple	
Cypress Chapel	15.00
Dendron	8.30
First Norfolk	
First Portsmouth	12.50
Franklin	18.75
Holland	5.00
Holy Neck	10.00
Ivor	2.50
Liberty Spring	15.00
Mt. Carmel	7.52
New Lebanon	4.15
Newport News	3.00

Oakland	8.75
Ocean View	
Rosemont	5.57
Suffolk	69.00
South Norfolk	
Spring Hill	5.00
Waverly	
Windsor	17.97
	242.78
Juniors.	
Berea, Nansemond	9.00
Bethlehem	8.00
Burton's Grove	1.40
Christian Temple	14.00
Cypress Chapel	1.00
First Norfolk	
First Portsmouth	5.00
Franklin	7.50
Holland	17.50
Holy Neck	15.00
Liberty Spring	6.25
Mt. Carmel	3.48
Newport News	2.00
Oakland (New)	1.00
Rosemont	3.00
Suffolk	16.00
Waverly	
Windsor	3.20
	113.33

Cypress Chapel.

Cypress Chapel	.75
Oakland	3.02
	3.77

Summary.

Women	857.45
Young People	242.78
Juniors	113.33
Cradle Roll	3.77
	\$ 1,217.33

Respectfully submitted,

MRS. J. M. RABY, *Treas.*

Windsor, Va.

DELEGATES TO CONVENTION.

Following is a list of the names of delegates from Eastern Virginia Woman's Missionary Conference to the Twelfth Biennial Session of the Woman's Missionary Convention, April 28th, at 10 A. M., at Burlington, N. C.:

Mrs. W. H. Andrews	Mrs. D. D. Johnston
Mrs. E. T. Atkinson	Mrs. I. W. Johnson
Mrs. B. B. Barker	Mrs. B. D. Jones
Miss Catherine Barrett	Mrs. E. P. Jones
Mrs. W. S. Barrett	Mrs. W. C. Joyner
Miss Theodicia Beacham	Mrs. John King
Mrs. A. P. Beale	Mrs. C. W. King
Mrs. E. L. Beale	Mrs. E. T. Lane
Mrs. Lizzie Beale	Mrs. W. V. Leathers
Mrs. R. T. Bradford	Mrs. J. D. Luke
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Mrs. Pete Holmes	Mrs. J. M. Williams
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MRS. HERBERT HARRELL, *Secy.*

HALIFAX MISSIONARY RALLY.

The 1936 Missionary Rally of the Halifax, Va., District, met Thursday, April 11th, at Hebron. The following societies are in this district: Lynchburg, Liberty, Ingram, Pleasant Grove, Union, Danville and Hebron. Each one had a good report and delegates were present from all except Lynchburg and Liberty. Our leader, Mrs. C. E. Newman, gave an inspiring talk on the Theme, "The Great Light."

We were deeply disappointed that our missionary from Turkey, Miss Olive Greene, was ill and could not be present to speak for us. We missed our conference president, Mrs. S. C. Harrell and our Mission Secretary, Dr. J. O. Atkinson. Dr. Atkinson sent an interesting message, "The Great Mystery," which was read by Mrs. Chandler.

The address by Rev. C. E. Newman was enjoyed by all present. We were glad to have Rev. H. E. Crutchfield of Ingram with us. The missionary spirit prevailed throughout the meeting and each one present seemed to have been inspired with a greater determination to help carry out our Lord's command, "Go ye into all the world and preach the gospel to every creature."

Mrs. Newman, because of ill health, gave up the leadership and Mrs. T. W. Chandler was elected to fill her place.

The generous hospitality of the Hebron Church was enjoyed and appreciated by all.

Next year we will meet with the Danville Church.

MRS. J. H. DODD, *Sec'y.*

Danville, Va.

CONVENTION NOTICE.

The Twelfth Biennial Session of Woman's Missionary Convention of the Southern Christian Convention, Congregational-Christian Churches, will be held in the First Christian Church, Burlington, N. C., Tuesday, April 28th, beginning at 10 o'clock A. M. An interesting program is being prepared and a large attendance is desired.

All delegates who wish entertainment and who propose to be present for the Fellowship Banquet Tuesday night, April 28th, will please notify Dr. J. H. Lightbourne, 401 Church St., Burlington, N. C.

MRS. W. R. SELLARS, *Pres.*

Burlington, N. C.

TITHING BULLETINS OFFERED AT A SAVING.

At least \$5.00 a week can be saved by any church that customarily uses a four-page bulletin each week. The Layman Company, 730 Rush Street, Chicago, offers this saving when using their four-page bulletin. Two pages are printed with a Stewardship Message, and two pages are left blank for local announcements. The company suggests that churches conduct a five-weeks' or ten-weeks' course of tithe education by using its bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. Please mention the CHRISTIAN SUN and also give your denomination.

The missionary changes things if he stays long enough. Tribes that practice cruelty give it up. Fiji islanders, cannibals, become decent and honest citizens. Missionaries work such miracles.—*Anonymous.*

Missions is a drive against localism, which is clean against the spirit of Christianity. The greatness of the missionary task will force the church to close its ranks and seek divine power.—*John R. Mott.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

YOUTH BANQUET AT BURLINGTON.

On Wednesday evening of next week the young people of the Southern Convention will hold a banquet at Burlington Christian Church in connection with the biennial meeting of the Southern Convention of Congregational-Christian Churches. It was in this same church, six years ago, that the young people secured admission into the Southeast Convention of Congregational-Christian Churches as a department to be known as Youth Fellowship. Since then the work has grown rapidly and is now fairly well organized throughout the southeast.

There is a Youth Fellowship in each of the five Conferences which constitute the Southern Convention, but there is no Southern Convention Youth Fellowship. Lanson Granger, a young minister in school at Elon College, is president of the Southeast Youth Fellowship which includes the Southern Convention and all the other Conferences in the southeast.

Lanson will preside at the banquet next Wednesday evening at 6 o'clock. There will be music, of course, entertaining skits, and a brief address.

All young people who can do so are urged to attend this banquet and the evening program to follow. Representatives of the Youth Fellowship will report on the work being done in their Conferences at the evening service at which time the Board of Christian Education will make its report, and there will be an address on "Educating for Today and Tomorrow" by Rev. H. S. Hardcastle, pastor of Christian Temple, Norfolk, Va.

FINANCING RELIGIOUS EDUCATION.

It is easier to criticize than to correct, but even so it is well to call attention to conditions that need to be changed. In the opinion of this writer, the Southern Convention of Congregational and Christian Churches needs to give serious consideration to the needs of religious education.

In these days of rapidly increasing knowledge on the part of the masses, caused largely by the radio, it is exceedingly important that the Church "step up" its educational program to meet the advance in knowledge in other lines. Unless we do so, there is no chance of succeeding in directing the thought of this generation or the one to come.

For several years it has been impossible for the Board of Christian Education to have even one full time worker busy in the Southern Convention because there were no funds available to do so. It would be utterly impossible for even one person to do the work that needs to be done. At present we have two part-time workers, the chairman of the Board who is also pastor of a church, and an office secretary. This arrangement has been made necessary because there was not enough money to do any more.

The Board receives funds from the Sunday School and Christian Endeavor Conventions, may call for a special offering annually from the Sunday Schools and Christian Endeavor Societies, and receives a small percentage from the Conference Apportionments. The Conventions give all they have except enough for necessary expenses. The Sunday schools do not believe they should be called on for an extra offering when they give once a month to the Orphanage and to Missions, once a quarter to the College, and special offerings to these causes annually. The amount received from Conference Apportionment is smaller than that for any other single item in the Con-

vention budget, and is not sufficient to aid greatly. Anyone interested in religious education, who reads the Apportionment Charts in *The Christian Annual*, will be humiliated.

This article is being written with the sincere hope that those interested in the subject of religious education will attend the Southern Convention meeting in Burlington, North Carolina, next week and help to correct what seems to this writer to be a great mistake. The Board is doing the best it can with the funds that are available and is glad to serve in every possible way, but it cannot put on an effective program unless there is sufficient funds available to pay the expense. If you are interested in this matter, please either attend the Convention yourself or discuss the matter with the delegates from your church.

ELON COLLEGE.

The history of the Southern Christian Church gives adequate proof that Elon College has been of real worth to the Church. The present plant, faculty and program are sufficient argument for the values of the College today. No argument is necessary in order to convince those who know the Church that Elon College is a necessity.

The present campaign to raise a quarter of a million dollars is a challenge to the Church to save its Institution, not only for today but for years to come. This campaign is being thoroughly planned but cannot succeed without the hearty cooperation of the pastors and people in all of our churches. The College needs the help of the churches, but the churches need Elon even more.

THE EASTER OFFERING.

The Annual Easter Offering for Missions properly comes at Easter, for Easter is a reminder of the sacrificial Christ who not only brought new life but sent His disciples into the world to make known that which they had experienced themselves.

This offering should not be received simply to please the Missions Board nor to meet the requirements of Conference but rather as an outgrowth of the deepening religious experience of those who love the resurrected Christ.

If your church has not received the offering, or if all of the people in your church have not shared in it, please do not be content until everyone is given a chance. In seeing to it that you and others contribute to this worthy cause makes it possible for you to obey the command of the Master to carry the Gospel into all the world.

OUR ORPHANAGE.

Superintendent Johnston was quite right last week in saying that money contributed to the Orphanage is an investment in human life and is more than simply a contribution to feed the hungry. Children in the Orphanage are under the direct care, influence and guidance of Christian men and women who help to shape the minds and souls of the boys and girls who are the children of the Church. There is no better way to influence life than to bring it into constant contact with those who are consciously seeking to influence it. This is what happens in the Orphanage.

The success of our Orphanage is measured by the type of person who has gone out from the Orphanage. Some of them have made money, but better than that most, if not all of them, have

lived happily and well because of the influence which came to them at the Orphanage. An investment in this institution is an investment in life.

WHAT SHALL I DO FOR A LIVING?

CHRISTIAN ENDEAVOR TOPIC FOR MAY 3, 1936.

(Vocations Day.)

Scripture: Gen. 4:1, 2.

Daily Bible Readings.

Mon.—The home-maker. Luke 10:38-42.

Tues.—The right spirit. Eccles. 9:10.

Wed.—Opportunity knocks. Acts 16:1-5.

Thur.—Paul, a tradesman. Acts 18:1-6.

Fri.—Honor follows effort. Prov. 22:29.

Sat.—The call of the ministry. II Cor. 4:1-7.

Prelude: "It Pays to Serve Jesus."

Call to Worship: II Timothy 2:15.

Hymn: "To the Work."

Prayer—That God will guide us in our choice of a life-work.

Announcement of Topic—Scripture Lesson.

Suggestions for Leader's Talk—

Phillips Brooks said: "The ideal life is in our blood and never will be still. Sad will be the day for any man when he becomes contented with the thoughts he is thinking and the deeds he is doing,—where there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do."

Each of us has but one life to live. Everything is staked on that single chance. When that one life on earth comes to an end it is all over so far as our earthly work is concerned; if we do anything to help God or man we must be at it soon.

There comes the time when we all say "What shall I do for a living?" "What life-work shall I follow?" There are many ways to "make a living" but we must remember that "making a living" is secondary to "making a life." When we decide on a vocation, let us decide on one that leads to a useful life. Let's not be so intent on money, power and fame, that we care not what work we do, just so it gives prestige. Jesus led a useful life, although He made no money; He even performed a miracle to furnish tribute money for Himself and Peter.

There are many people who live a life of selfishness. Jesus taught His disciples that one becomes great through service to others. He taught them to live a life of service and as those who call themselves Christians today are His-disciples He wants them to serve also. So, in selecting a calling let us not consider that which will bring us most gain from a material standpoint, but that which will bring most gain to mankind.

Let the prayer of each of us be that God will guide us in the choice of a life-work. God has need of Christian workers in every vocation. Whatever vocation we choose, whatever purpose we have in life, let us be sure that it is Christian. Those who work with God invariably succeed. His work may seem sometimes to fail, but that is because men do not see the great results.

Hymn: "God Send Us Men."

Talk: "How I Can Serve Christ in My Vocation." (To be given by some professional man in your community.)

Special Music.

Talk: "How I Can Follow the Master Carpenter in My Every Day Work." (To be given by some carpenter in your community.)

Sentence Prayers.

Hymn: "O Master Workman of the Race."

Discussion of the Topic.

Consecration Period.

Closing Hymn: "Take My Life and Let It Be."

Mizpah Benediction.

Mrs. W. B. W.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS LOOKS AT POVERTY AND WEALTH.

LESSON IV—APRIL 26, 1936.

GOLDEN TEXT: "The rich and the poor meet together; the Lord is the Maker of them all."—Proverbs 22:2.

LESSON: Luke 16; Lesson Text Printed, Luke 16:19-31.

The story of Dives and Lazarus must not be misunderstood. Jesus is not saying that Dives went to Hades because he was rich, or that Lazarus went to Abraham's bosom because he was poor. The story rather teaches the dangers and temptations of wealth, and the destiny determined by one's use of wealth. It was aimed at the Pharisees who were lovers of money, and to all who are like the Pharisees in this respect.

A Certain Rich Man—A Certain Beggar.

In every civilization and in every nation there are the rich and the poor. One needs not be classed as a pessimist if he states that there always will be these two classes. If the wealth of the world were equally divided, it would not stay divided very long. Men are not created equal in their capacity to earn and to conserve wealth. Jesus intimated that we would have the poor with us always. John 12:8. But that did not mean that the rich have no obligations to the poor or that the poor have no claim upon the rich.

At His Door or Gate.

Wealth and poverty side by side. Within a stone's throw of the homes of the rich and the business interests of the rich, there are often hovels and wretched poverty. In our nation, even while there are large numbers of millionaires, there are larger numbers of people on charity and living even below the line of necessities. There certainly is something wrong with a society in which this situation exists. And as in the case of Lazarus, the poor people would be glad to be fed with the crumbs that fell from the tables of the rich. Many a man could support his whole family on what some men of wealth squander on luxuries and self-indulgence.

The Beggar Died—And the Rich Man Also Died.

Death is no respecter of persons. It invades the mansion of the wealthy and the hovel of the poor. And all stand on an equal footing before the Grim Reaper. It is appointed unto all men once to die, and after that the judgment. Every one of us shall give an account of himself to God.

In Hades.

In Jesus' time this word meant the abode of the dead, or the place where the spirits of those who had departed this earthly life were at rest. There was a place for the righteous and a place for the wicked, Paradise and Tartarus. Every man goeth to his appointed place, but it is a self-appointed place. Men determine their destiny here.

Being in Torments.

One does not have to believe in literal fires, in physical punishment to believe in hell. This story makes clear that in the world to come there will be continued, conscious, personal existence. Remorse can be worse than physical burning with fire. "I am in anguish in this flame"—these words are not to be taken lightly, coming as they do from the story which the Master told.

A Great Gulf Fixed.

"And besides all this, between us and you there is a great gulf fixed, and they that would pass from hence to you may not be able, and that none may cross over from thence to us." These are solemn and serious words. They are words

of warning. Why argue over the chance of repentance in the world to come when we can pass from death unto life through repentance in this world. There is such a thing it would seem as fixity of character. Men can say "No" to God until they cannot say "Yes." Today if ye hear His voice, harden not your hearts.

I Have Five Brethren.

The fellow had at least some humaneness about him, even if it was not evidenced in his attitude toward Lazarus. At least he did not want his brethren to follow him to the place of torment. He cannot do anything for himself, but when it is too late he would try to do something for his kinsmen. Let us be concerned about others before it is too late.

If One should Rise from the Dead.

Dives thought that if one should go back from the dead, his brethren would repent. Abraham very frankly told him that those who live on the earth have a witness. God has not left them without witness. His word, His witnesses, His Spirit, His Nature—in a hundred ways it is written so that all who run may read, that the way of the transgressor is hard, that whatsoever a man sows that shall he also reap, that except we likewise repent we shall all perish.

It is all a story of misused and abused privileges and possessions. As in the case of so many other men, Dives' wealth had blinded his eyes and hardened his heart. It had made him less humane and less human. It had begotten selfishness and sordidness. He had gained much of the world but he had lost his own soul.

"GOD'S KINGDOM."

By ELMER L. DAUGHTREY.

[The poem given below was sent in by "Reporter" from our Holland, Virginia, Church, with the following comment: "Few churches can boast a deacon and a poet all in one. But we have such a person in our fellowship. We are not sure that he would be classed as an amateur, as he has a page in the 1935 volume of 'American Lyric Poetry' and will have two pages in the 1936 volume by the same title. He is one of the sons of Elon College and a successful Nansemond Co. farmer.]

"God's kingdom means the present hour
When joy and faith and hope attend
To free us from undue alarm,
To keep us from rash ways of harm,
To fill our lives with gracious charm,—
While a master hand is blending.

"God's kingdom means the pure in heart
Have grace and power from the King
To calm a fretful state of mind,
To ease a breaking daily grind,
To, in His world, real beauty find,—
While a master hand is blending.

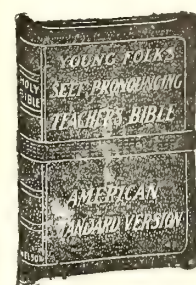
"God's kingdom means a way of life
When faith and hope and love attend
To banish all vain doubts and fears,
To dry deep sorrow's burning tears,
To bring sweet peace to passing years,—
While a master hand is blending.

"God's kingdom means His way of life
Brings gracious power from the King,
To free us from the bonds of sin,
To make and keep us pure within,
To give real love a chance to win,—
While a master hand is blending.

"God's kingdom means the coming day
When mortal pain and death shall end,
When all our night shall turn to day,
And all our grief shall pass away,
When light and love shall have full sway
In realms of the Master's blending."

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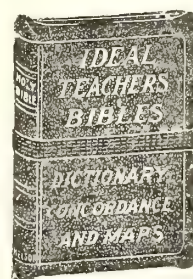
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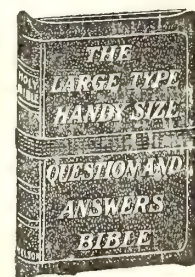
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MONDAY.

"THE PERMANENT CHRIST."

From "What Did Jesus Think?"—*Brown-Ser-
man and Prichard.*

"Go quickly, and tell his disciples that he is risen from the dead; and behold he goeth before you—There ye shall see him."—Matt. 28:7.

Out of the shadows of Calvary and the glories of Easter morn rises the light of Christian faith. No one can tell what would be our faith, or what we would be worshipping today if this had not taken place. But the fact that Christ was crucified and rose again is well attested so that the most skeptical must admit that the evidences are convincing.

From that time till now the living strength of Jesus has moulded the conduct of the world. In every age and at all times there have been great spiritual souls both among ministers and laymen before whom Jesus is present constantly almost in tangible shape and their lives have been guided by His living personality. Is this not true of all thoroughly consecrated people?

The power of Christian living lies in the fact that "Jesus lives." Jesus came to Paul in person, and that person went before him in all his ministry. The same Jesus goes before us to prepare us and to "prepare a place for us." Does this answer our questionings? If not, ask thyself, "What did Jesus think of Himself?" Answer. In life He taught that he would live again and return. The "last supper" was the final symbol of that perpetuation. Then, after the resurrection, the ascension was a practical expression of the fact of the spirit of God transcending the limitations of time and space. Such glories met the expectations of Jesus.

Jesus lived, and lives today, to draw men into a personal relationship with God, and His method is the same as of old; personal intimate fellowship with Himself. Jesus purposes that this fellowship shall be published by us throughout time until His will is done on earth as in heaven. It is through the medium of all His children that it shall be done in all the world. Wherever right is opposed to wrong, wherever the will of the moment becomes the will of God, wherever the power of the devil is turned to the power of God, His eternal mission is accomplished. He knew that whatever changes might come in life this life of God, mediated to man by Him would never fail.

After all, Christ's mission was not His Gospel, but was himself, and to have Him a living Christ for all time is necessary, or the Gospel would mean nothing, "And," says our author, "so He stands before us, not merely as a Saviour of men, but as an example to the minds of men.—If—the world ever comes to a realization of the mind of Christ it will solve the riddle of existence. For in that mind was perfect clarity, perfect understanding and perfect sympathy."

Prayer—We thank Thee, everlasting Father, for the assurance of the ever-living Christ, and that nothing can change that fact. In this day and every day that comes may we not miss Him. By faith may we enter into His life and abide with Him forever.—*Amen.*

TUESDAY.

"A PRAYER."

"When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father

which is in secret; and thy Father which seeth in secret shall reward thee openly."—Matt. 6:6.

Our Father:

Help us to be kind;
Help us to learn
To put ourselves in others' places;
Help us to do as we would be done by;
To carry the burden for tired ones,
To remember those that are in bonds
as bound with them,
To speak for them who cannot speak
for themselves,
And never to find in another's pain
our sport.
Help us to be like thine own self
Who art all love, kindness and
tender mercies."

—C. W. Wentz.

WEDNESDAY.

"THAT HUMAN TOUCH."

"They helped every one his neighbor; and every one said to his brother, Be of good courage."—Isa. 41:6.

"Tis the human touch in this world
that counts,
The touch of your hand and mine,
Which means far more to the faint-
ing heart
Than shelter and bread and wine.

"The shelter is gone when the night is o'er,
And bread lasts only a day,
But the touch of the hand and the
sound of the voice
Sing on in the soul away."

—By Spencer Free.

Prayer—We thank Thee, Lord Jesus, for that hand of love always outstretched to help, and that it is extended to all; no price is too great for Thy love. Help us to pay with our lives to Thy cause. In Christ's name we ask it.—*Amen.*

THURSDAY.

"THE BETTER PRAYER."

"I thank Thee, Lord, for strength of arm
To win my bread,
And that beyond my need is meat
For friend unfed,
I thank Thee much for bread to live
I thank Thee more for bread to give.

"I thank Thee Lord, for snug thatched roof
In cold and storm
And that beyond my need is room
For friend forlorn.
I thank Thee much for place to rest,
But more for shelter for my guest.

I thank Thee, Lord, for lavish love
On me bestowed,
Enough to share with loveless folk
To ease their load.
Thy love to me I ill could spare
Yet dearer is Thy love I share."

FRIDAY.

"THE REAL MAN."

"He that is greatest among you shall be your servant."—Matt. 23:11.

The real man is not the man who eats and sleeps, rises and works, or turns to play, nor is he the creature who wears fine clothes and thinks he is heard for his eloquent utterances. The real man is a man who dreams and sees visions, and goes forth with heroic endeavor to make those dreams and visions come true. He is a man who loves righteousness and answers God's calls to bring that righteousness to mankind. Paul is

a better man in prison than Agrippa was, as judge of the Supreme Court.

If we understand our text, it means that true greatness lies in feeling, in some degree; that our lives belong to others, and that what God gives us he gives us for mankind.

Tolstoi is quoted as saying:

"Life is a place of service, and in that service one has to suffer a great deal that is hard to bear, but more often to experience a great deal of joy. But that joy can be real only if people look upon their life as a service, and have a definite object in life outside themselves and their personal happiness."

Prayer—Dear Father, in days of depression and spiritual dryness and it seems that Thou art far away. Show us Thyself in a special nearness that we may know Thee then as ever. Thy love and grace is abundant. Help us to draw from it. We cannot see but make Thy light to shine and we shall. Warm our cold hearts to Thy soul. Make us servants of Thine.—*Amen.*

SATURDAY.

"SAY 'FATHER.'"

"When ye pray, say, Father."—Luke 11:1-4.

Why, yes, how gladly will we say "Father" when we pray! What else might we say? "Almighty?" "Avenger?" "Punisher?" "The Terrible One?" "The Great One?" "The Jealous One?" All of these, and many more terms like them, have men used of their God for centuries and ages.

But we will say Father. As our Saviour, God's dearly beloved Son, has taught us, we will say, Father. We will know Him as the God of love and not of fear, as the God of mercy and not of terror. We will not flee from Him but run toward Him. We will not deprecate His wrath but look for His blessing.

Yes, in all things we will say Father. The storm clouds may lower, but we will look upward and say Father. Disasters may come, but in the direful midst of them we will say Father. Sickness, disappointment, failure, poverty, all may oppress us, but none the less we will say Father.

Prayer—For Thou, O God, didst create human fatherhood, and therefore Thou art greater than it, more tender than it, more lasting than it—our Father who art in heaven!—*Amen.*

AMOS R. WELLS.

SUNDAY.

"TRIED AND PROVED."

"The word of Jehovah is tried."—Ps. 18:25:30.

We feel no confidence in a ship till it has been inspected, has made its trial voyage, has proved itself seaworthy. We prefer the old receipts that have been used with pleasing results in many kitchens. We do not use a new remedy until the doctors have put it to practical tests and found that it cures.

And because we rest so securely on what has been tried and proved, we rejoice evermore in the Word of Jehovah. Ages upon ages have used it and tested it and proved it. Generation after generation has tried its promises and found that they hold good. Countless millions have walked in its ways and found that they lead to all blessings.

Other words have proved false, but never the word of Jehovah. Other words have disappointed, but the word of Jehovah has always made good its claims, and more.

Prayer—Lord Jesus, Thou art the Word of God. Because we trust in Thee, the living Word, we trust in Thy written word. May we be, thru all our lives, men of the Book.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE HAPPY CHRISTIAN.

By REV. ELISHA A. KING, D. D.

"May my joy be within you and your joy complete."—John 15:11. (Words of Jesus.)

Six years ago I prepared a radio sermon on "The Joyous Christ" (as a Palm Sunday theme) and later discovered that the message was received somewhere in the North by a sad Christian who had never heard anyone say that Jesus was a joyous man. It started me to thinking and since then I have taken pains to propagate the idea that Jesus was a man of joy. Once each year, on Palm Sunday, at least, one can emphasize this fact.

Jesus tells His disciples that He hopes that His joy may be their joy and that their joy may be complete, and yet very few artists have painted Jesus with a smile. Jesus' brief public ministry ended in so great a tragedy that His sufferings and death on the cross riveted the eyes of the world! Humanity has struggled for so long with the problem of sin and salvation that the religion of Christ has become a serious matter. It has been a profound and solemn theme for theological systems and sometimes a rather gloomy experience. At least one thoughtful man has said that when he came to see the state of mankind in this present world he never laughed again! We can understand that Jesus, being what He was, looked upon the world with an understanding heart and had for it a profound and deep sympathy. He had every reason to be sad and depressed.

The record of His life, however, reveals a charming personality, magnetic, wholesome and joyous. His hands, though the hands of a working-man, were possessed of a healing and soothing quality. Women of noble character loved Him with a high and holy devotion. Little children were drawn to Him and His peace and calm influenced all about Him. He was possessed of an inward joy that shown outwardly in beauty of character. When He began His first great sermon He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven." The word "blessed" means *happy*. But the happiness referred to runs deep, wide and strong with underground springs of sweet and refreshing water directly from the ocean of love. Here is an inner condition superior to an external situation. The spiritual side of life is the richest and most satisfying side after all. Jesus could not have begun and kept up His joyous ministry unless He Himself were a center of true joy.

Now it is an easy transition of our thought to say that *Christians ought to be happy*. They are blessed anyway! People who live in a Christian country, especially these days, *ought to be happy*. (Perhaps there are some who will say that this is not a Christian country, and in some senses it is not, but we still enjoy freedom to worship God as we please, freedom to think and express our thoughts, and much else that is due primarily to the influence of Christianity.) In any case we have inherited much from the past and from our fathers in the faith.

From purely religious point of view a Christian is a *saved* person. The expression means different things to different persons. In the 27th Psalm we have the expression, "The Lord is my light and my salvation." Doubtless the poet meant by "salvation" that he was saved, kept and preserved by the kindness and care of God.

The Psalmist had probably been saved from some great catastrophe by what he believed to be the Providence of God. If a man or woman literally believes that by accepting Christ as a Saviour they are saved from future retribution that ought to be a source of very great spiritual joy.

A Christian is supposed to be growing in richness of character, learning to be unselfish, engaged in good deeds and delightful helpfulness. Inspired by a growing consciousness of immortality a Christian has the right to expect a completely satisfying conclusion of this earthly life. A conscientious Christian ought to be able to sing with Browning

"Grow old along with me!

The best is yet to be,

The last of life, for which the first was made;

Our times are in His hand

Who saith, 'A whole I planned,

Youth shows but half; trust God: see all, nor be afraid.'"

A Christian does not live under the condemnation of a righteous God. First of all he is a *forgiven* person. The Psalmist sings with great joy the familiar words:

"*Happy is he whose transgression is forgiven, whose sin is covered. Happy is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guilt.*"

Nothing finer has ever been written about the source of Christian joy, from this point of view, than what St. Paul told the Romans. "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death." He continues with two remarkable passages, viz: "As many as are led by the Spirit of God, they are the sons of God," and "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." There seems to be in every Christian life a germ, call it what you please, that goes on growing and unfolding unto the perfect day. The Christian life needs no explanation, no defense or excuses. It reveals itself by its beauty of devotion, and its essence is a deep flowing current of conscious joy.

Again let me say that a Christian ought to be happy! But I will follow that remark by affirming that Christians have not always been happy people, at least as we ordinarily count happiness. During the period when the new psychology was blossoming into New Thought and a new emphasis was being placed on optimism and radiant joy a leader of this new movement was riding in an electric car in an Eastern city and noticed a very trim and sedate woman (rather solemn and glum as the traveler described her) and she said, "I think she must be a Christian!" It was a cruel thing to think and a very unkind remark to make, but in conversation she found the woman to be a Christian. But let it be said that Christianity should not be judged entirely by people's dispositions, or by indigestion or by environment. Mental moods depend too much on our physical condition. At the same time, however, the will has much to do with it. It is possible to overcome the obstacles and *will* to be happy!

When we say that a person can *WILL* to do anything we mean that he can determine to take a hopeful attitude and keep affirming that he will master his feelings. It is just the opposite

of giving way and giving up. It is setting the will in a conquering attitude. The will to be well is a case in point.

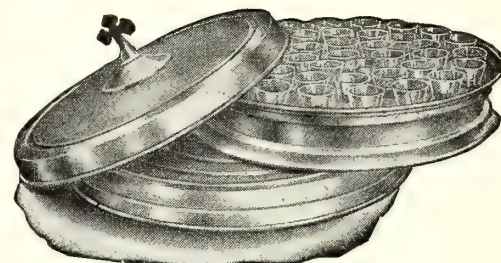
Happiness means different things to different people. For some it may mean any condition in which the aggregate amount of pleasure exceeds that of pain. There is in it a sense of comfort, security and pleasure. The ancient philosophers said that inward correctness was its source. Warwick Deeping says, poetically, that it is a bird that cannot be caged. We set traps for it, but never catch it. One might add, I suppose, that happiness is a by-product of something else. In the case of the bird it enters no traps, but comes singing its songs free-flying and without special

(Continued on page 15.)

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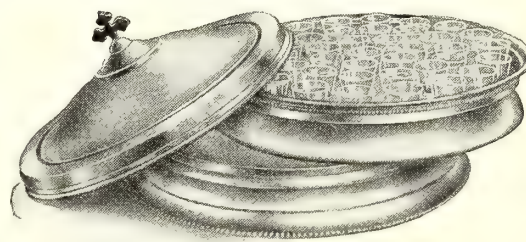


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

The Junior-Senior Banquet of the Elon public school was given Friday evening, April 17th. Eleven of the Christian Orphanage boys and girls were in it.

This is always a very happy occasion for the youngsters and they look forward to it from year to year. They always have a most interesting program. And this year was no exception. The writer was an invited guest and attended with a great deal of pleasure.

The girls all dressed up in evening dresses. It changed their appearance so much we hardly knew our own children.

They enjoy the occasion immensely and why not? They have been diligent in their school work all these years and have been looking forward to this occasion that comes to them but once in their high school life. They ought to have a good time because they have earned it and deserve it. The writer always considers it a very high honor to get an invitation to attend and all other engagements are cancelled so we can be present and enjoy the occasion.

It is a credit to any boy or girl to graduate from High School; but it is a real pity that so large a number never go any further in their school life.

So many opportunities open up for boys and girls who are willing to pay the price and prepare themselves to take advantage of these opportunities. Every line of work is calling for trained men and women and it is the ones who are prepared who get the best jobs.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 23, 1936.

North Carolina and Virginia Conference:

Carolina	\$ 3.10
Pleasant Grove, 1st quarter	4.56

7.66

Western North Carolina Conference:

Pleasant Cross	.50
Pleasant Ridge	3.37
Pleasant Union Church	3.25
Ether	1.00

8.12

Eastern North Carolina Conference:

Youngsville, March & April	2.00
Christian Light	5.00
Wentworth	4.53
Bethel, Wake County	2.77
Lebanon	.76

15.06

Eastern Virginia Conference:

Eure	6.05
Cypress Chapel	4.11
Union, Surry	6.00
Berea, Norfolk	10.00
Wakefield	2.35
South Norfolk	12.29

40.80

Alabama Conference:

Bethany	1.00
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Special Offerings.

M. B. Smith, Jr., Guardian White children	100.00
Mrs. Lasher, support of child	20.00
Mr. & Mrs. R. D. Craven, Siler City, N. C.	5.00
A friend	10.00
Mrs. E. A. Cox	2.00
Mrs. Lula F. Brickhouse	30.00
Mrs. Mesley, support R. A. Hines, Jr.	18.00

Mrs. C. H. Stephenson	1.00
P. A. James	3.91
	189.91
Total for week	\$ 262.55
Amount brought forward	5,038.50
Grand total	\$ 5,301.05

THE GREATEST NEED TODAY.

(Continued from page 6.)

to seek and to save the lost; go out into the highways and hedges and tell the travellers and lodgers there the wondrous story of the Cross; go down where there is sin, sorrow, suffering and fallen ones and tell them of Christ's love and power to save.

The heart of man is strangely hungry for the simple gospel that tells of sin, calls to repentance and holy living. A heart seeking truth, light, forgiveness, comfort and strength, goes not to the sanctuary of the living God to be amused, entertained, lectured; but to worship, to be warned, instructed, steadied, strengthened, encouraged, comforted, edified and helped as a follower of Jesus Christ.

Give not such hearts a stone when they cry for bread; but give to them the Bread of Life. Give to them Jesus who is "the Way, the Truth, and the Life."

"Thus sayeth the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." The old paths are paths of repentance and righteousness. Those who walk therein in faith, hope and love walk with God. They are the paths that saints of all ages have walked and the paths which all saints are walking today. The way is good, safe, direct and its destination rest—heaven. P. H. FLEMING.

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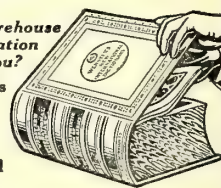
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Here are a few samples:

hot pursuit	Red Star
Air Council	capital ship
mud gun	mystery ship
S. P. boat	irredenta
aerial cascade	Esthonia
American Legion	Blue Cross
girl scout	airport
cyper	crystal detector
sippio	superheterodyne
shoneen	

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lím:

14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

9 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

Isa. 9. 1, 2.

AND seeing the multitudes, he went up into a moun-

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Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Néph'tha-lím, by the way of the sea, beyond Jór-dan, Gál'i-lee of the Gén'tiles;

A. D. 31.

Is. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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THE SUN'S PULPIT.

(Continued from page 13.)

invitation. The same writer does say, however, that happiness is beauty and health, beauty in doing and feeling and thinking. It is in the breathing and in the heart-beat, in the strength of our accomplishments, and in the richness of our own thoughts. Happiness is there when the "I" works well and thinks well and loves well. It cannot be caged because it is emotion and spirit. Seek it selfishly and it is not there. When possessed it commands joy.

The Bible teaches that happiness is a sense of God's approval. "Whoso trusteth in God, happy is he," is an ancient proverb. Essentially, happiness rests on character. A person who has the consciousness of being right with God, whose sins are forgiven, whose life is safe with God alive or dead, one who lives freely in a world such as ours is, certainly has a right to be happy. Now add to this the spiritual companionship of Christ, the Friend and Saviour, and loving relations of family, neighbors and friends and associates; what more could one ask for? Even adverse circumstances in physical, financial, and social relations could not keep such a person in perpetual eclipse! There is something in the soul of man that buoys him up in time of trouble and God has promised to help him in such a time of need.

Religion is becoming a more joyous experience in the lives of men and women today than ever before. In the early days of Christianity Christians were credited with possessing a radiance that distinguished them from the sad and hopeless pagans about them. Some of that radiance has been lost, but the coming of a larger knowledge of mental law has added much to the joy of life. It has been found that what a man *thinks* actually does affect his body and by affirming that which is good, beautiful and true adds much to the joy of living.

A few years ago an American was visiting a Christian college in India. The students were all natives and followers of various religions and sects. Meeting a Hindu student on the campus

he entered into conversation with him. He asked if there were many Christian students there and he answered "Yes, there are some." "Is there any special way you can tell a Christian student here?" the visitor asked. "Yes," said the Hindu, "you can tell them by their faces. They have a happy, radiant look."

SPRINGTIME—PLANTING TIME.

By TIMOTHY THOMAS.

Spring—that season when a million blossoms attest the glory and grandeur of nature—is here to remind us that winter's fierceness has been subdued, that her cruel fingers are released for a season.

Spring—that season for planting, if reaping is to be had, and it is a new spring, too; for while she repeats in season she brings not the old, but the new, the lovely refreshing violets. Like last year's, it is true, but to us they are ever new. In our appreciation and wonderment, we repeat from last year's vocabulary, but words come free and fresh from hearts that follow the season's fruitage like the birds that wing their way to climates of their intuitive choosing.

Springtime—and that spells planting time—is here to welcome, to greet, to beckon, to bid, that we sow and care and cultivate if the golden harvest is to lavish on us from its plenteous hand.

Springtime—plant roses for Indian Summer's glow; plant gardens for beauty, for food, for health, for happiness.

Springtime—what a season of hope for the gardener, the farmer! Despite their past disappointments, "hope springs eternal in the human breast" and so the planters, the sowers, go forth with a newness and a freshness of heart like that of the morning sun, believing the day of harvest will not disappoint, but bring a rich and happy reward. And it will for those who work and wait and hope.

Springtime—welcome it with a buoyant, glad heart. Cooperate with nature, for she welcomes the gentle hands of honest toilers, and into those hands will place emblems of a rich reward.



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21 But that ye also may know my affairs, and how I do, I Tych'i-cus, a beloved brother

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17 ¶ "From that time Jēsus began to preach, and to say, "Repent: for the kingdom of heaven is at

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

FARMER.

Mrs. Nannie Thomas Farmer was born Nannie Thomas Wilson in Yanceyville, N. C., and 42 years ago, March 28th, was united in marriage to Jos. H. Farmer of Halifax County, Va., and to them was born one child, Miss Josephine Farmer. Early in her married life she removed her membership from the Baptist Church to Pleasant Grove Christian Church, and to the end of her life remained a loyal and devoted member of that church. Twenty-three years ago the family moved to Elon College and became associate mem-

bers of Elon Church. On Friday night,

April 10th, after years of patient and uncomplaining suffering, this good woman quietly passed from the circle of neighbors and friends, who had learned to esteem and love her devotedly, to that higher circle of friends where there is no suffering and no separation, and where

love rules and reigns.

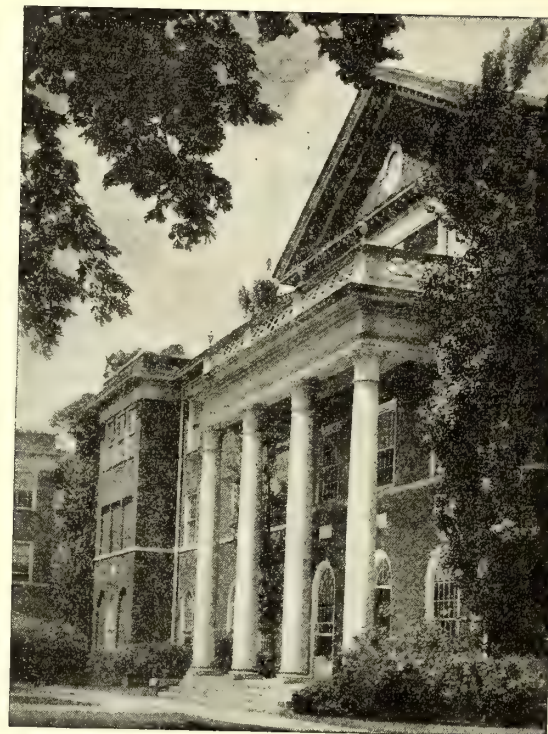
After a very brief service in the home, the funeral was conducted at Pleasant Grove Church at 2 P. M., and burial in the church cemetery, the services being in charge of the pastor, Dr. W. C. Wick-er, assisted by The Sun's editor, J. O. Atkinson. Thus passed from labor to

her reward a quiet, refined Christian woman. She died as she had lived, with resignation, fortitude, faith and courage and, like the sun in the effulgence of its glory as it sinks into the evening and night, so she passed quietly from us, the light of her life shining in its going.

J. O. ATKINSON.

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, APRIL 30, 1936.

NUMBER 18.

.. THE SUN'S OBSERVATORY ..

America's Gambling Bill.—

American Business says that last year Americans spent over \$6,000,000,000 in cash on gambling. A half-billion went to so-called "legal race track betting," while three times that amount went to book-makers in violation of the law. Another billion went abroad for sweepstakes tickets, of which a few "paltry hundred thousand" came back in return for the millions spent. Other forms of gambling took the rest.

Toscanini Delivers Farewell Program.—

Arturo Toscanini, on last Sunday afternoon, directed the last regular concert of the New York Philharmonic-Symphony Orchestra, and what was probably his last broadcast before returning to Europe. On this program were selections from the works of Mozart, Beethoven and Schubert. Toscanini has proved one of the most popular symphony directors of modern times, and his leaving for Europe will be a source of regret to many music lovers.

Intelligence in Men Rated First.—

If the girls of the Florida State College for Women can be taken as an index, the first requirement of the "Ideal Man" is intelligence. They want honesty, ambition, a sense of humor, good health and personality. They think thoughtfulness, neatness, courtesy, dependability and kindness, essential. They want a man with an education, and he should be religious. "Good looks" are a consideration, but the handsome man without intelligence holds only twentieth place in their rating.

Britain Uses More Liquor.—

For the first time in fifteen years, the drink bill of Great Britain shows an increase over the previous twelve months. It is also to be noted that convictions for drunkenness have increased in the same ratio as the increase in the drink bill. Angus Watson draws the following conclusions. He says: "The steady continuance of liquor-trade advertising, the increase in the potency of the beer supplied, and the reduced price to the public as the result of reduced liquor taxation are all explanations, as is also the slight improvement in trade prosperity."

Sales Up in Fifth District.—

According to the reports issued for the Fifth Federal Reserve District, retail sales showed a decided increase in March of this year over the same month in 1935. Washington, D. C., led the district with an increase of 11.8 per cent. The average for the entire district was 8.2 per cent. The increase for the first three months of the year was also led by Washington with a percentage of 13.9, while the entire district showed a gain of 10.4. Wholesale trade figures for March showed

gains of 8.8 per cent for groceries, 21.3 per cent for dry goods, 2 for shoes, 16.9 for hardware, and 13.2 for drugs, over the same month in 1935.

Claims 400 M. P. H. Plane.—

Last September, Howard Hughes, 31-year-old millionaire flyer, and motion picture producer, established a new speed record when he drove his plane at the rate of 352 miles per hour. He is now having constructed a new engine, with which he expects to attain speeds far in excess of any so far flown. He is quoted as saying that he expected it to give his racer a speed of not less than 400 miles per hour at an altitude of 20,000 feet. The engine is so designed as to deliver its top horsepower at high altitudes. The plane, itself, he says is the most efficient ever built from the standpoint of aerodynamics, having the lowest "drag" of any ship in the air.

TODAY.

The past has canceled and buried deep
With every rising of the sun
All yesterdays. There let them sleep.
Think of your life as just begun.

Concern yourself with but today,
Grasp it and teach it to obey
Your will and plan. Since time began
Today has been the friend of man.

You and today! A soul sublime
And the great heritage of time,
With God himself to bind the train!
Go forth, brave heart, attain, attain!
—Selected.

Presbyterians to Hold 75th Anniversary.—

On May 21st, Presbyterians will gather at the Old First Church of Augusta, Ga., in General Assembly, and to celebrate the Diamond Jubilee Anniversary of the organization of the Southern Presbyterian Church, in December, 1861. Among other features, there will be a pageant enacting the stirring scenes of seventy-five years ago. The Jubilee celebrations, however, are not to be ended with the closing of the assembly, but will culminate in local programs in the various churches in the assembly's territory next December. The church itself is of historic interest. The old pulpit and side galleries of the church have been removed, but the moderator's chair which was used in the first meeting has been preserved, and there has been little other change made in the architecture of the church. It was in this church that Woodrow Wilson, as a lad of five, sat each Sunday and listened to the discourses of his learned father, the Rev. Dr. Joseph R. Wilson. A bronze tablet marks his pew.

Crime in the United States.—

Speaking before assembled Daughters of the American Revolution in Washington last week, Edgar J. Hoover, chief of the Federal Bureau of Investigation, gave some figures on crime that would make one's hair stand on end. He stated that there are at present 150,000 uncaught murderers in the United States. Furthermore, he predicted, 300,000 now living are doomed to be killed violently. The murder rate in the United States is more than two and a half times England's, and about seven times that of Continental Europe. Our percentage of convictions for all crimes is lower than that of Europe. New England has the lowest homicide rate, and Vermont stands lowest in New England. Florida has the dubious honor of ranking first, followed by four other Southern states: Mississippi, Alabama, Georgia and Louisiana. He adds, however, that when other crimes are considered, the order of States changes. One of the most distressing facts regarding crimes is the increasing youthfulness of the criminal.

"Freedom" for Puerto Rico.—

Senator Tydings of Maryland stirred up a hornets' nest when he introduced a bill in the Senate calling for the freeing of Puerto Rico. The bill has the backing of the Administration. There has been, on the part of the Liberal Party on the island, a demand for freedom, but it now seems that the bill is not the right kind of a bill. Senator Luis Munoz-Marin, spokesman for the Liberal Party, says that the islanders will welcome independence "under any condition." He adds, however, that "the conditions imposed by the Tydings bill appear to have been made with the intention of making the people of Puerto Rico choose between independence with ruin and starvation, or a continuation of the present unacceptable colonial status." The former governor of Puerto Rico, E. M. Reilly, thinks the Tydings bill outrageous, saying that it threatens to "undo thirty-eight years of Americanism." He added that Puerto Rico would be "much happier" but for congress. He said that if the bill should pass the American Senate, he would himself return to the island and take the stump against independence, stating that an independent Puerto Rico would "be another Cuba, with misrule and violence." The news of the introduction of the bill into the Senate, says a report from San Juan "Astounded most islanders today and caused sudden adjournment of the insular legislature." The president of the island Senate, Rafael Martinez Nadal, asked "Is Puerto Rico to be cast adrift to economic ruin in four years because a fanatic group killed one American official?" It is believed in the island that the move puts many insular politicians on the spot, especially those seeking independence.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

This week the Convention is in session at our Burlington church, and we trust is making real history as it seeks to lay plans to build up the kingdom of righteousness in the world.

Dr. P. H. Fleming, County Welfare Officer for Alamance, and pastor of our Union and Long's Chapel Churches, has been very ill the past week at his home in Burlington, N. C. The last reports are that he is improved. Many hearts are anxious that this good and well beloved man be fully restored to strength and health.

Reports come that Rev. A. W. Andes, Harrisonburg, Va., the beloved and faithful pastor of a large parish, a member of our Mission Board and one interested in all the affairs of the kingdom, is still ill at his home and unable to meet his appointments or to attend the Convention at Burlington this week. Many prayers, indeed, are being offered that this servant of God shall be spared and restored. He and his family have our deep sympathy and concern in this time of their affliction.

Rev. W. J. Andes, a graduate from Elon College last year, and a post graduate student in Duke University this year is forced to resign the pastorate of the several churches he was serving in the Eastern Conference to return the first of June to take charge of the churches in the Valley of Virginia Conference which his father's illness has left pastorless for several months. Young Bro. Andes had full work which he was enjoying immensely and his congregations were greatly appreciating his consecrated and efficient service.

Dr. A. D. Woodworth, Merom, Ind., writes that "Union Christian College will go by a new name hereafter, viz: 'The Merom Institute.' It is expected that four groups of young people will have sessions here this summer. The buildings are to be thoroughly prepared and made ready. Rev. Clarence Bennett has been chosen director of the new venture which is sponsored by the State Conference of Indiana and Illinois and by the Chicago Theological Seminary. We are hoping that in the future the influence of the new institution will be even greater than it has been in the past."

Rev. W. M. Stevens, pastor of our Happy Home Church, reports that more than half of the entire apportionment for the church for the year has been raised and is in the hands of the treasurer to be reported to the church meeting Saturday of this week. This is not half the story. The pastor's salary has been met in full to date, and this, in spite of two facts: First, the church has had a building program and is now housed in the new building, though the Sunday school rooms are not complete, and that all payments made as far as the building has gone. Second, that it is the first time in the history of the church that half of the Conference apportionments and pastor's salary, in addition to the building program, have been paid this early in the year. This is one of our rural churches that realizes that it has a task and an opportunity and is setting itself devotedly to its task and, with zeal, is meeting these obligations. Moreover, this is one of our rural congregations no wealthier than dozens of others which has gone from once a month preaching to every Sunday preaching. Happy Home is thus

revealing to our other rural churches that every Sunday preaching achieves far more for itself and for the kingdom than the church with preaching once a month and without any particular program. This all may be, in a measure, contributed to the devoted and consecrated leadership of the pastor, who finds in Happy Home Church that which many other pastors may find in their churches if they will seek diligently loyal souls and liberal who are willing to enter into a program of progress and activity for the Lord.

Dr. W. M. Jay was formally installed as pastor of our United Church in Winston-Salem at 3:00 P. M., Sunday, April 26th. It was, indeed, an impressive and an auspicious occasion. Dr. Ernest M. Halliday, secretary of our Extension Boards, from New York, preached an impressive and helpful installation sermon. Dr. C. H. Rowland, of our Greensboro Church, gave the charge to the new pastor. Rev. Wm. T. Scott, retiring pastor, gave the charge to the church, and very cordial words of welcome were spoken, on behalf of the Ministerial Association of Winston, by Rev. R. A. Smith, pastor of Centenary Methodist Church of the city, by Brother May of the congregation of United Church and Mr. Luther Martin, city alderman on behalf of the city of Winston-Salem. Rev. G. C. Crutchfield gave the invocation, Rev. D. M. Spence the prayer for the service and Dr. W. C. Wicker the prayer of consecration. Many other ministers present were Rev. B. J. Earp, of our Palm St. and Hines Chapel Churches and Rev. Carl Hermann Voss, United Church, Raleigh, and possibly others. At the conclusion of the very fitting and highly appropriate service, the new pastor responded in an appreciative and happy vein and pronounced the benediction. Several special numbers were rendered by the large choir, and the entire congregation entered into the service with reverential attention and evidence of deep concern. Our work in Winston-Salem thus far is not large as numbers go, but it is an intelligent group of wide-awake and progressive men and women, deeply interested in the kingdom, faithful and loyal to the church and are working in the spirit of cooperation and delightful fellowship in the work of building a real church of our communion in this large and growing city.

DR. L. E. SMITH ADDRESSES RALLY.

Elon College will be made safe for the present and for the future through success of the Development Program which has been undertaken thruout the Southern Convention area.

This was the thought left with the several hundred men and women who are giving their services in the \$250,000 campaign at an inspiring rally at the college Wednesday afternoon, April 29th.

Members of the campaign force from the five conferences of the convention, from alumni centers and from Alamance County heard from the leaders of the Development Program the encouraging account of how Elon has been brought the greater part of the way out of a desperate financial situation, how its student and faculty strength has been built up and how the present undertaking will equip it for still greater service in the field of Christian education.

Dr. L. E. Smith, president of the college, asserted, "the church has done a magnificent thing in deepening the college, going in the face of disaster and discouragement." It did this, he said, because "it was convinced of the need of Christian education. It realized as it did when it founded Elon half a century ago that its hope was in a trained leadership, and that the possibility of a trained leadership rested entirely upon the continuation of the college."

Today, he said, "the skies are brighter and the future is more hopeful. Practically \$550,000 of the college's debts have already been accounted for. We are now undertaking the heroic task of raising sufficient funds to retire the remaining indebtedness of \$160,700 against the college, to provide for necessary improvements, and to insure the security of the college in the future. When we consider the fact that more than three-fourths of the debt has been taken care of before we, the constituency of the college, are asked to make our contributions to retire the remaining one-fourth, no one is willing to question the responsibility that is ours or what the results should be."

To accomplish the part of the task still ahead, Dr. Smith said, "entire and complete cooperation upon the part of all is required. No one man is asked to do it all but every one is asked to take his share.

"The value of the \$250,000 we are seeking will be multiplied many times. Think for a moment what it will do: First, clear Elon of all indebtedness; second, provide for immediate needs; third, secure a plant and endowment totaling practically \$1,500,000; fourth, make Elon College, the interest of our church, safe for today and for tomorrow; fifth, guarantee that the Christian Church, our church, will do its share in training the leaders of church and state under Christian influence. Your contributions to Elon College will be worthwhile investments that are safe and that will bear dividends in life, character and leadership in all time to come."

Discussing the physical condition of the college, Dr. Smith said, "Through the vision and wise planning of my predecessor, Dr. W. A. Harper, Elon boasts of an equipment that is ideal for a church school and is second to none in institutions of its class in this country. Enrollment has increased from 231 students in 1932 to 483 in 1935-36. The faculty has kept pace with that of other institutions and will meet the educational test of accrediting agencies."

The rally was opened with an address by Dr. Stanley C. Harrell, president of the Southern Convention and general chairman of the Development Program. The part which the different divisions of the campaign forces are taking was discussed by Dr. Harrell, for the church, by J. O. Atkinson, Jr., of Greensboro, alumni chairman, for the alumni, and R. Homer Andrews, chairman of the Alamance County section, for the county and the city of Burlington.

Additional members of the campaign organization for the church conferences, announced by General Chairman Harrell up to the end of last week, follow:

North Carolina and Virginia Conference.

Group 1. Chairman of Durham Church, Dr. Waldo Boone, Durham; associate, J. L. Crumpton.

Group 2. Chairman, Rev. W. E. Wisseman, Greensboro; associates, Mrs. B. J. Earp, Greensboro and Miss Frankye Marshall, Walnut Cove.

Church chairmen in Group 2. Palm Street (Greensboro), A. H. Hinshaw, Greensboro; Hines Chapel, R. W. Isley, McLeansville, N. C.; Belew Creek, T. R. Preston, Belew Creek, N. C.; Pleasant Ridge, Mrs. L. C. Huffines, Guilford College; Salem Chapel, Mrs. A. F. Marshall, Walnut Cove, N. C.; Greensboro (First), Mrs. O. H. Paris, Greensboro; Kallam Grove, Mrs. N. G. Joyner, Madison, N. C., R. D. 2; Mt. Bethel, Mrs. L. F. Cummings, Summerfield, N. C., R. D. 1; Winston-Salem, M. R. Ivie, Winston-Salem; Monticello, J. E. Cumbie, Browns Summit, N. C., R. D. 2; Reidsville, E. L. Andrews, Reidsville, N. C.; New Lebanon, Miss Jessie Sharp, Summerfield, N. C.; Apple's Chapel, J. A. Trout-

(Continued on page 15.)

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

GETTING MORE LAYMEN INTO THE GENERAL COUNCIL.

At the General Council meeting of 1934 in Oberlin there were about fifty laymen among the 764 voting delegates. That such a small proportion of laymen was to be regretted, found expression in a resolution adopted by the Council:

"That the Executive Committee of the General Council be requested to draft a plan and secure the proposal of that plan by some State Conference as an amendment to the Constitution of the General Council, to make mandatory a suitable proportion of unordained men, as it now does of women, in the voting membership of the General Council."

The Executive Committee in acting upon this resolution also thought it well to take into account other inconsistencies in the provisions for the membership in the General Council. For example, one State Conference of 180 church members, all told, is entitled to three delegates at the General Council; another of 310, another of 791 church members, each entitled to three delegates. There are nine State Conferences with an aggregate of 7,688 members, entitled to twenty-eight delegates.

In working out a new plan, it was thought desirable not to increase the total number of delegates materially; also it would seem as though some elasticity was desirable but with a substantial guarantee that a respectable block of seats should be occupied by unordained men, with a fair probability that an even more substantial block of seats would be occupied by them. Then, too, the present language of the Constitution on membership is in part outmoded due to the completion of the merger. It seemed essential also that the wording of the Constitution on membership should be so clear as to require no explanation.

The amendment to the Constitution of the General Council, as drafted by the Executive Committee, has been formally proposed by the New York State Conference and will be presented for consideration and adoption, if approved, at the Mt. Holyoke College meeting of the Council this June.

The changes involved are:

Recommended: That "III. Membership, 1. Voting Members," first paragraph which now reads as follows:

"1. Voting Members. (a) Pending possible mergers among themselves, the larger units (i. e., the five Regional and the Afro-Christian Conventions, the Congregational 'State' Conferences), and after merger the united bodies shall severally be represented in the General Council by two delegates each, one of whom shall be a woman, and each such Convention or Conference having churches whose aggregate membership is more than ten thousand shall be entitled to elect two additional delegates for each additional ten thousand members or major fraction thereof, one-half of whom shall be women.

be amended to read as follows:

"1. Voting Members: (a) Each state or regional conference or convention recognized by the Council shall be entitled to be represented in the General Council by one clergyman, one layman and one lay woman for each 15,000 members or major fraction thereof in the churches

within its bounds, and a like representation for each additional 15,000 members or major fraction thereof. Conferences or conventions having 7,500 members or a major fraction thereof shall be entitled to representation by one clerical and one lay delegate; conferences or conventions having 3,750 members or a major fraction thereof shall be entitled to representation by one delegate, lay or clerical, with the assumption that appointments will alternate between clerical and lay delegates; conferences with fewer than 1,876 members shall be represented only by delegates elected by the associations within their bounds, or if there be no association, then such conference or convention may elect on the same basis as an association."

That "III., 1." second paragraph reading as follows:

"Pending merger, local units (i. e., Christian conferences and Congregational district associations), and after merger the united bodies shall be represented in the General Council on the basis of one delegate for every ten churches or major fraction thereof."

be amended to read as follows:

"(b) Each association or local conference recognized by a state or regional conference or convention shall be entitled to representation in the General Council by one clerical and one lay delegate for every twenty churches or major fraction thereof; associations or local conferences with a smaller number of churches, but not less than six, shall be entitled to representation by one delegate, clerical or lay, with the assumption that the appointments will alternate between clerical and lay delegates."

That "III. 1." third paragraph, reading as follows,

"A state having a state organization but no district organizations, or a state having district organizations but no state organizations may send delegates on the dual basis of one for every ten churches and two for every ten thousand members, as above set forth."

be amended to read as follows:

"(c) A state or regional organization having no district organizations may send delegates on the dual basis as above set forth under (a) and (b)." (Note that there has been omitted the provision for dual representation of states having district organizations, but no state or regional organizations.)

That "III. 1." (b) reading as follows,

"(b) Delegates shall be divided, as nearly equally as practicable, between ministers and laymen."

be omitted.

That "III. 1." (c) which reads

"(c) Any delegate who shall remove his residence from the geographical bounds of the conference or association by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council, and the conference or association may proceed to fill the unexpired term by election."

be changed to read as follows:

"(b) Any delegate who shall remove his residence from the geographical bounds of the body by which he has been elected to the Council shall be deemed by the fact of that removal to have resigned his membership in the Council and the electing body may proceed to fill the unexpired term by election."

That under III. 1. "(d)" be changed to "(c)".

That III., 5. be amended by adding after the word "alternates" in the first line the words "of the same class as the principals."

That III., 7. be amended by adding at the end of the first paragraph the words "and provided that each substitute shall be chosen from the same class as his principal; that is, a minister, woman or unordained man."

In answer to the question, just what will the amendment do, Dr. Charles Emerson Burton, secretary of the Council, says:

"On the basis of the membership at the time of the Oberlin meeting there would be guaranteed 68 ministers, 68 women and 68 men who are not ordained; further there would be guaranteed a few more than 300 unordained persons, either men or women. Presumably the major portion of these would be elected from unordained men. I should say therefore that the probable set-up would be 384 ministers, 226 unordained men and 226 women, a few of whom would be ordained. If all seats were filled this would mean more unordained people than ordained. Probably, however, it would give up about fifty-fifty. There were 764 voting delegates at Oberlin.

"Two things may be feared: first, that it does not guarantee enough unordained men; and second, that it looks as though it might squeeze out too many ministers. I am inclined to think, however, that it is about as near as what is wanted as we can get."

THE RESURRECTION.

The members of Happy Home Church and those of the community and of other churches present witnessed a most impressive service, the pageant, "The Resurrection," given on the choir loft of the church on Easter Sunday night. They saw the picture of the crucified Lord as He hung on Calvary's Cross where he died for the sins of those who would believe on His Name. To me this was one of the crudest acts of all times but we realize that this dark hour must come before the blessed light of the resurrection which was later portrayed by members of the Young People's class. The angels sat at the door of the tomb and asked the women who had come to pay their last tribute of love to their beloved Master, why they had come to seek the living among the dead.

With this picture still before the people all believers in Christ were asked to take part in a candle-lighting and communion service. I think every Christian who was present feels closer to the Master and will, as a result of the love shown in that service submit their lives as a living sacrifice for Christ.

I, with every member of the church, wish to thank God for a man who can walk so close to his Master that he can write and portray to his people that picture of the death and resurrection of the Christ. I refer to our pastor, Rev. Millard Stevens, who wrote and directed this service with the help of some of his co-workers at Elon College.

We thank God for the wonderful progress in the building of our new church and the blessings that we receive daily through our church and its services.

MRS. LONNIE RICHMOND.

In this troubled world of ours our Saviour lived, and here, in the thick of life, He made God real and near to us, lifting drab days into associations divine. He saw why men fail of the truth most worth knowing. He saw through the self-deceivings with which we dope ourselves, and the evasions by which we shirk what we know to be right and true. He saw why we give up prayer, and what eats away our peace, and what keeps us away from God . . . He told us that we must get back to God and that this is home.—Rev. Thomas Yates.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE ELON CAMPAIGN.

Every reader of THE CHRISTIAN SUN, and all friends of the church and Elon should be uncommonly interested and very deeply concerned for the campaign now on to clear the college of its indebtedness and set it free for even a larger work in the kingdom than it has been able to do through the years thus far. Elon has been a burden, financially, but it has been a goodly burden to bear and, as such, has brought blessings to its burden-bearers, and to the church, such as can never be estimated or appraised.

To the institution, THE SUN's editor recalls, some of the most valiant and saintly souls of our fellowship, through the years, gave the best that they had of consecration and contribution, that the college might be planted and might live thru the years and come to this good hour. If there is an institution on earth made sacred by the memory of souls now sainted and enriched by the donations of real self-denial in our Lord's name, Elon College is that institution. Out of loving respect to our sainted dead, we should embrace this hour of need and of opportunity and see to it that these saints did not bestow their love and their gifts in vain. The very highest contribution of praise and devotion we can pay to the souls who have wrought so nobly, given so liberally and prayed so earnestly, for Elon, is for us to come together now and make secure all that they have done for the college. This, it is entitled to and merits by the contribution it has made to the church and to the Kingdom of God. Prayers have been offered for Elon College and money has been given to support the institution, money that could ill be spared from other needs, and yet no one questions today the indisputable fact that the college has given and is giving back

to the church far more, in enriched character and efficient service, than was ever contributed to the college.

President Smith and his co-workers are laboring with a zeal that is worthy of all admiration in order that this campaign may be a success, and they challenge the friends of the college to rise up and do their utmost in this crucial hour, not only to save the college but to make it even a better and a greater servant of the church than it has ever been. The organization, being worked out with so much diligence and efficiency, hopes to complete its campaign for funds between the middle of May and the second of June, and, in so doing, show to the world that Elon College will not and cannot fail in the great mission for which it was brought into the world and for which it has lived through the years, viz: That of training youth in Christian character and conduct and in making the church, whose it is and for whom it exists, a more potent factor in building up the kingdom of God on earth. One and all of us together to do our best, and this campaign will be such a success as to make us rejoice that we have lived to see such a day.

J. O. A.

THE FEAR OF GOD.

Psychologists, many teachers in the schools, and some parents in the home, insist on abolishing fear. They tell us that it is a dangerous element in the make-up of character and conduct. Meanwhile, there are some who still believe in the Book of books and that its counsels are very wise, quite worthwhile and abiding. And those acquainted with the Good Book will recall that the fear of God is an outstanding and fundamental teaching from God through His patriarchs, prophets and priests to men and the children of men. We cannot forget that, again and again,—

- (1) Fear is enjoined, and that repeatedly, in both the Old and New Testaments;
- (2) That the advantages of fear are pointed out and emphasized repeatedly in the Old and New Testaments;
- (3) That fear is commanded repeatedly all the way through, from Leviticus, the Book of Laws, to and including the Book of Revelation.

No one has ever doubted that the Psalmist David was a man of courage, of undaunted faith, and most devout in reverence and worship, and it was he who sang, "In thy fear will I worship toward thy holy Temple." And again he sang, "The fear of the Lord is clean," and it was the wisest of men who declared, "The fear of the Lord is the beginning of wisdom." Somehow, fear is necessary in the beginning of things. It is foundational. Until the child learns to fear the fire, it is in danger of being burned, and unless the mother fears poison there is no security for the child. They were very direct and forceful words our Saviour employed in talking not only to His disciples but to a great mixed multitude when He said: "Fear him, which, after he hath killed, hath power to cast into hell; yea, I say unto you, fear Him."

God is love, and perfect love casteth out fear, but no one has ever yet come to perfect love, trustful, and abundant love, who has not learned, first of all, to fear.

We may leave out many things in our reckoning these days, but we cannot, with impunity to ourselves and our generation, leave out that which God Himself has made and established beyond all the reach or strength of man. "The fear of the Lord is the beginning of wisdom" and on that foundation wisdom erects her temples and crowns her heroes.

J. O. A.

THE SCHOOLS AND THE BIBLE.

Bishop Edwin Mouzon has been taking some statistics in the commonwealth of Virginia. The good Bishop finds that of 18,434 Virginia High School students, who were put to the test, 16,000 of them could not name three Old Testament prophets, 12,000 could not name the four gospels and 10,000 could not name even three of Christ's disciples.

Now the figures of the good Bishop are no more surprising than is the fact that the high schools are faulted for these facts. The facts are salient enough and deplorable aplenty, but we certainly do live in a time when we seek to shift responsibility. To what extent are the public schools of Virginia or North Carolina, or the other states, charged with the responsibility of teaching their pupils about the Prophets, the Gospels and the Disciples of Christ? Since when did parents shift this responsibility from their own shoulders and look to the schools to do what they themselves were too busy with other things to do? And since when did the Sunday schools quit teaching these salient facts and leave these important lessons for other things less abiding, fundamental and important? We commend and pass on to the consideration of our readers the following two paragraphs from our neighbor, the Greensboro *Daily News*, who also wonders with us as to just why the public schools are faulted in the matter:

"There was a time, not long since, when Sunday schools dealt primarily with the teaching of Old Testament and New. But that was before the day of cutting out paper dolls and playing in sandpiles, before there was a kindergarten department and children were sent to the church primarily to get them out from underfoot. It was, too, previous to the substitution of pep speeches, deputation teams and the like for reading together and questioning concerning the lesson each Sunday. We are confident that through memorizing the golden text—which was decidedly prevalent when we folks in and tending toward the forties and fifties came along—there was more knowledge of the scriptures gained than there is now by attendance on classes provided with perfunctory lecturers who know little about the Bible to begin with and do not take the time to add to their stock of information."

Why do the Sunday schools, like many of the week-day schools, try to teach a smattering of very many things while leaving off the more weighty matters of the law? Ought not the child in the Sunday school and in the home be given a chance not only to get a job or manipulate a machine, but to know God and God's Word, to learn about the men of God, and especially the Son of God, Whose teachings and conduct while on earth have given to us and the world the best that we and the world have and the best that heaven has to offer?

J. O. A.

STEALING THE CHURCH OFFERING.

By way of Greensboro *Daily News* comes the information that thieves stole the \$500.00 Easter offering of a church in Atlanta. This may be news from our southern metropolis, but not from some other parts of the country. THE SUN's editor was informed awhile ago by a pastor of a large church in Chicago that holding up the church treasurers by gangsters and stealing the Sunday offering had become so prevalent that armored trucks were employed to come to the church door immediately after the offering on Sunday and guarantee to deliver the same to some nearby bank or vault. The regular price, if special trips were made on Sunday for this service, was \$10.00 for a church. If, however, the church joined

other churches in a cooperative way and kept their offerings until Monday A. M., trucks would call for the offering and deliver at the banks for \$5.00 from each church. All of which emphasizes the fact that we are living in the day of gunmen and gangsters, and there is absolutely no field or sphere of life too sacred or secure for their ravages. The boldness and the recklessness with which crimes are now committed and thefts are made are appalling, indeed, and make us wonder to what extent our moral standards have been shot to pieces. We have put gold above God and money above morality, and the lust for material possessions above the longings for spiritual achievements.

J. O. A.

THE FLORIDA CONGREGATIONAL CONFERENCE.

The Fifty-third annual meeting of the Florida Conference was held last week at Melbourne. One important action taken by the Conference was to change the name from the Florida Congregational Conference to The Florida Congregational-Christian Conference. The meeting of the Conference was largely attended and the spirit and fellowship were fine. One pastor, new to the Conference, spoke of the fine optimism shown, and the freedom from anything savoring of the "blue."

One interesting feature of the Conference was the introduction of Rev. William T. Scott, new Pastor-at-Large for the Southeast. Mr. Scott was introduced at the Fellowship Supper and spoke in a friendly vein and was welcomed heartily by all. It was the universal feeling that he was the man for the task, and his friendliness won for him the friendship of all.

One of the outstanding features of the Conference was the address by Mr. Roger Babson, the noted statistician. Mr. Babson demonstrated that the rise and fall of business prosperity in the country over a period of approximately seventy-five years was paralleled by the rise and fall of the accessions to the churches upon confession of faith. In other words, with the higher tone of spiritual life there was paralleled a betterment of living conditions. He prophesied improvement in business conditions in the future, but stated that for a permanent solution of problems America must choose between Christ and chaos.

Another vivid and intense moment in the Conference was the address by Rev. Walter Metcalf upon the tragic conditions connected with the notorious floggings and death in Tampa. Mr. Metcalf has been the man inspiring the conscience of the city, a noble stand, and his burning passionate prophetic words held the Conference enthralled.

Miss Marguerite Davison, Extension worker in Alabama, and Tennessee, spoke interestingly, especially of the Student Summer Service and other young people's work in those states under the topic "Stars Shine in Alabama." Miss Pattie Lee Coghill spoke of the "Youth Fellowship Movement" in the southeast and Florida; and Miss Emily Carleton of Winter Park, Secretary of the "Youth Fellowship" spoke concerning the coming summer conference at DeLeon Springs, outlining its unusually strong program.

The Conference sermon was preached by Rev. Leslie J. Barnette of Coral Gables. The Key-note address of the Conference was delivered by Dr. Kerrison Juniper of Miami on "The High Purpose of the Church." The closing message was by Rev. Everett B. Leshner of Jacksonville, who also conducted the communion service. Mr. W. J. von Behren of West Palm Beach was the Moderator and all felt the high quality of his leadership and his fine genial spirit.

One session of the Conference was devoted to three group meetings. There was the meeting of the Woman's Federation under leadership of Mrs. R. G. Williams of Lake Worth. The Laymen's meeting was under the leadership of Robert G. Williams, and the ministers' meeting was led by Rev. O. T. Anderson of Fort Myers. All of these conferences discussed phases of the general theme of the Conference, which was "The Effective Church."

The officers elected for next year were: Moderator, Rev. James E. Parker, pastor at Palm City, but pastor-elect for New Port Richey; Rev. R. E. Newton of Juniper was elected scribe.

Rev. E. A. King, of Miami Beach, was elected president of the board of directors. Directors elected were the Rev. E. B. Leshner, Jacksonville; the Rev. J. B. Root, Sanford; Mrs. H. A. James, Orange City; Mrs. Victor Chicoine, Winter Park; Mrs. Robert Williams, Lake Worth.

The Rev. O. T. Anderson of Fort Myers was named preacher of the conference sermon. Delegates to the general council were named as follows: Rev. Frank Atkinson, West Palm Beach; the Rev. Walter Metcalf, Tampa; the Rev. E. B. Leshner, Jacksonville. Alternates, Miss Pattie Lee Coghill, Jacksonville; the Rev. H. J. Conduit, Orange City; the Rev. J. E. Parker, New Port Richey.

A laymen's movement of the conference was organized with the following elected members of the executive committee: Robert G. Williams, Lake Worth; F. W. Shockley, Avon Park; S. S. Searle, St. Petersburg; W. J. van Behren, West Palm Beach and L. A. Wood, Daytona Beach.

The Woman's Federation elected Mrs. Robert Williams, president; Mrs. H. A. James of Orange City, secretary, and Mrs. H. J. Feeny, Tampa, treasurer.

The Conference voted to meet next year in Jacksonville.

E. C. G.

THE WAY TO PROGRESS.

Dr. Alexis Carrel, Rockefeller Institute scientist who won a Nobel prize in medicine more than 20 years ago, and whose recent penetrating book on the things of the spirit, *Man the Unknown*, has aroused wide discussion, spoke pessimistically last week at the University of California on the advances of science. He urged "a new type of scientist whose exclusive function would be to think about the great human problems." "It seems," he went on, "that our great institutions of learning should give to a few individuals the possibility of retiring temporarily in solitude, of meditating about basic problems or elaborating the knowledge indispensable to the constitution of a better world."

Behind Dr. Carrel's desire for new light on our "basic problems" appears the same sense of need which agitates everyone who meditates upon our world and who observes, as he honestly must, that the progress of mankind during the past century has been almost exclusively in the realms of the technological and the physical—not in the realm of character, of morality, nor of the spiritual.

A middle-aged individual has less chance to reach the age of 80 than his grandparents had. It appears that our resistance to fatigue, to sorrows, to worries, has decreased. Modern men need much sleep, good food, good houses. Their nervous system is delicate. They do not endure the worries of business, the responsibilities and the sufferings of life. They easily break down. . . . Mental diseases by themselves are more numerous than all other diseases put together.

There is small reason to ask whether this analysis of the problems of twentieth-century man is

accurate. The evidence of our daily living decides the issue all too definitely. We have immensely increased, for several generations, the amount of money and energy spent in education. We have believed that giving schooling to "all children of all the people" would make them more intelligent, better prepared to lift the standards of our civilization, men and women of greater kindness, generosity, altruism, idealism, and character. Yet the end has not established the truth of theory. Intelligence and morality do not appear to have increased as we expected. There is small indication that university graduates of today are less selfish, more tolerant, more devoted to the common weal, higher in their attitudes of citizenship and in living the good life than the eighth grade graduate of 50 years ago. It is an awful confession of failure, yet it is true that our hopes for a new world, lifted toward higher standards by the processes of education, have reached the point of frustration.

Men and women, by and large, still permit themselves to be stultified by the same hates and greeds and antagonisms which possessed their grandparents. Nations still prepare, in their fear and their ambition, to war upon other nations. Men are still separated into oppressors and oppressed, into white and black, into Jew and Gentile, into barbarians and Greeks, into haves and have-nots. The chief result of the progress in science and invention which has characterized the past century is a vast increase in our capacity to destroy each other. Accompanying this progress there has been no comparable improvement in our ethical, moral, and spiritual capacity to live together as civilized human beings.

If this seems a gloomy picture—and it is—we think there are still some evidences that we can hope for future progress. But we are afraid that the hope must rest in something other than Dr. Carrel's retirement of some scientists to meditate in solitude upon life's "basic problems." That procedure smacks too much of the ivory tower, where philosophers debate the verities but have no contacts with the sweat and stresses of daily living for the masses. If there is to be a solution of the problems of our mechanized civilization—both the personal and the social problems created by the rise of science—it must be a solution which meets the needs of the ordinary man.

To meet these needs there is no other method than the method of the Christian religion. Only religion is adequate to give rational and satisfying answers to the eternal questions of Whence and Whither and Why; only religion can create the faith which enables the soul to commune with the Eternal and thus to find the inner strength and serenity which saves it from dissolution before the shocks of existence. It is not your Christian whose nervous system breaks under the tensions of business, family and social cares: it is your civilized barbarian, your splendid pagan, who has been so scornful of naive belief that he has never found an anchor for his spirit. The consciousness of God, the mystical contact with a personal Father, mirrored and exemplified by Christ, is the consciousness which saves the unity of the soul.—*Editorial in Christian-Evangelist.*

"The Acts of the Apostles are still being recorded, and the immediate present is furnishing its share of social, industrial, and religious pioneers—scientists, teachers, statesmen, ministers of the gospel, engineers, doctors. I covet for you a place in this company. You may have it if you can say through the years, 'I was not disobedient unto the heavenly vision.'"—*From the Baccalaureate Sermon, 1934, of President Arlo Ayres Brown of Drew University, Madison, N. J.*

CONTRIBUTIONS

SUFFOLK LETTER.

"Can you show me the way out?" That question is in the mind of many people today. Around the family fireside situations arise which make this question timely and important. Families face problems they cannot solve. Food, clothing, and shelter must be provided, if possible, in the face of conditions which are not always favorable. Sickness comes. Financial disaster reduces the wealthy from prosperity to adversity, and luxury is exchanged for actual necessity. The son becomes a prodigal. The daughter loses her self-respect. In such an experience one asks: "What shall I do?" And that experience is multiplied as one moves out into the larger areas of human life, and the heart of the peoples of the world hungers for a satisfying answer.

The world is confused by its financial outlook. The crowded ways of the market places reveal a confusion of tongues more baffling than the clamoring voices of the builders of the tower of Babel. Advisors can be found on every hand, but are they trustworthy? Legislators in state and national assemblies are besieged by armies of specialists, idealists, official and self-appointed lobbyists who offer their counsel and appeal to be heard. They present many conflicting theories of government and social reform. Socialism, Communism and all the other "isms" are ready with their propaganda. Radical and drastic steps are taken by governments to correct existing evils. New methods are introduced. The depression does not end. Prosperity has not come. Industrial leaders are living in constant dread of the future. Labor organizations are unwilling to accept the mandates of the employer. What is the final answer to the problems of the people who are trying to find their way out?

There is confusion in the field of education and mental culture. Methods and objectives in education are changing more rapidly than in the field of finance. The courses of study and the methods of teaching in high school, college and university are rapidly changing. The standards of yesterday are discarded as the old is replaced by the new. Those who advocate a liberal view of education are finding that when the mind is broadened it is not always deepened. The discussions of the public forum cannot be substituted for the mental drill of intensive study, without weakening the thinking processes. Faulty thinking leads to mental confusion. There is no mental confusion in discovering truth. Deep breathing is good for the health. Deep thinking and sound reasoning would relieve many mental ills of this age.

Confusion abounds in the moral and spiritual areas of life. Loose thinking produces a low brand of moral character. In the church, people may be found on both sides of almost any moral and spiritual issue. Some oppose—others favor. These differences obtain in matters of doctrine, administration, church polity and run all the way to the personal rights and privileges of the individual. Taking the situation in a broader survey one finds the Bible accepted and rejected, the Lord's Day observed and desecrated, and moral standards held up and torn down, while humanity is suffering between these battle lines. In the meantime, the forces of evil are united in their attack, and sin abounds in the cottage of the poor and the palace of the rich. Great wealth and extreme poverty cannot be eradicated by legislation. Organized crime and personal sin cannot be

crushed by the strong arm of the law. What is the way out?

Jesus is the Way. He is the Way out. He is more than that: He is the Way in. When He becomes the Head of the home, and the family lives under His guidance, it will be a greater joy to spend the evenings around the fireside with a family altar as a source of spiritual renewal and power. When young and old find time to think of Him, and hide His Word in their hearts, loose thinking will have no place in the mind. And His moral and spiritual leaven will bring the world into a new birth of eternal life.

I. W. JOHNSON.

THE LOCAL CHURCH'S SHARE.

The highest body in our church organization is the Southern Convention of Congregational and Christian Churches. This body meets biennially. The purpose of this organization is to plan comprehensively for the whole church, to receive reports resulting from the plans proposed, and to make further plans for the future activities of the church. The Convention as such has no authority over the local conferences nor the local church other than to suggest and persuade. As a rule, however, the local conference is governed by the actions of the conference as binding. It is the custom of the Convention to adopt a financial budget for the conferences and the local church through the conferences. This budget is to provide for the financial needs of the various departments of the Convention. The budget adopted by the Convention is allocated on a pro rata basis to the local conferences. The local conference in turn allocates its budget to the local churches. In this way the local church knows its share in the financial requirements of the denomination.

The conference budget attempts only to provide for the regular requirements of the various departments of the denomination. Whenever an emergency arises special provisions are required. The college, one of the more important institutions of the church, is now facing such an emergency. Through circumstances over which no one seemed to have control the college finds itself seriously handicapped for the lack of funds. It is necessary to secure funds in addition to the regular contributions if the college is ever to be set free and given an opportunity to render the service required without hindrance or embarrassment.

Upon the authority of the Convention and the vote of the Board of Trustees a campaign to raise \$250,000 for the college is now under way. This amount is being allocated to the several conferences and to the local churches through the conferences on an equitable basis. By the time the campaign gets under way every conference and every church will know its share in this great undertaking. It is perfectly natural for some to feel that the amount asked for is beyond their ability and it may be. There may be some who can and will give more than the amount asked. These amounts represent the best judgment of the ones conducting the campaign and the local church is asked to accept its allocation and do its best. In order to help in securing this amount a complete and efficient organization is being set up. The organization is three-fold—one for the Convention, one for the Conference, and one for the Church. These organizations include laymen, ministers, and alumni. The combined organization will include something like 1200 different individuals. If this number of the friends of

Elon College will take the task seriously and dedicate their best to the undertaking when the campaign comes to a close on June 6th, we will have reached our goal completely.

This is an earnest appeal to every one to lay aside differences, doubts and fears and cooperate whole-heartedly and enthusiastically in this undertaking which will make a lasting contribution to our church and to Christian education through Elon College.

L. E. SMITH.

HARDEEVILLE, SOUTH CAROLINA.

On a recent trip to southern Georgia it was my privilege to stop at Hardeeville, South Carolina, for a few hours. Elon College has some very staunch friends at Hardeeville. It was a great pleasure to meet Mr. and Mrs. Horace Phillips. Mr. and Mrs. Phillips were formerly of Suffolk, Virginia. Mrs. Phillips is the daughter of Mr. Will Jones, deceased. They have lived in Hardeeville for the last twenty years. Mr. Phillips is a lumberman of wide influence. Mrs. Phillips has been greatly interested in the public schools of Hardeeville and of South Carolina. She is a member of the school board and has been instrumental in the adoption of plans for consolidated schools in her section of the state. This plan offers to the children of poor parents in the rural sections first-class advantages in the grades and high school. Time alone will tell the value of the efforts of Mrs. Phillips in this connection. The genial hospitality of their home cannot be surpassed. It was indeed a pleasure to form the acquaintance of these friends.

L. E. SMITH.

CHRISTIAN CHURCH, AMBROSE, GEORGIA.

Some years ago Reverend H. W. Elder, deceased, reported to the writer concerning a visit that he had made to Southern Georgia on the invitation of Mr. T. J. Holland. Mr. Elder had made a visit to Ambrose, Georgia, where he met a number of enthusiastic people. At that time there was not a church in this South Georgia town. A church was organized and a beautiful and convenient church building was erected and paid for. For a number of years Mr. Elder served as pastor of this church. The membership increased and much good was accomplished. The people of Ambrose cherish the memory of Reverend H. W. Elder and speak of him affectionately to this day. Reverend C. E. Carpenter is the present pastor of the church.

On the invitation of Brother T. J. Holland, one of the leading members of this church, the writer visited the Ambrose church Sunday, April 19th. It was indeed a pleasure to worship with these good people. Large congregations were present for both services. The spirit of freedom and devotion characteristic of this organization was most refreshing. Brother Carpenter is doing a good work in the midst of these people. I was entertained in the home of Brother Holland. He and his good wife were most cordial and hospitable. No guest could have been shown greater consideration than was extended by these friends. I wish for the Ambrose Church and the people of the town continued success in these material blessings according as they may grow in the things of the Spirit.

L. E. SMITH.

The depravity of any age is its indifference to sin. Today we may speak of social maladjustment all we like but just let us talk about sin, the most damnable of all things and we are immediately deemed old-fashioned.—Prof. R. A. Montgomery.

THE CHURCH AS EDUCATOR.

By DEAN J. D. MESSICK, PH. D.

Of growing significance is the enlarging conception of the church as a builder of manhood and womanhood. There are many students of life and its problems who would hold that the church in modern society has a function of cooperation with all other organizations in building a new world peopled by a new type of citizenship—a citizenship possessed of a faith in the eternal verities—a faith in God, and a belief that the Gospel of peace and brotherhood must be extended to all mankind.

The difficulty has been and is that we fail to grasp fully the significance that inheres in a co-operative and coordinated endeavor on the part of churches and schools to build character and to do so with a common understanding of the objectives to be attained and the joint as well as separate functions of the schools and the churches in the attainment of these objectives.

The church can at least go this far: It can stimulate a fine idealism in the lives and conduct of our teachers. It can utilize all its forces for safeguarding the best interests of the schools and encourage a community in its endeavors to get better schools. Certainly, the schools can do better the work they are expected to do when the citizenship of the community strives to emulate in all of its efforts the idea that saving souls is infinitely more important than saving dollars. Let the church arouse the teachers, inspire the parents, and wake up our citizenship to truer conceptions of civic responsibility.

Religious Education for June, 1917, states: "The goal of religious education for society is the reorganization of institutions and enterprises in such a way as to provide for all individuals the stimulus of the religious heritage of the race, and equal opportunities for health, education, work, play and worship—in a word—world brotherhood."

The process of religious education takes place as the individual lives among people, comes into touch with the highest type of spiritual life in the present and in the past, and responds to this life and this ideal by developing the habits, attitudes and purposes that serve to give range and direction to the constructive social tendencies and to hold in check or direct or convert such tendencies as are destructive of the social good.

Cooperation between the church and the school has been advanced by the introduction of Religious Day Schools, summer vacation Bible schools and summer assemblies. Let us not forget that 75 per cent of our teachers in the most churchless of our counties are church members. They have a right to demand our cooperation.

Social values to be gained from such programs:

1. The group standard is a factor in determining individual conduct. Morals are fundamentally group habits. We do what the group expects of us.
2. Developing group loyalty through recreational activities. The church should provide a whole-life program for boys and girls of its constituency. Churches that farm out their youth to other agencies for all their week-day recreation need not expect from them the same amount of loyalty. Youth does not develop loyalties to several agencies.
3. Playing and working cooperatively. Adults, as well as young people, are benefited by a well-planned and supervised program. Friendliness, loyalty, courtesy, trustworthiness and team spirit among its mem-

bers help to make a church an irresistible force for righteousness.

Pres. John E. Calfee in his book, "What Next?", says: "The Church might well return to the use of the Scripture for useful teaching, reproof, correcting faults, training in uprightness and keeping parents constantly reminded that the son does the things he sees his father do."

Games involve cooperation. They present complex social relationship and conflicts and thus may be of value when complex relationships and conflicts are met in other social situations.

4. Educational fellowship.

Training in Christian living is most effective when its activities include the present showing of pleasures, that is, present Christian living. Good fellowship in the church is itself a process of Christian Education.

5. Training for Citizenship.

Directed play ought to be a valuable means for laying the foundation for the understanding of law.

(a) Pupil self-government.

Our plea for public playgrounds is a plea for justice of the boy.

6. Boy and girl friendships.

They should be brought together under normal conditions.

A Suggested Plan for a Recreational Program of the Church.

All churches, in order to carry on a worthwhile recreational program, should have a leadership training course for at least one group, so that trained workers may organize and supervise the indoor and outdoor activities of the church. The program can be made more interesting by working games and contests with other recreational organizations.

I. Recreations of the out-of-doors.

A. A church park, consisting of

1. Playground equipment that isn't too dangerous.
2. Tennis Courts.
3. Volleyball courts.
4. Baseball diamond.
5. Furnace for cooking out-of-doors.

6. Place for relay races, social games, etc.

B. Hikes.

1. Historical hikes, as to Mt. Vernon.
2. Industrial hikes, as to manufacturing plants.
3. Educational hikes, as to museums, etc.
4. Literary hikes, as to libraries and to authors.
5. Special hikes, as to a cave, waterfall, etc.
6. Nature hikes.
7. Endurance hikes.

C. Camping trips.

D. Treasure hunts.

E. Church gardens.

F. Trips to points of interest.

G. Church and Sunday school picnics.

1. Union picnics with all churches in the neighborhood.
2. Separate class picnics.

II. Recreation Indoors.

A. Story-telling hour once a week.

B. Socials.

1. Monthly church socials.
2. Class and department socials.
3. Socials to honor winners of competitive class contests, new members of church, classes, etc.
4. Father and son, mother and daughter banquets.

C. Daily Vacation Bible Schools.

D. Programs on certain holidays.

E. Music.

1. Annual music festivals.
2. Junior choir.
3. Folk games of different nations.

F. Stunt Nights.

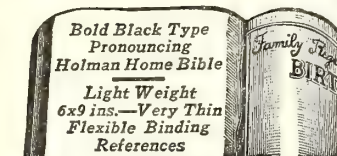
G. Puppet shows.

H. Basketball and volley ball leagues.

Elon College, N. C.

Putting the case with lay bluntness, I believe that there is only one mood in which it is worth while to go into conference upon Christian unity. It is the mood of being ready to sacrifice what we have thought of as principles for the sake of being united in His name to save the world for which He died. Until we are in that mood we had better not let the world overhear our debates.—E. H. Jeffs.

BIBLE FOR OLD FOLKS and the HOME



When the Eyesight Begins to Fail

Extra Large Print with References. Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



GEORGIA MISSIONARY SOCIETIES.

Dear Women's Missionary Society Members:

Let's get busy and put on a "Home Coming Program" in every church this year, and report to THE CHRISTIAN SUN.

Let us make an attempt to get as many of the "Home Members" take part in this program as possible. How old is your church?

First: Appoint a committee to get a brief history of the church to be read at this "Home Coming Service."

Second: Appoint a program committee.

Each church and community knows its problems and can best arrange its own program. Let's get in touch with each individual living that has ever had their name on this church roll and insist on their presence that day and then take pains to give each of them a warm welcome and friendly handshake. Some may have moved away and even lost interest and by this means might be drawn back.

Some may have joined other churches but this friendship would be accepted. Write all the former pastors possible and preachers who have ever assisted in any of our revival meetings. When they come, have words of appreciation for something they have done or said that has helped us.

Insist that each former Sunday school superintendent and teacher attend and take part.

Now, how many pastors approve a service of this kind? Please let us hear from you, even if it is only a card to THE CHRISTIAN SUN. How many Women's Missionary Societies approve? Will you drop us a card to let us know who and where you are.

Some churches already have these "Home Coming Services." Why not *you*? If you have a member who has once been active but is not now, be sure to let him know he is welcome and wanted. It may be that they have a heavy burden. They may feel that their effort in taking an active part was so unimportant that they were a failure.

Let's not overlook a single one, even though it be their fault that they do not attend. What is a church for if it does not render an individual service to mankind?

MRS. WILLIE HAND.

WHEN THE MILLWHEELS TURNED AGAIN.

Tucked away in a pleasant valley is a church of good, consecrated folks who have made a practice of giving of their worldly wealth for the cause of Christ.

When the depression descended, the mill closed down, people commuting to adjacent towns lost their jobs and the giving habits of the church people lapsed.

One happy day found the mill wheels once more turning and the church people, remembering their lost practice. "Here are the new Cent-a-Meal Boxes," said the pastor of the flock. "Surely these will help to establish once again the habits of gratitude and love."

So the Cent-a-Meal Boxes found their way into the homes of the church families.

Four months later, on Consecration Sunday, the boxes were brought to the church and deposited before the altar. Their contents yielded \$81.00! More money than this church had ever been able to give for others in a four months' period in their best times! Eagerly they took the boxes into their homes again.

The Fall of the year was a busy time. At the

end of the second four months the boxes were not collected.

January first the State Office sent out the last call to the churches for the year. The church in the valley was reported quite behind in its missionary giving. Where could they find the money?

Hurriedly the Cent-a-Meal Boxes were called in and hurriedly they were opened.

The results? \$69.00, and the good consecrated folk from the pleasant valley found they had contributed \$150 to the missionary funds, exactly \$30.00 more than they had ever given in a single year before. Courage prevails and plans are being made for a better year of sharing in 1936.

The best of this story is, it's true!

Now, the moral of this tale is not to forget your box *but* to try for three times \$81 in 1936.—*Missionary Herald.*

NEWS FROM NANKING.

The University of Nanking is one of thirteen universities and colleges of Christian origin in the principal areas of China. To each there still goes some support from American missionary boards and from individuals. In spite of currency difficulties and the depression, Chinese governmental and individual sources make available a growing amount of income to the institutions. Thus they represent a true international enterprise, in which East and West join for the preparation of trained leadership for China.

Nanking and ten other institutions of higher learning pool their American financial and promotional matters in the Associated Boards for Christian Colleges in China, 150 Fifth Avenue, New York City.

In college courses in the present term, the University of Nanking enrolls 665 students. In special graduate courses, in the rural leaders' and nurses' training schools and in a middle school (high school) an additional student body of 1,182 is represented. The university comprises colleges of arts, of science, and of agriculture.

Among projects going forward at Nanking this year, with the support and cooperation of governmental authorities, are wool-weaving and the improving of the grades of wheat and rice. Staff members assist the government in conducting civil service examinations. The cooperative movement is strong in the Nanking area, and the university is aided by the government in maintaining twenty agricultural and experiment stations—important units in assisting rural families and neighborhoods to engage in practical cooperation.

Educational motion pictures are being developed by the college of science. These will be used not only in Nanking's middle school, but in a number of government institutions.

Millions of dollars can be saved to the industries of China if the University of Nanking experiments in chemistry are moderately successful. For China has in raw form many of the necessary drugs and dyestuffs. The laboratory shelves at Nanking are being loaded down with bottle after bottle of dye specimens, forming the important foundation for the production of dyes in China in commercial quantities and at low cost.

As if to remind Nanking's forward-looking men and women of the rich background of Chinese art and culture, there will be shortly placed in proper settings at the university the priceless collection of Dr. John C. Ferguson, one of the founders of the institution. Now in the care of

the Chinese national authorities and on exhibition in a palace, the thousand or more objects of art, bronzes, paintings, and porcelains are due to be moved to the campus in the present year, to come under the protection and control of the University of Nanking. One bronze of the collection is four thousand years old.—*Exchange.*

GOD NEEDS JAPAN.

Twenty-four hours after the moment of most acute strain during the recent military upheaval in Tokyo, every radio listener in that country was hearing the whole 40-minute worship service of St. Agnes Church. As the words of the 1st Psalm rang out many a hearer must have been linking them to the events just past, writes a missionary. Though there was no direct reference, the sermon of Dean Hayakawa on "Come unto Me, all ye that labor and are heavy laden," could not fail to make thousands of non-Christians, whose hearts were burdened with shame for the past and anxiety for the future, consider whether for them and their country, Christ had not the remedy.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 25, 1936.

Sunday Schools.

Linville, Va.	\$ 5.34
Big Oak, Biscoe, N. C.	1.42
Waverly, Va.	2.00
Franklin, Va.	10.00
Pleasant Cross, Asheboro, N. C. .	1.06
Apple's Chapel, Gibsonville, N. C.	1.86
Pleasant Hill, Liberty, N. C. ...	3.81
Liberty (Vance), Henderson, N. C.	3.50
Berea (Nans.), Driver, Va.	4.40
Cary, N. C.	1.00
High Point, N. C.	2.00
Randleman, N. C.	4.00
Durham, N. C.	7.43
Mayland, Broadway, Va.	1.00
Graham, N. C.	5.99
Morrisville, N. C.	4.00
Wake Chapel, Fuquay Springs, N. C.	8.16
Total	66.97

Individuals and Churches.

Mt. Auburn, Manson, N. C.	3.80
Sophia, N. C.	2.00
Bethlehem, Altamahaw, N. C. ...	4.02
Rosemont, Norfolk, Va.	47.00
Dendron, Va.	10.00
Pleasant Hill, Liberty, N. C.	9.79
Oakland, Chuckatuck, Va.	22.73
Burlington, N. C.	45.50
Salem Chapel, Walnut Grove, N. C.	5.25
Randleman, N. C.	3.83
Total	153.92

Specials.

Class No. 4, Shallow Ford S. S.,	
Elon College, N. C.	2.76
Class No. 3, Rosemont S. S., Nor-	
folk, Va.	3.00
Burlington S. S., Burlington, N. C.	38.45
Total	44.21

Cent-a-Meal Boxes.

Franklin, Va., Church	24.00
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Coin Card.

Mt. Auburn S. S., Class No. 2,	
Manson, N. C.	1.00

Total for week ending April 25, 1936\$ 290.10

Previously acknowledged 12,805.21

Total since September 1, 1935\$13,095.31

J. O. ATKINSON, *Secretary.*

WHAT SUMMER SCHOOL AT MEROM HAS MEANT TO ME.

(This vivid picture seems as if taken from our Elon Summer School.—Ed.)

Have you ever had an experience that has meant so much to you that it is just indescribable? One that is painted so vividly in your memory that to forget it would be impossible? There are so many phases of Summer School—it is so nearly perfect in all ways—that I hardly know just where to begin to give a glimpse of some of the many things it has really meant to me.

I have spent four weeks at summer school—two of these have been at Merom. If I were told that I could live one week from each of the last four years over again, I would without a doubt or thought chose those four that I have spent at summer school.

Let me give just at random some of the pictures that I retain most clearly from Merom.

Picture in your mind a beautiful late July evening. There are a few clouds in the west tinted in beautiful colors by the sun, which is just now above the horizon. A group of probably fifty or sixty young people are entering a field which overlooks the Wabash Valley. They are very quiet; there is scarcely a word spoken as they seat themselves near the edge of the bluff. The sun is shining on the river below making it sparkle. The fields of grain and tall waving corn below are a beautiful green. You can hazily see a distant city. You take your eyes from the lovely scenes of God's handiwork and glance at the sun. It is gradually sinking. You can see just half of the great glowing crimson ball—the other half showing faintly behind the trees. Everything is very still. In the distance a bird gives its call. All about you radiates the presence of God. You can see Him in everything. The very air is filled with His presence. Then one of our splendid Summer School leaders conducts a vesper service. Oftentimes the young people have a part. When sentence prayers are suggested nearly all respond. When the service has ended the sun is out of sight leaving only the radiantly beautiful sky as a testimonial of its departure. The young people quietly return to the campus feeling that they have walked in the inner circles and have been in His Sacred Nearness. They sing softly as they leave the spot which has become holy in their minds by those vesper services.

Another picture which holds an equal place in my memory of those perfect weeks is that of the last evening. On this evening those who have completed the four years are given their diplomas. At the close of the service held in their honor, small candles are given out. After the candles are lit, the entire school marches out of the chapel in double file. When they are outside, they find they must guard the little flame from the wind to keep it from being extinguished. Can't you see this beautiful picture—the long line of young students marching out—the flame of their little candles flickering in the darkness—they themselves shielding them as best they can from the wind? Those little candles mean so much to these young people. They symbolize to them their lives. The flames themselves are the presence of God in their lives. That is why they are guarded so zealously from the wind—the worldliness—which threatens to extinguish God's presence from our lives. How very bare, how lifeless, how extinct of all beauty the candle becomes when the flame has gone! So is our life without God, and, realizing this more than ever by that week of fellowship with Him, the lighted candle means a great deal to those young people. Then follows the candle-lighting service that forms the peak of the week. With candles still lit, the young people are seated in a

selected spot for the service. The service itself varies. The students tell what the week has meant to them—if you remember a song you would like to sing, it is sung—oftentimes some student starts a season of prayer—sometimes some of the leaders give a short talk—there is no set form—but every word spoken sinks deeply in your memory making its place in that week's book of dear memories. The candles have usually burned down very low by the end of the service but they are still carried. The young people go directly from this service to their individual group meetings which calls another picture to my mind.

Every night at the close of the evening program, group devotional meetings were held. Since each group consisted of only ten or twelve, it was much easier to express ourselves and make known our thoughts of the day. Each group was in charge of a capable leader who helped us solve the problems with which we were confronted. The meeting was always closed by the friendship circle and sentence prayers. One evening the groups met in spots far distant from each other on the campus. Each group was given a song to sing. They were so arranged as to be connected in thought. Then one by one the five groups sung their songs from their spot on the campus. It was so beautiful and impressive I don't believe I shall ever forget it.

At the beginning of the week, each student was given a Morning Watch Guide. These little booklets contain bible references and an opening thought for the day. After breakfast each morning, each student took his little guide and bible to some spot on the campus alone. This short period of devotion was ended by music calling them to the chapel. Thus each day was both begun and ended by devotion.

These weeks at Summer School give us a new outlook on life. We are able to renew our acquaintance with God—to get nearer to Him in this ideal atmosphere created by Summer School than in any other place that I have ever known. And Merom is the ideal for such a school. Its scenic beauty forms a perfect background for the splendid things we learn there. The friendships we form at Summer School are splendid. They are all fine young people attending the School in order to have a better understanding of life's true purpose. The week of fellowship with these seem to set us apart from the world. One just has to attend it to appreciate it and to know how its leaders are helping young people live the four-fold life—growing in wisdom, stature and in favor with God and man.

MAXINE SCOTT.

WHEN IS A "DRUNKEN DRIVER" DRUNK?

By C. J. STRICKLAND,

President Automobile Safety League of America, Inc., General Headquarters, Columbus, O.

Since the repeal of the 18th Amendment a great deal has been said about intoxicated drivers and the increase in drunkenness in general. The purpose of this item is not to argue the advantages or disadvantages of legal whiskey, but to remind us of some of the findings of people who have made a study of automobile accidents and the causes. There is no question but that drunken driver accidents have increased a great deal and will continue to increase as long as intoxicating drinks may be purchased on each and every block, as well as at every roadhouse and sandwich joint along the highway, whether they be legal or otherwise.

It is the opinion of the writer that of the many accident reports that come to us as compiled by State Highway or Police Department, Insurance Companies and others who make investigations of

automobile accidents, the figures regarding intoxicated drivers are further from being correct than any other set of figures in these reports.

If we accept the investigators' reports on intoxication we will find that less than five per cent of the total number of accidents are caused by "drunken driving," but when is a driver drunk? This is a question that is always argued and especially if the case goes into court. Just the other day I heard a court trial in which several witnesses swore that the driver who caused an accident was so drunk that he could hardly walk, but the attorney for the defendant spent several minutes trying to prove that these witnesses did not see the driver until after the accident happened and, therefore, could not definitely swear that he was drunk "at the time he was driving," even though they could swear that he was drunk a few seconds after the accident happened and even before he could get out of the car. It was proved (so far as the court was concerned) that the driver was in an intoxicated condition a few seconds after the accident but it was not proved that he was intoxicated before the accident or that he was ever driving while in an intoxicated condition. Therefore, this drunken driver accident was probably not credited to the "Drunken Driver" list, as far as reporting was concerned.

Since several states now have laws whereby drivers found guilty of driving a motor vehicle while in an intoxicated condition must spend a short time in jail or prison or forfeit their driving privilege for a certain period, and sometimes both, it is sometimes pretty hard to prove a driver was drunk and especially when judges are inclined to be lenient, as many seem to be. Therefore, the "Drunken Driver" accident reports figure only a small percentage of the total. In most cases, if a person can walk he is not drunk, if we can depend upon reports. We do not want to overlook the fact that legal intoxicants are supposed to be tax raisers and states and cities who collect those taxes also pay the salaries of judges.

If it were possible to have a complete report of every accident in which the driver had been drinking at all, the percentage would perhaps be even higher than many of us think. Unfortunately, no such figures are available. In the same court mentioned above, the writer heard a man who was accused of being drunk while causing an accident try to prove that he "only had a glass of beer" (the usual story). He claimed that from ten o'clock at night until five the next morning, he was in a stag party with six other fellows where they divided ONE BOTTLE OF BEER. In other words, seven drinkers spent the whole night with one bottle of beer.

So far as automobile accidents are concerned, the man who has had "one drink" is just as drunk as the man who has had so much that he cannot walk. He is just as dangerous and many times more so, for he will take all kinds of chances at all kinds of speeds and in all kinds of ways.

If we can take the opinion of medical authorities only one teaspoon full of alcohol will "deaden" a man's thinking capacities and slow down his reaction to whatever emergencies that might arise before him. Therefore, since many of us "think" too slowly to be safe drivers when we are in our right minds, surely we cannot be safer drivers when our senses are deadened by alcohol. be safer drivers when our senses are deadened by alcohol.

To put it bluntly, let me say that, in my opinion, any person who has little enough sense to drink in the first place, cannot have sense enough to be a safe driver after taking "one drink."

No tomb was ever made so strong that it could imprison a righteous cause,—Wm. J. Bryan.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

LIFE IS FUNNY LIKE THAT.

Strange things happen to one, so strange indeed that it sometimes seems that there is some invisible power shaping ones destiny, that one is caught in the cogs of a machine from which he cannot loose himself. It is not always easy to believe in freedom of will, and it certainly is not when one is part of a democratic organization. (Perhaps it is more difficult in an autocracy.) I am not yet willing to give up the idea that a person is free to choose his life's work, the things he shall do, but it is very true there are facts which seem to indicate the contrary.

For instance, it was my hope as a boy that I might continue to be a farmer, but somehow the idea came that I ought to be a minister instead. As a student in college and university, I had hopes of being a missionary and majored in Missions. But that was another dream as yet unfulfilled, for the first major task given me by my denomination was in the field of religious education and not in Missions.

In 1928 I was elected to the Board of Christian Education of the Southern Convention, and from that time until this have sought to aid our churches with their religious educational program. Life is funny like that. As good a man as St. Paul once said: "The things I want to do I do not, and the things I do not want to do, those are the things I do."

A LABOR OF LOVE.

Being chairman of the Board of Christian Education for eight years has been a labor of love for me. It has given me an opportunity to know our churches and our Church leadership. Young people and older ones have become my friends throughout the southeast. Day and night I have sought to discover ways in which to help churches and people, both young and older, with the tasks which were theirs to do.

During the depression years it has been impossible for us to have a full time worker, and as a pastor I have tried to do what I could in this Board with an office secretary. Summer schools in our colleges, training schools in our churches, Vacation Bible schools and Youth Fellowships have been promoted. Thousands of letters have gone to pastors, superintendents, teachers, and young people telling them of available literature, plans and programs, and giving suggestions concerning the solving of their personal problems.

Six years ago the Convention challenged the Board to organize the young people. Four years ago the young people sought admission into the Southeast Convention. At the Convention in Burlington this week there will be representative young people from all of the conferences in the Convention, and they will tell of the active work now being carried on by the Youth Fellowships. Last Christmas there were representatives from all of the states in the southeast meeting together at Winter Park to consider their united program of work. It has been a supreme joy to have a share in organizing and aiding these young people.

In another sense still it has been a labor of love. When there was no fuel to heat the office, I paid the bill myself; when we could not hire a secretary, I gave my time; if trips were to be made, I furnished my car for actual expense of the trip.

In recent months I have received a small salary, but perhaps not as much as it has cost me to serve. Doing so much outside work has made it impossible for me to do necessary pastoral service, and therefore receive only part-time pastor's salary.

In my judgment, this sort of arrangement should not be continued, and I am sincerely hoping that the Convention in session this week will make some different arrangement so that another more capable can give more time and thought to a very important phase of our Church work which for eight years has been to me a labor of love.

MOTHER'S DAY.

The second Sunday in May is annually designated as Mother's Day. There is barely time to make the necessary preparation now in order that there may be the kind of program which we all wish to have in honor of the most loved person—Mother.

We have just received at this office some materials which may be helpful and will gladly pass them on to any church desiring them. Among these materials are the following:

"Honor to Motherhood." A playlet which exalts the high mission of a true mother. Standard Publishing Company.

"The Ideal Home." A service for Mother's Day by Rev. Louis Randall. The Stockton Press.

"White Blossoms." A collection of songs, recitations and exercises for Mother's Day, by Ira B. Wilson. Lorenz.

"Tribute to Mother." A Mother's Day service mostly of music. Lorenz.

"A Mother's Devotion." A pageant for Mother's Day by Bethel Cooke. Stockton.

"A Mother's Tribute." A dramatization for Mother's Day by Mattie B. Shannon. Stockton.

"Mother's Day Book No. 2." Containing a playlet "Mother, Queen of Our Hearts" and a variety of recitations, playlets, songs and worship services. Standard Publishing Co.

"The Uncrowned Queen." A Mother's Day pageant by Miriam Morris. Lorenz.

"Mother Pictures." A pageant for Mother's Day by Ethel Patterson. Meigs Publishing Co.

"Memories." A Mother's Day service by Myrtle Sanborn. Stockton Press.

"The Reddest Rose." A Mother's Day play in one act. The Don Merrell Publishing Co.

We have on hand several other pieces of materials that may be helpful. Our own denominational offices and all other denominational offices can supply an abundance of materials at reasonable cost. The International Council of Religious Education, 203 N. Wabash Avenue, Chicago; The Golden Rule Foundation, Lincoln Building, 60 E. 42nd Street, New York; Hall-Mack Company, 21st and Art Streets, Philadelphia; Lorenz Publishing Company, 218 S. Wabash Avenue, Chicago; The Standard Publishing Company, Cincinnati, Ohio. The Stockton Press, Charles Street, Baltimore, Md., and many other companies will be glad to furnish materials.

The purpose of Mother's Day is not to release an abundance of sentimentalism, but to give honor to those who richly deserve it and to strengthen our belief in a divine institution which we call home. All program builders should bear this in mind.

Some churches have their largest attendance during the year on Mother's Day. This is a fine

indication of real interest, and is also an indication that these churches spend time and thought in planning their programs and in getting the mothers to attend the services on this day. Best wishes to you as you seek to make all the mothers in your community happy on the day set apart for their honor.

YOUTH SHARING IN THE FINANCIAL PROGRAM OF THE CHURCH.

Led By Rev. R. A. Whitten.

Is a financial program necessary? The following question was given as the answer, "Without finances would there be a place for worship, etc.?"

Young people can share by tithing, by conducting an every-member canvass among young people in which young people are made to feel they have a certain responsibility and a part in the financial program. A definite goal should be set for this canvass.

Prayer is very effective.

By myself being an example to others through my loyal attendance to church service, by word of commendation and solicitation among others who might become interested in attendance in the church service, I would be with other young people and in this way share in the financial program of the church.

BONNA FAY GODFREY, Secty.

THE GOLDEN RULE IN THE HOME.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 10, 1936.

(Mother's Day.)

Scripture: Col. 3:16-25.

Daily Bible Readings.

Mon.—The Golden Rule expanded. I Cor. 13:1-7.

Tues.—The supreme law. Gal. 5:14.

Wed.—Favoritism at home. Gen. 27:1-17.

Thur.—A happy home. Luke 10:38-42.

Fri.—The cause of trouble. Jas. 3:1-8.

Sat.—Religion in the home. II Tim. 1:1-7.

Prelude: "Home, Sweet Home."

Call to Worship:

"Lord, we hail Thee here today,
For our mothers do we pray,
Send Thy blessings from above,
And make us worthy of their love! Amen."

Song: "Home, Sweet Home."

Prayer: That the Golden Rule may be practiced in each individual home. That the young people may do all they can to make their home more beautiful and a happier place in which to dwell.

Announcement of topic—Scripture Lesson.

Special Music.

Talk: "How I would practice the Golden Rule in my home if I were a young person today." (To be given by a Mother or a Father.)

Hymn: "Faith of Our Fathers." (Substituting the word "Mothers.")

Period of directed prayer:

1. Thank God for Mothers, who have shared with us their love, faith, hope and courage, that we might have the joys of life.
2. Ask God to let each of us keep the faith our mothers taught us to have, so that we may walk in the paths of wisdom, to the glory of His holy name; through Jesus Christ our Lord. (Close with prayer by the leader.)

Tableau—(Mother seated in rocker holding open Bible in her hand; small child on her lap, other

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS TEACHES FORGIVENESS, HUMILITY, AND GRATITUDE.

LESSON V—MAY 3, 1936.

GOLDEN TEXT: "Be ye kind one to another, tender-hearted, forgiving each other, even as God also in Christ forgave you."—Eph. 4:32.

LESSON: Luke 17: Printed Text: Luke 17: 1-19.

Warning—Danger!

No man liveth unto himself, therefore no man sinneth unto himself. That is the reason why Jesus uttered such a solemn warning against causing others to stumble. It were better that a man were dead, than that he cause "one of these little ones to stumble." It is bad enough to leave something in the way that causes people to stumble. But deliberately to put something in the way to cause another to stumble, deliberately to tempt another, to seek to lead another astray, to cause one to fall—that is serious business. Let every man take heed how he lives, lest another following his example should miss the way of life.

Forgiveness.

"If thy brother sin, rebuke him; and if he repent, forgive him." We ought not to allow our brother's sin to go unrebuked. But as Paul says, it is to be done in a spiritual and sympathetic way—ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted.

"And if he repent, forgive him," . . . seven times, unto seventy times seven. If he repent—forgiveness is grounded on repentance. To forgive when there is no evidence of penitence cheapens the holy gift, demoralizes society, and de-thrones the holiness of God, according to J. M. E. Ross. God himself cannot forgive us unless we have the spirit of penitence. But if a man repents we are to forgive him, no matter what he has done or how often he has done it. And unless we forgive others when they repent, God will not because He cannot forgive us. The willingness to forgive others is one of the basic conditions of being forgiven. It takes grace to do it—only the Spirit of God enables a man to practice this hard saying.

It might be added that Jesus not only taught this principle; He practiced it. Even when His enemies nailed Him to the Cross he said, "Father, forgive them." He is our example—forgiving one another even as God also in Christ forgave you.

It was too much for the disciples. They said, "Lord increase our faith." Jesus replied that if they had even the least of faith, vital faith, they could do the seemingly impossible. The germ of faith is mighty. There is practically no limit to those who have a reasonable faith. The word reasonable needs to be emphasized. Faith is not believing something one feels is not true. Faith is not something contrary to reason. Faith goes beyond reason.

Humility.

"For I am meek and lowly in heart"—in these words Jesus calls attention to His humility. It is the only instance where He does call attention to His virtues. He never says that He is courageous, or unselfish, or pure. He does say He is humble. This does not mean that he was cringing, that he debased himself, that he was groveling. It meant that he felt his dependence on God, that he was willing to give up his rights, that he was willing to be among his people as their servant. And the story which he tells of the

master coming from the field is designed to teach this spirit of humility. Let a man do all that he can do and if he has the right spirit he will feel that he has done only that which was his duty. His sense of what he has received will take from him all sense of merit. In the light of what God has done, in the light of the relationship between Jesus as our Master and us as His disciples, there will be only a sense of humility and meekness.

Gratitude.

Jesus emphasizes the sense of gratitude in a dramatic way. He had healed ten men of leprosy, a dread and incurable disease from the standpoint of man. Nine of them had heedlessly gone on their way, overlooking the simple courtesy of returning to give Jesus thanks for what He had done for them. But one of them—and he was a Samaritan—turned back, fell at His feet, and glorified God, giving him thanks. The incident touched Jesus and seems to have surprised Him as well. "Were there not ten cleansed? But where are the nine? Were there none found that returned to give glory to God save this stranger?" One wonders if this is the proportion of gratitude that God finds in the world. Can it be possible that only one out of ten persons is grateful? In any event there is a great deal of ingratitude in the hearts of men, even in the hearts of those who have received great blessings from God. Something fine goes out of life when ingratitude comes into life. It is not only a good thing to give thanks unto the Lord; it is a very necessary thing if the human heart is to be kept tender and responsive and appreciative.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

children at her side; attitude of reading the Bible. Have someone sing: "My Mother's Bible.")

Suggestions for leader's closing talk:

"There is music in the word 'Home.' To the old it brings a bewitching strain from the harp of memory, to the young it is a reminder of all that is near and dear to them. Among the many songs we are wont to listen to, there is not one more cherished than the touching melody of 'Home, Sweet Home.'"

Jesus Christ is the heart of any true home. In the home that His presence graces, there the Golden Rule is practiced—where He abides, there we find love, harmony and peace. In the ideal home each member is taught that Christ is the head of the home—He is to be supreme in their lives. Through the family altar the children discover the true meaning of worship. Without the reading of the Bible and prayer in the home, worship is often taken for granted. Children who share the joy of the family altar seldom stray from the path their Father would have them follow.

"It has been said that the sweetest words in our language are 'Mother,' 'Home,' and 'Heaven,' and one might almost say the word 'Home' included them all, for who can think of home without remembering the gentle Mother who sanctified it by her presence? And is not 'home' the dearest name for Heaven? We think of that better land as a home where brightness will never end in night." Then, in our homes on earth may we find the Golden Rule; and our home be the center of all our joys.

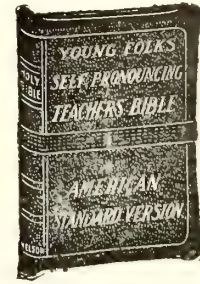
"Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred word,
And live but for the skies."

Closing Hymn: "My Jesus, I Love Thee."
Benediction.

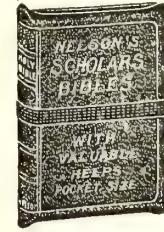
MRS. W. B. W.

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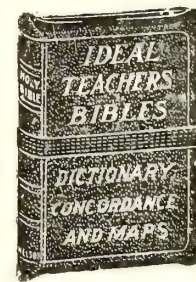
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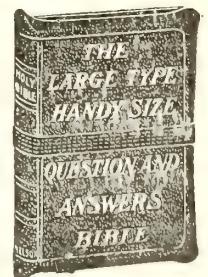
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MONDAY.

"THE ACCESSIBLE GOD."

"He shall call upon me, and I will answer him; I will be with him in trouble."—Ps. 91:15.

If we believe in God, He is "an ever-present help." Thus, by faith we have access to Him at all times.

This communion then lies in the very nature of our own hearts. How can God give himself to one who shrinks from Him, and who could not use His grace were it given him? When the heart is closed God cannot enter, and He does not enter until it has been opened to Him. Faith is the condition of receiving.

Prayer—O Lord, give us the will to believe and the will to do Thy bidding lest we perish. In Christ's name we ask it.—*Amen.*

TUESDAY.

"THROUGH CHRIST."

"Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ; through whom also we have had our access by faith into this grace wherein we stand; and let us rejoice in hope of the glory of God."—Rom. 5:1, 2.

Have we ever asked what part Christ plays in our access to God? First, Christ represents God, and it is in Him and through Him that we know God. This faith is more than mere belief about Him; it is a vital and spiritual union with Him by which we share His righteousness and His work for the world.

This text makes it plain that it is not by merit that we come into His grace, but it is by belief in Him and by virtue of our relationship with Him, that we are saved. Or, as the matter has been uniquely stated, "our faith causes God to see us, not as we are, but as we are in Christ."

Prayer—O Lord Jesus our Saviour, come into our hearts and secure us entry into the fulness of Thy Kingdom and into the presence of our Father at last. We give ourselves to Thee this day.—*Amen.*

WEDNESDAY.

"FLYING DESIRE."

"What things soever ye desire when ye pray, believe that ye receive them and ye shall."—Mark 11:24.

This verse is a summary of all our Lord's teachings on prayer. How remiss we are! What realities and promises slip away from us because life takes us on, and we forget to enter into His heart! Do we not know that we shall obtain our request?

A missionary has given us a very apt illustration, an illustration which has helped him to make clear to his Chinese people how to believe in prayer. He says briefly: "Any boat can drift with the stream, but it takes sail and wind and skill to take the boat against the current." He asks them: "Does setting up sails answer everything?" And they answer: "Everybody knows it does. See us go ahead." "Then," said the man of God, "everybody knows God, and he who puts up the sails of his heart prays,—and he knows quite as surely that there is an answer."

Our prayers catch hold of the unseen power of God, like the sails set to a fair wind; and however much the world flows on downward we need not be drifters. Let us set sails of the soul to God and move upward proudly toward Him.

Prayer—O Lord, forgive us. To Thee whom we have so often forgotten, we turn. In the darkness of our doubts and faithlessness we breathe a prayer, and there may we feel the power of our flying desires lifting us up to the land of pure delight in Thee. In Christ's name we ask it.—*Amen.*

THURSDAY.

"THE INFINITE PITY."

"He will have pity on the poor and needy."—Psalm 72:1-15.

Man may be pitiless, is pitiless sadly often, but never is God pitiless. The divine compassion broods over all God's children. He knows our frame, He remembers that we are dust, He pities us as a father pities his weeping child.

Sorrow and destruction enter the world as pity leaves the hearts of men. Then comes war. Then comes injustice. Then comes poverty and tyranny and selfishness and hatred. All evil springs from all lack of pity for the weak and sorrowing.

What infinite pity was Christ's! How the Son of God illustrated and proved the divine compassion! That was why He came to earth, that He might show us how the Father knows our sin and misery and is endlessly sorry.

Prayer—Softens our hard hearts, our Saviour. May no least sorrow of our brothers go unhealed, unnoted. Let us weep all the days for the wretchedness of men, until God's tears and ours have washed it away.—*Amen.*

AMOS R. WELLS.

FRIDAY.

"A SAD REFRAIN."

"O thou of little faith, wherefore didst thou doubt."—Matt. 14:31.

These words of our Lord were spoken to the faltering disciples. Let us make them personal. Why do we not conquer sin any better than we do? Why do we make so little progress in practical obedience? Why do we have such a succession of failures and do not improve more than we do? We believe that the answer is in all cases alike, "Little Faith." The back-sliders are careless, ungodly and sinful, because of the lack of faith and the will to prosecute that faith. The worldly are swept on the tide of the times and forget God because they let go their faith. Even the faithful have grown cold and lukewarm because they slackened away on the lines of faith, and thus are set adrift.

We believe in what Jesus did for us; and we believe in what He is ready to do for us, and that His help is available right now if we seek Him. But, as one has stated, "we do not believe in what He has done in us,—the new birth, the recreation of our individual natures." One of the most outstanding beliefs that we should have is that in Him we are "dead to sin." If we are not conscious of this act of our Lord's in us, we tread on sinking sand, or we try to walk on water that will not hold us. We perish in doubt. Let us reckon by faith that in Christ Jesus we are both dead to sin and alive to God.

Prayer—Our Father, in the name of Jesus we pray like Paul, may we crucify our souls in Him, we would be dead with Him and buried with Him, that we may live with Him. O Lord, take our old unregenerate natures which sin has so de-

faced and defiled and make us new in Christ Thy Son. So shall we be Thine forever.—*Amen.*

SATURDAY.

"LOOKING TO CHRIST."

"Look unto me and be saved, all the ends of the earth; for I am God and there is none else."—Isa. 45:22.

Belief and trust in Jesus is no arbitrary condition. To be saved is no mere external gift that just shuts out Hell and opens the door to heaven, but it is a state of heart and mind, of relation to God; for the only way salvation can come into a man's heart is through the flow of the Christ life in the heart. This means looking to and longing for Jesus. It means holding the whole life up to His ideals. Yea, more, it means that in so looking we shall see His answering look upon us. It is in this sense that Paul speaks of the eyes of the heart.

Prayer—O Lord, increase our faith that more and more we may know that Jesus is the Son of God, and that believing on and trusting in Him we have life everlasting.—*Amen.*

SUNDAY.

"OUR COMING REST."

"There remaineth therefore, a Sabbath rest for the people of God."—Hebrews 4:1-11.

Mankind is tired. There is so much weariness in our mortal life, the struggle with sin and poverty and sickness and fear is so dishearteningly prolonged, that we go to bed every night worn out with toil, worn body and soul with the struggle of living.

But we wake refreshed in the morning! Bless God for sleep! Bless God for our daily Sabbaths of the night, Sabbaths eight hours long, baths of strength and peace and new joy and endurance!

And bless God for the weekly rests of twenty-four hours, for the whole Sabbaths that renew us utterly where the nights have renewed us partially! How wisely has God contrived our days and nights, our months and circling years!

Prayer—And if these little Sabbaths are so blessed, how joyful and strengthening beyond our imagination must be the great Sabbath of eternity! We anticipate it, our Father, with ever-increasing delight and hope. What it will do for us we can only guess from what these lesser Sabbaths do for us, but we are sure that it will transform us into all power and glory.—*Amen.*

AMOS R. WELLS.

"ANYWHERE, SO IT IS FORWARD."

"Anywhere, so it is forward," became David Livingstone's motto after he got his vision of duty when Robert Moffatt, his father-in-law, took him to a hilltop in Africa and showed him the smoke curling from a thousand villages in not one of which the gospel had ever been preached. And as it was with Livingstone, so it is with every conscientious man when he gets a vision of the needs of the world and is willing to pay the price. And to such ministers and martyrs are we indebted for the progress that the cause of Jesus Christ has made through the long eventful centuries. At the end of ten centuries the Christians numbered 10,000,000, at the end of the fifteenth century 100,000,000, and there are now, the statisticians tell us, 700,000,000 nominal Christians in the world which gives the Christian religion numerical leadership among the great religions of the world. The non-Christian world numbers according to recent estimates approximately one million souls. God be praised for such men as David Livingstone who have carried the cross of Christ to every land and every language.—*N. C. Christian Advocate.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TAKING A STAND WITH JESUS.

By JOHN G. TRUITT.

"By faith ye stand."—II Cor. 1:24.

John was preaching by the Jordan. He was baptizing in its waters. The old valley was filled with people. A new voice was heard. A new note was struck. A new day was dawning. A needy old world hugging a new hope. A depressed people had the promise—age-old promise of a Messiah. Its messiahs had failed. Its kingdom was overthrown. Its people were enslaved. And with the enslavement of the political situation there had come about a far deeper enslavement in the spiritual realm. They were mentally, and physically hungry. They were spiritually dead and dying.

The songs of David were unfulfilled. Their prophecies of Isaiah, and the other prophets were believed but terribly belated. The king on their throne was only a wicked puppet, and not a great prince at all. They were not ruled by the hand of a great king, nor nurtured by the affections of a great ruler. The best they had they could not claim for their own, and their happiest were heart-broken. Their wall of defense was a wall of wailing, and their prayer of praise was a plea to God for deliverance. Sin filled their land, and possessed their lives. Sickness, blindness, leprosy abetted by starvation and aided by persecution played havoc with their pride, and made them wonder when the Lord would be their shepherd, and lead them by still waters, and cause them to lie down in green pastures.

In the fullness of time John preached in the Jordan valley. He was a strange prophet, a weird preacher, but there was hope in his message and there was riddance from sin in its clear call to repentance. In such an hour as that Jesus stood in their midst! They did not know him, but he was there. And John, the prophet, fore-runner of the Christ, became John, the preacher of the presence of Jesus! "There standeth One among you . . . the lachet of whose shoes I am not worthy to unloose . . . I indeed have baptized you with water, but He shall baptize you with the Holy Ghost."

And today, as in that day, we need Jesus! We too, are sick of body and of soul. Instead of being a day of Christ it is a day of crisis! It is a day of crisis in every Christian land on earth! Italy, Germany, England, France, and lesser European nations that name the name of our Lord are all in a day of crisis. We do not have to recount the imperfections of our own country save to profess our sins, for we are all quite conscious that that shaking of Europe is but little worse than the shaking of America! We shall never find our way to leadership among the nations until we awake to the presence amongst us of the Lord Jesus Christ!

But I believe the world is more and more ready for that new note of hope,—“there standeth One among you!” Jesus stood in their midst that day. He stands in our midst today. In that day there came among men the world's greatest Light. Oh! if only today there could be realized in a very new fashion the world's greatest fraternity, or love! Out of that day came the sermon on the mount, oh! if only today that sermon could be mounted in the hearts of all who profess His name to know.

Jesus took his stand among the people then, even as he does today. If they were sick he heal-

ed their sickness, blind he gave them sight, lost he gave them salvation, laden he lifted their load. He stood by them. He did not forsake them. Having loved his own he loved them until the very end. He taught plainly by word of mouth that the good shepherd would not flee when the sheep were in danger, and his actions spoke for louder than his unforgettable words. He simply took his eternal stand by the needy. He was offered the swords of the earth, and the crowns of the nations if he would but leave the poor, fallen, needy folk, but in spite of all that he took his unshaken stand by them,—by you and by me. Often they did not know it, and oftener they did not appreciate it, but the fact that he still stood by is itself proof of his divine love, and being.

That brings me to the further word of the Gospel writer, “Jesus stood before the governor.” They would eventually land him there. He knew that. The cross was always before him. Outside Jerusalem awaited Calvary, yet he set his face like a flint toward Jerusalem. All theories of the atonement pale into insignificance beside the fact that Jesus' love for the needy,—and let that word be as large as you will,—led him to take his stand before the cross. Jesus knew that his stand before the cross, ready to be crucified thereon, was a stand beside every sinner beneath the stars! When I should die he steps up by my side! When the load is too heavy to bear he steps up by my side! When the temptation is too great he provides a way of escape. When the sorrow is too much he weeps with me. When I come with nothing in my hands he loads them with the little kindnesses long-since forgotten, and gives me a kingdom for them! What love he has! What a Saviour He is! What a stand he takes!

Not only did Jesus stand in the midst of the needy people at the Jordan, and before the governor in Jerusalem, but there were those who stood by him as he hung on the cross, and, yea, one hanging by his side “stood” by him in that he defended him. He saw in the dying Jesus the living Lord coming soon into his kingdom! And to him he lifted his prayer. The Gospel writer says, “There stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene . . . and the disciple standing by, whom he loved.” There were thousands standing around, spectators at the world's greatest tragedy, but there was a faithful few standing by. They took their stand by him who had taken his stand by the needy of all the world. Which group do you belong in today? The many that stood around, or the few that stood by? It was a dangerous thing to take a stand by Jesus as he hung upon the cross. They forgot the danger. It is often a very unpopular thing to stand for Jesus today, but Paul says in Romans 14:10, “We shall stand before the judgment seat of Christ.” Jesus says in Matthew 10:32, 33, “Whosoever shall confess me (stand by me) before men, him will I confess also before my Father which is in heaven; but whosoever shall deny me before men, him will I also deny before my Father which is in heaven.” Let us today, and every day take our stand by Jesus. He takes his stand by us. Let us not be ashamed to stand by him!

“Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land;
A home within the wilderness,

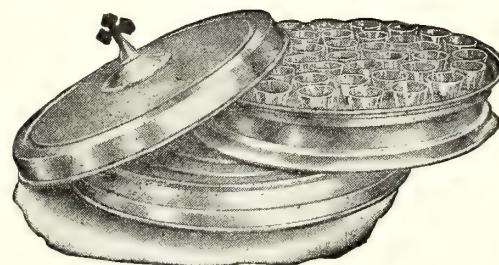
A rest upon the way,
From the burning of the noontide heat,
And the burning of the day.”

Take time to ask yourself the question: Is my heart full of a great and steadfast faith in God's love? If this is not the case, do not begin to pray at once! Faith does not come of itself. Take some text of Scripture in which God's power and dfaithfulness and love are revealed. Appropriate the words, and say: “Yes, Lord, I will pray in firm faith in Thee and in Thy great love!”

—Andrew Murray.

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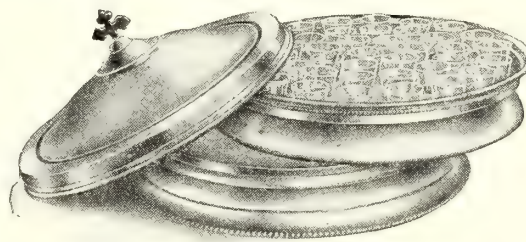


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Since the weather has cleared up and the ground has gotten in workable condition the activities at the Orphanage have been early and late.

Two mule teams and two tractors have not had much rest. The season is late to break land in this section, but the rains held on so long that we could not work the land.

The next two weeks will be busy too. The bean crop to get in the ground and our corn to plant. It looks like a mountain of work just ahead of us but if we can have open weather and nothing happens we will work it all out in due time.

The orphanage has 100 acres in wheat and oats. It has 18 acres of the prettiest wheat in this section. If nothing happens we ought to make a bumper crop of oats this season.

Farm work is interesting. We like to see things grow. The spring of the year is one of the most beautiful seasons on the farm. The fields of wheat and oats and the clover look so green and beautiful and so full of life. The trees in the forest putting on their new coat of green and all the flowering shrubs with the dogwood in full bloom makes this old world a gorgeous place in which to live. It really looks as though everybody ought to be happy.

It certainly is a great relief to the helpers in the orphanage when the children can get out of doors and go barefooted. The cold weather has held up so long this season that the children have had to wear their shoes longer than usual. We agreed sometime ago to let them go without shoes when the dogwood gets in full bloom and on April 27th, we made all the little fellows happy by giving permission to go without shoes.

Our public school will close in May. We have four in the graduating class. Three girls and one boy. Two girls and one boy are children from Virginia and one girl from North Carolina. They will soon be entering the wilderness of life. We trust that success and happiness will be their portion.

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 30, 1936.

North Carolina & Virginia Conference:

Reidsville	\$ 8.20
Apple's Chapel	1.69
Mt. Bethel	1.56
Pleasant Ridge	2.00
	13.45

Western North Carolina Conference:

High Point	2.50
Burlington	31.46
Glendon	5.97
Graham	2.58
	42.51

Eastern North Carolina Conference:

Damascus	1.34
Liberty, Vance	5.34
Mt. Auburn	3.80
Wake Chapel	8.79
Chapel Hill Church	8.00
	27.27

Eastern Virginia Conference:

Waverly, Easter Offering	7.97
Waverly	2.25
Franklin	5.00
Berea, Nansemond	5.00
Holy Neck	6.86
	27.08

Valley Virginia Central Conference:

Leaksville	2.40
Newport	1.30
Whistler's Chapel	.61
	4.31

Special Offerings.

Mrs. Dalton, support of children.	10.00
Waterford Christian S. S., Gosh-	
en, Ind.	4.00
C. M. Horner, on Hazel's acct. . .	25.00
	39.00

Total for week	\$ 153.62
Amount brought forward	5,301.05

Grand total\$ 5,454.67

NO BETTER DIAGNOSIS.

No better diagnosis of the state of the church during the past decade or two has appeared than this: that we have been so preoccupied with the fruits of the Christian life that we have given too little attention to the roots. Humanitarian service, a passion for a warless world, and devotion to other great causes of human welfare—these are the rightful fruits of faith in God and an understanding of his will as made known to us in Christ. But we have tended to forget that we cannot harvest abundant fruits unless we patiently and wisely nourish the roots. No one who understands either the Christian gospel or the world in which we live could desire to see the churches give less attention to social and international problems. We must however, ask ourselves whether we are likely to get much farther in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian gospel.

—Exchange (Reprinted by request.)

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American Legion	Blue Cross
girl scout	airport
cyper	crystal detector
sippio	superheterodyne
shoneen	

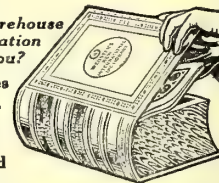
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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'na-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'ta-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

Isa. 9. 1, 2.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ ureth on them a good example, etc.

AND seeing the multitudes; A he went up into a moun-

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Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'ta-lim, by the way of the sea, beyond Jōr'dan, Gēn'tile-lee of the Gēn'tiles;

A. D. 31.

Isa. 9. 1, 2.

Luk. 2. 32.

Mark 1. 11.

2 And he opened his mouth, and

taught them, saying,

3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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EASTERN VIRGINIA EVANGELISM.

The Easter season brought an ingathering of new recruits for the Christ in our Eastern Virginia Conference. Pastors attending our ministers meeting brought in the following report for the Easter season. Some of the pastors were unable to be at the meeting and therefore it is impossible to indicate how many they received, but those reporting received the following: Revs. Joe French 2, C. E. Gerringer 2, H. S. Hardcastle 28, H. C. Hilliard 5, I. W. Johnson 5, E. W. Jones 7, Carl R. Key 5, F. C. Lester 10, T. N. Lowe 3, J. F. Morgan 4, N. G. Newman 2, G. A. Pearce 2, O. D. Poythress 8, C. E. Shelton 2, John G. Truitt 38, and R. A. Whitten 5. This makes a total of 128, or a grand total of 197 since October 1, 1935.

The committee on Evangelism of the Eastern Virginia Conference is anxious that every pastor in the Conference will have additional members to report each month in the year. We are far from that goal as yet, but we are making strides toward it. We have five months yet within this church year in our Conference. And the period from Easter to Pentecost is now on. Let us each one see how many we can win within that period. Many of our churches will hold revival meetings during the summer months, and we are praying that the results of those meetings may be most gratifying. May it be said of no church in the Eastern Virginia Conference that pastor and people went for a whole year without receiving a new member into its fellowship.

JOHN G. TRUITT, *Chairman,*
Eastern Virginia Committee on Evangelism.

DR. L. E. SMITH ADDRESSES RALLY.

(Continued from page 2.)

man, Brown's Summit, N. C., R. D. 1; Lynchburg, Floyd H. Dunn, Lynchburg, Va.

Eastern North Carolina Conference.

Group 1. Chairman, R. C. Osborne, Henderson, R. D. 1; associates, Rev. S. E. Madren, Henderson, R. D. 1; Miss Margaret Alston, Henderson, R. D. 1.

Chairman of Cary Church, M. J. Carlton, Raleigh.

Group 2. Church chairmen: Morrisville, E. W. Clements, Morrisville; Ebenezer, Orville Goodwin, Cary, R. D. 1; Chapel Hill, P. R. Perry, Chapel Hill.

Group 3. Chairman, Rev. Jesse Franks, Raleigh, R. D. 4.

Church chairmen: Sanford, A. H. McIver; Shallow Well, Mrs. Scott Thomas, Jonesboro; Christian Chapel, J. L. Reynolds, Merry Oaks; Turner's Chapel, Mrs. R. L. Ross, Sanford, N. C., R. D. 5.

Virginia Valley Central Conference.

Church chairmen: Bethel, A. A. Dofflemeyer, Elkton; Leaksville, R. O. Rothgeb, Leaksville; Concord, W. F. Darrow, Timberville; Antioch, W. C. Wampler, Harrisonburg, R. D. 4; Linville, Miss Ora Scott, Linville; New Hope, N. M. Hassler, Harrisonburg; Bethlehem, J. C. Bradford, Broadway; Mayland, E. A. Hilliard, Broadway; Whistler's Chapel, A. N. Green, Mt. Jackson; associate, R. L. Ettel, Mt. Jackson; Mt. Olivet (G), Norman Morris, Dyke.

Eastern Virginia Conference.

Group 1. Church chairmen: Christian Temple, Robert A. Walker, Norfolk; Newport News, Mrs. W. B. Williams, Newport News; First, Norfolk, J. N. Jones, Norfolk; Elm Avenue, Portsmouth, First, Harry W. Lee, Portsmouth.

Group 2. Church chairmen: Mt. Carmel, E. W. Beale, Zuni; Antioch, W. E. Garrison, Wakefield; Isle of Wight, John M. Roberts, Windsor, R. D. 2; Eure, T. A. Eure, Eure, N. C.; Oak Grove, W. K. Parker, Sunbury, N. C.; Holland A. L. Jolly, Holland; Holy Neck, R. C. Norfleet, Holland; Windsor, S. T. Holland, Windsor; Franklin, Dr. Darden W. Jones, Franklin; associate, W. T. Arthur, Franklin; Richmond, First, J. T. Kernodle, Richmond; Ivor, Mrs. J. S. Bryant, Ivor; Centerville and Spring Hill, G. C. White, Waverly; Waverly, J. F. West, Waverly; Dendron, Miss Irene Cotten, Dendron; Barretts, R. U. Laine, Wakefield; Sunbury, N. C., J. E. Corbett, Sunbury, N. C.



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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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OBITUARIES

WALKER.

Whereas God in His almighty power and love hath seen fit to remove from our midst and the home, the mother of Mrs. Myrt Burgess, who is a member of our society,

We wish to offer the following resolutions:

Be it resolved

First: That we wish to extend to the family our deepest sympathy and love and commend them to the All-wise Father who doeth all things.

Second: That a copy of these resolutions be sent to Mrs. Burgess and a copy be inscribed on the minutes of the Missionary Society of the Lowell Con-

gregational-Christian Church and that a copy be sent to The Christian Sun.

Respectfully submitted,
MRS. OTIS CHASE,
MRS. W. W. PHILPOTT,

ADAMS.

Mrs. Amelia Ingram Adams was born

May 28, 1861, died February 20, 1936. Church was organized she became a charter member. Services were conducted by the writer and interment was in the family cemetery. She lived a beautiful life, was loved by all who knew her. May the Lord bless and comfort the dear ones who mourn their loss.

H. E. CRUTCHFIELD.

A RECORD OF SERVICE (No. 4)



A Glimpse of the Campus.

ELOON COLLEGE has contributed much to the welfare of mankind through the professional men and women it has helped to train over a period of nearly fifty years. The record speaks for itself—215 former Elon students have become physicians; 143 have engaged in the practice of law; 95 have become social workers; 150 have entered other professions.

Elon's Development Program has been undertaken so that the many essential forms of service it provides for its constituency may be continued in increasing measure.

Elon College Development Program

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MAY 7, 1936.

NUMBER 19.

MOTHER

By ANNA BENADE CORNUELLE

MOTHER of mine, with heart of gold,
Whose selfless love could naught withhold:
Mother of mine, we think of you—
How you toiled for us the long years through.
We love the things you've done for us,
The way you've thought and won for us,
The things you've planned and begun for us;
As you've hoped and worked and lived.

Mother of mine, with heart so true,
Our loving prayers go out to you.
Mother of mine, a guiding light,
You have helped others to live aright.
Sweetness has sung her song to you.
Tenderest thoughts belong to you.
There are no thoughts of wrong to you,
My mother of joyous creed.

Mother of mine, your heart has been sore,
With the weight of sorrows and burdens you bore;
Mother of mine, your life was made sweet,
By the suffering borne in life's stress and heat;
But when suffering was a goad to you,
And when sorrow showed the road to you,
Then Christ came and carried the load for you,
And brightened your life's highway.

—Selected.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

It was great and good to have Dr. Fred B. Smith, New York, Ex-Moderator of the General Council and World Traveler for Peace, address the Convention on Tuesday afternoon. His message made a profound impression.

Lieutenant M. J. W. White, M. D., is now in the U. S. Army Health Service at Christianstead, St. Cruz, Virgin Islands, U. S. A. He and his wife and three children sailed from New York on April 15th, 1935 for their present station in the Virgin Islands.

One of the outstanding features of the Convention in Burlington last week was the mid-day devotional services conducted by Dr. John G. Truitt of Suffolk. After busy hours each morning and discussing "problems" it was indeed a joy and a relief to be led through a quiet, inspiring devotional period to look at and consider Jesus as our all-sufficient Saviour. The spiritual note was the note of the Convention.

No real members of that Convention could have been more interested, than were our guests, Dr. E. M. Halliday and Dr. Lewis T. Reed of our New York office of the General Council and Dr. Edwin C. Gillette, of our Jacksonville, Fla., office of the Southeast. Their addresses and suggestions were practical and timely, and Dr. Gillette was with the Convention from the first fall of the president's gavel until adjournment, a real yoke-fellow in the pulling.

MOTHER.

Among all the gifts of our Father above,
Mother is greatest of all;
She bears her burdens with patience and love,
And answers her child's tender call.
My mother to me an Angel has been,
Protecting and shielding from harm;
I cannot repay her for what she has done,
She suffered but made no alarm.

She made impressions that last all through life,
No matter wher'er I may roam;
I'll trust in her Saviour and follow His train,
And honor my "Mother and Home."
Her hair is now silver. Her face not so bright
As it was when I played on her knee;
Her beauty remains, though furrows appear,
As nature designed it should be.

My mother has labored these many long years
That her children a blessing might be;
We don't have much wealth, but we do have good
health,

And pleasures on plainly can see.
No one was neglected if mother could go
And render her service, though small;
She was faithful to duty at home and at church,
And was ready for Christ's final call.

If we follow Jesus as mother has done,
And keep the commandments of God;
We'll share in this life rich blessings indeed,
Before we are laid 'neath the sod.
Then on that Great Day when Jesus shall come
And gather His Jewels so rare,
We'll meet our dear mother and part nevermore.
Heaven's glories with Jesus we'll share.

G. H. VEAZEY.

Wadley, Ala.

CHURCH ORGANIZATIONS NEAR COMPLETION.

From the inspiring rally held April 29th in the college auditorium, the forces of men and women engaged in the Elon College Development Program returned to the work of organizing their conference, group or church with an enthusiasm that showed sweeping results during the last week.

After examining reports from all parts of the five conferences in the Southern Convention, Dr. Stanley C. Harrell, general chairman for the campaign, was able to announce that virtually every one of the 165 churches in the convention area now has a chairman and that the church committees are rapidly being completed.

The special gifts committees have started their work already and every other phase of the church campaign is moving toward the opening on May 26th.

The church organization is greatly encouraged by the progress that has been made by the citizens' group which has undertaken to raise \$110,000 in Alamance County. Approximately 200 men and women have volunteered their services in the county organization headed by R. Homer Andrews, Burlington postmaster. An intensive campaign will be conducted from May 18th to May 27th by three divisions of six teams each in Burlington and by committees in ten Alamance County districts outside the city.

Additional church chairmen were announced by Dr. Harrell as follows:

Eastern North Carolina Conference.

Group 1. Pope's Chapel, N. W. Suitt, Franklinton, R. D. 1; New Hope, Mrs. W. R. Perry, Louisburg, R. D. 1; Fuller's Chapel, W. S. Briggs, Henderson, D. R. 4; Mt. Auburn, J. A. Kimball, Manson, R. D. 1; Youngsville, Mrs. W. S. Scarborough, Youngsville; Oak Level, W. H. Hudson, Youngsville, R. D. 1; Mt. Carmel, R. N. Evans, Franklinton, R. D. 1; Henderson, F. M. Howard, Henderson; Liberty, N. H. Ayscue, Henderson, R. D. 1; Mt. Gilead, W. C. Wilder, Castalia, R. D., 1; Good Hope, Miss S. N. Woodlief, Youngsville, R. D. 1; Beulah, A. W. Watkins, Wake Forest, R. D. 2; Antioch, H. L. Wall, Elams; Bethlehem, Mrs. R. A. Wilson, Littleton, R. D. 2.

Group 2. Auburn, William Watts, Auburn; Clayton, Herman Moore, Clayton; Amelia, W. T. Johnson, Clayton, R. D. 2; Caroleigh, Rev. J. H. Lee; Plymouth, B. G. Partin, Raleigh, R. D. 3; Mt. Hermon, Tom Smith, Garner.

Western North Carolina Conference.

East Green, Rev. W. J. Edwards, High Point; Pleasant Grove, E. A. Brady, Bennett, R. D., 1; associate, A. E. Hardin, Bennett, R. D. 1; Smithwood, T. J. Low, Liberty, R. D. 2.

Group 2. Brown's Chapel, H. B. Sanders, Eagle Springs; Needham's Grove, Henry Scott, Steeds; Seagrove, O. D. Lawrence, Seagrove; Spoon's Chapel, J. L. Hethcock, Asheboro, R. 1.

Eastern Virginia Conference.

Group 1. Old Zion, Charles E. Heath, Jr., Norfolk.

Group 2. Cypress Chapel, G. C. Mann, Cypress Chapel; Bethlehem, C. F. Savage, Suffolk, R. D. 3; Union, Southampton, S. M. Joyner, Franklin, R. D. 2; Berea, Nansemond, Mrs. R. T. Bradford, Suffolk; Liberty Springs, E. B. Rawles, Suffolk; Oakland, G. C. Griffin, Windsor; Sarem, W. D. Langston, Gates, N. C.; Union, Surry, R. T. Brittle, Dendron, R. D. 1.

Virginia Valley Central Conference.

Mt. Olivet, T. J. Strickler, Elkton, R. D. 2; Palmyra, Clem Mayland, Edinburg; Dry Run, A. C. Boyce, Seven Fountains; Winchester, L. Russell Cather, Winchester; Wood's Chapel, J. A. Kagey, Edinburg; Mt. Lebanon, I. N. Comer, Shenandoah.

A Story for the Children

A MOTHER'S DAY STORY.

On the Friday before Mother's Day, ten-year-old Jean was sitting on the porch steps amusing her little sister Mary by making silk dresses for two tiny dolls. Without the slightest noise, Elsie, their little playmate, slipped up and covered Jean's eyes with her hands. "Guess who it is," she urged in a strange, high whisper.

"It's Elsie," Jean spoke without hesitation, "and I'm glad you've come so we can talk about what to give for Mother's Day."

"I already know what I'll give my mother," said Elsie. "Daddy gave me enough money to buy a lovely box of candy and some pink ribbon. I'll tie the candy up with pink ribbon and put it beside Mom's plate on Sunday."

"Well, I haven't any money to buy candy with," murmured Jean softly. "I can't think what I'll do about it."

"Some people give flowers," suggested Elsie. "Why don't you do that?"

"I'll do that," Mary chimed in. "I'll give Mother a rose by her plate. She always loves a rose beside her plate."

"That's a good idea for you, Mary, honey," said Jean, "but what'll I do?"

"You could make her a nice cake if you knew how. Marjie is going to make one for her mother and write 'For Mother' on the top with frosting." Elsie had many plans, but they didn't seem to be the kind Jean could carry out.

"The trouble is, I can't make a cake," answered Jean, rather dolefully. "Besides, I'm playing with Mary so Mother can make her own cake for tomorrow. I'll have to think of something else."

"Why don't you buy her a lovely handkerchief? She likes them, doesn't she? My mother just loves pretty handkerchiefs. Or, do like Betty Joan. Her grandmother stamped a scarf in cross stitch and Betty Joan has finished that for her mother. Her grandmother helped her."

"I haven't any grandmother to help me like that, and there are only two days left. But speaking of grandmothers reminds me that Grandpa and Uncle Henry will be here for dinner on Sunday, and now I know what I'll give Mother. She will have her surprise and I'll give it to her and it won't cost a cent but just some hard work."

Jean jumped up and ran quickly into the house. "Mother," she sang, "will it be a Mother's Day gift if I give it to you tomorrow morning?"

"Surely it will," said Mother, "but whatever will it be that won't keep until Sunday?"

"It's like this. I haven't any money to buy you a box of candy, nor any way to bake you a cake like Marjie. Mary has decided on something nice to give you. I could buy a handkerchief, but you have some pretty ones and I haven't enough money." Jean rushed on with her plan. "What I thought is that with company coming Sunday, and you wanting all the silver polished, maybe Saturday morning I could shine it up very extra bright and then the knives and forks and spoons on Mother's Day would be like a gift."

"That would be a special kind of gift," Mother said, kissing Jean happily. "I can't think of a thing in the world which would please me more. It makes me glad all over to have such a thoughtful little daughter."

"That's agreed, then," said Jean, as she ran back to tell Elsie what her Mother's Day gift would be.—*Gladys Wade in Christian-Evangelist.*

A lighthouse is a guide-post on the sea, warning sailors off reefs and dangerous shoals. The Bible is our lighthouse.—*Ripple.*

General News

of the
CONGREGATIONAL AND CHRISTIAN CHURCHES
By HERBERT D. RUGG.

OHIO CONFERENCE AT HUNTINGTON, WEST VIRGINIA.

The seventh annual meeting of the Ohio Conference of Congregational-Christian Churches will be held at the First Congregational Church of Huntington, West Virginia, Friday to Sunday, May 15th to 17th. The Ohio Conference was the first in which the Congregational and Christian merger was completed. A constitution was adopted without the word "and" in the name.

In the Ohio Conference are three West Virginia churches. Two were Congregational: at Huntington, organized 1872, and at Ceredo, near Huntington, organized 1874. The third is the Moun-

speakers on missions, will address the Ohio Conference and show motion pictures. In May, 1930, they attended the meeting at the Euclid Avenue Congregational Church, Cleveland, O., when the Ohio merger was consummated.

About fifteen years ago Mr. and Mrs. Warner discovered that for themselves there was no travelling so interesting as that which took them to mission work both in this country and abroad. They also discovered that audiences were eager to hear the non-professional lay reports they could make on the places they had visited. They had pictures which they had taken made into stereopticon slides and then they started to take movies. With Christian missions foremost in their minds, they have travelled abroad extensively and around the world. In this country they have likewise travelled much, visiting missionary undertakings of all kinds and speaking.

For some years their trips in this country were made in a Packard roadster equipped for travelling. Some trips were very long, one being 10,-

gymnasium was given by the Warner family.

Mr. Warner is also trustee of Madura College of the American Board in India and was trustee of Talladega College of the American Missionary Association in Alabama. He was formerly treasurer of the National Congregational Council and of its Commission on Evangelism and Devotional Life.

Mrs. Warner has been vice-president of the American Board of Commissioners for Foreign Missions since 1926 when the separate Women's Foreign Mission Boards of the Congregational churches were united with the American Board. She had been president of the Eastern Women's Board.

Mrs. Warner was born in California and the home of the couple is now at Claremont, Calif., adjoining Pilgrim Place, a non-profit subdivision of bungalows for retired ministers and missionaries. One of the bungalows was presented by the Warners.

Mr. Warner is a son of the late Lucien C. Warnes, M. D., LL. D., a graduate of Oberlin College, whose many benefactions included the Warner Conservatory of Music and the Warner Gymnasium at Oberlin and a large gift to the Pilgrim Memorial Fund.

THE BIBLE.

By REV. CLARENCE A. VINCENT, D. D.

What Is the Bible?

It is a library, consisting of sixty-six books—thirty-nine in the Old Testament and twenty-seven in the New Testament. During the Middle Ages it was called "Bibliotheca," and some writers prefixed the word "Divina." In the Old Testament and Apocraphy the name is "The Books." In the New Testament in Greek the term is "Ai Graphai" which is translated "The Writings." The early Christians called these books "The Scriptures." The Books are of great variety—The Law, History, Prophecy, Poetry, Biography, and the Letters.

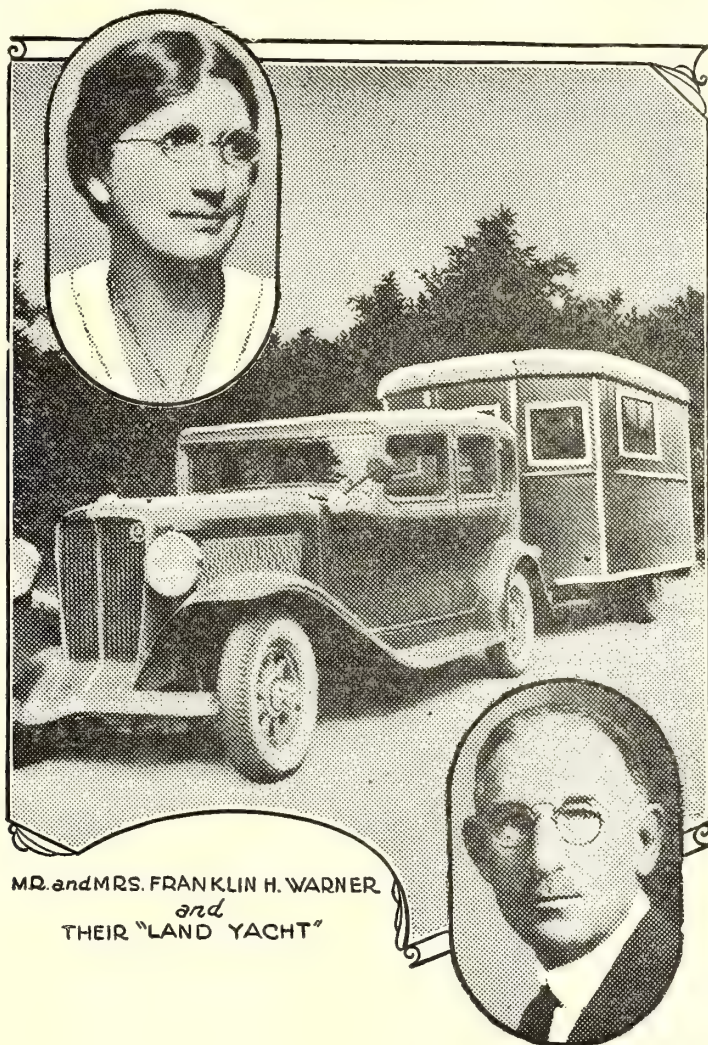
Its Birth.

The Books of the Old Testament were written during centuries of time. The writers quoted from earlier writers. The Books of the New Testament were written by their Authors with no thought of their becoming a collection of writings, but to meet the needs of the time and surroundings. Matthew was written to convince the Hebrews that Jesus is the Messiah; Mark, to summon the Romans to follow Jesus, the King of kings and the Lord of lords; Luke, to persuade the Greeks that Jesus is the Perfect Man, the Divine Saviour and Master; and John, to all Christians to tell them of "the Word made flesh," and His divine mission; Paul's and Peter's letters, to meet the needs of the churches of that day. These Books were in use several generations before they were gathered into one Book. Gradually because of what these Books are, they became known and were finally affirmed by a council of Christian leaders and scholars as the Books worthy to stand out alone in the world's life.

Why Many Translations?

The knowledge of the customs of those early days, and of the Hebrew and Greek languages, grows the same as the knowledge of the earth, sea and sky. The meaning of words changes. Even in the King James Version a Greek word is given a different English word in different parts of the Book. Damnation, condemnation and judgment were from the same Greek word. Punctuations and paragraphs have been corrected. Obsolete words have been dropped. Mistakes in translation have been corrected. The King James Version is perfect English and should be the familiar

(Continued on page 15.)



MR. and MRS. FRANKLIN H. WARNER
and
THEIR "LAND YACHT"

tain Valley Christian Church at Southside, about twenty-five miles north of Huntington, organized 1888.

A drop in membership and an increase in contributions is reported by the Ohio Conference for last year. The present membership is 66,528. This is 1,848 less than the year before. The number of churches is 375. The receipts for home expenses last year were \$679,290, an increase of \$40,744. The receipts for the missionary apportionment were \$74,587, an increase of \$935. The average salary reported for last year was \$1,710, an increase of \$62.

* * *

THE WARNERS.

Mr. and Mrs. Franklin H. Warner, the denomination's premier lay-couple mission visitors and

000 miles transversely across the continent from Florida to the state of Washington. They are now using a "land yacht" named "The Flying Goose" attached to a sedan.

In 1929 Mr. Warner retired from business as president of the Warner Chemical Company, New York City, and missionary interests which had formerly been his avocation became his business. He is vice-president of the trustees of Yenching University, Peiping, China. This is a union institution and the largest Christian university in China. It has 890 students, one-third of whom are women. Mr. Warner was president of the trustees in 1929 when new buildings on a site of 105 acres outside the city walls were dedicated. The buildings and site cost two and three-quarter million dollars in American currency. The men's

E-D-I-T-O-R-I-A-L

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117 W. Forsyth Street, Jacksonville, Fla.

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I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CONVENTION.

The Southern Convention was in its 32nd biennial session at our Burlington Church, April 28-May 1. The attendance was not as large as it had been at some sessions, but the interest was intense, the reports and addresses were fraught with facts for our united fellowship and for all the interests and enterprises of the church. An editorial cannot reveal the work that was done in the Convention, neither can the printed reports. Those who attended the Convention got much of helpfulness for their work and their Christian living in days to come. In every report and address there was apparent, and very obvious, always the desire that we go forward and that the only way of going forward was by going deeper. Again and again the spiritual note was sounded and the plea from every speaker was for individual salvation and for a proper relationship of the saved individual to the community and the area in which we live. The church has many problems, many needs and great difficulties, but the most hopeful feature of the whole situation is that there are those who care that the ministry is not asleep on the job, that they are awake to the spiritual needs and demands of their time, and that the church has work it can and must do, and which, under the leadership of our Lord, it shall do.

J. O. A.

We are giving the space in THE SUN this week to important committee reports rather than a detailed account of the Convention. This will be written by the editor and others for our next issue. The committee reports constitute the ground work of the Convention, and from these reports the Convention did its great work.

REPORT OF THE BOARD OF EDUCATION.

The founders of the Christian church were men of vision. They saw the need of constructive leadership if the kingdom of righteousness were to be established in the earth. They had a passion for the lost and compassion for the needy. Under the ministry of the early leaders of our church men were won to Christ by the hundreds. Indifferent to organization much of the fruits of their labors were lost. They became concerned for the conservation of the good accomplished. Churches were organized, conferences were formed and later the forerunner of this Convention was authorized. The Convention representing the united consciousness of the church and feeling the responsibility of leadership among the churches organized certain departments to care for the different interests of the church. More and more the need of a thoroughly trained ministry was evident.

In an effort to meet this need Elon College was founded in 1889. Since the founding of the college our church has been conscious of the need of Christian education, of Christian principles and of Christian instruction in all branches of higher learning. That is to say all education training should be given by Christian men and Christian women under Christian influence.

The world of higher education, about two decades ago, was tempted to turn from church institutions for the training of leadership in state and political affairs. There was a serious effort to divorce the church from the field of higher education. In these later days, however, the sentiment has faced about and today men of affairs are beginning to realize that the fruits of the church school are most likely to express themselves in safe and sane leadership in all fields of human endeavor. The church school has done more to save this country from destructive materialistic domination than this age has yet realized. A quarter of a century ago the principles of Christ applied to government and industry seemed revolutionary. Today they are hailed with delight and are considered the only basis for true democracy and true progress.

Elon College, an institution of higher learning of the Congregational and Christian churches in the South, is proud to be recognized as an institution of the church and gladly dedicates itself to the task of training in constructive leadership for today and the days that are to come. Through the vision and wise planning of my predecessor, Dr. W. A. Harper, Elon College boasts of an equipment that is ideal for a church school and that is second to none in institutions of its class in this country. During the past four years the enrollment of the college has increased remarkably. In 1932 there were 231 students, in 1935-1936 there are 483 students. Notable advancement has been made in the personnel of the college faculty. We have always had some choice men and women on our faculty, teachers who have done unusually good work, but as the standards for institutions of higher learning have been advanced we have been compelled to keep pace with other institutions. The greater majority of our present faculty hold their doctor's degrees from the leading universities of this country or have completed all resident requirements for their advanced degrees. Elon faculty will meet the educational test of accrediting agencies.

If you will read the reports of the Board of Education to this Convention in biennial session for the past forty years you will find that at every session we have deplored the serious lack of funds for the college, have proposed plans, and issued appeals that the college might be able to meet her obligations and do her work without embarrassment. This report is no exception in this particular. However, the financial condition of Elon

College is far more favorable today than it has been for years. At our meeting two years ago the college seemed to be hopelessly in debt. Debts mounted up, interest accumulated until we owed the staggering amount of \$704,170.84. Through a process of adjustments, cooperation of creditors, and by a most generous bequest of the late P. J. Carlton, a great benefactor of the college, this enormous debt has been reduced to \$160,700. The one great task confronting the college, this Convention, the friends and alumni of the college is to pay this debt, set the college free and bid it God's speed in its high mission.

In keeping with the authorization of this Convention in a previous session, the college is inaugurating a church-wide campaign to raise \$250,000 for the college, \$160,700 to provide for the cancellation of the debts of the college, the remainder to meet the expenses of the campaign, the cost of necessary repairs, and to supplement our current budget that the college may go without deficit for a period during which time it will have the opportunity of increasing its endowment and in other ways increasing its income. This is a great undertaking but it can be done. We are, therefore, calling on every member of the church, every friend and alumnus, and every alumna of the college to give to the extent of his ability of thought, of time, and of money. If all will be generous to this extent there will be no question as to the final results.

In 1924 this Convention authorized the issuing to the college, bonds in the amount of \$500,000; \$400,000 to be known as Elon College bonds and \$100,000 to be known as Bethlehem College bonds. Later the Bethlehem bonds were returned to the Convention and were subsequently turned over to Elon College as a part of its endowment. Previously the Convention had given its note in the amount of \$112,500, the same to bear 6 per cent interest and to constitute a part of the college's endowment. In as much as the college has effected a plan for the settlement of its debts and is now conducting a general campaign to take care of its remaining indebtedness and in as much as these bonds are without value, therefore, be it resolved:

1. That these bonds authorized and issued by this Convention for the college be cancelled and destroyed.
2. That the college be requested to surrender the Convention's note for \$12,500 and the \$100,000 in bonds held as part of the endowment to the Convention.
3. That in lieu of the above the Convention give its note in the amount of \$250,000 to the college, the principal of which shall be non-payable, but that the Convention assume the responsibility and bind itself to pay 4 per cent interest annually on said note. This interest is to be paid through apportionments to the churches by the Convention and is credited on the local church's conference apportionment. This note for the \$250,000 is to be a part of the endowment fund of the college.
4. That the college be requested to call upon all who are indebted to the educational loan fund of the Convention to make payments as rapidly as possible that other needy ministerial students may have privileges such as they enjoyed when they were in need of an education.
5. That we endorse and express our appreciation of the recent accomplishment of the college in adjusting its debts and that we pledge ourselves unitedly to assist to the extent of our ability in the full accomplishment of the goal set for the present campaign for the college.

L. E. SMITH, *Chairman.*

Men will risk life to reach the North Pole who will not risk anything to reach a high spiritual life.—*Anonymous.*

REPORT OF COMMITTEE ON FINANCE.

The Committee on Finance met in Suffolk, Va., Thursday, April 23rd, 1936, and spent almost a full day in carefully considering the financial needs of the various enterprises of the Convention. The Departments of the Convention were represented on the Committee, and a full, free and frank discussion of the problems was granted every representative. As a result of this meeting the recommendations are submitted for your consideration:

1. That the Convention re-affirm its approval of setting up definite Apportionments to be raised by the several Conferences for the various Funds hereinafter named; with a recommendation that the Conferences likewise set up definite Apportionments to be raised by the churches for these same causes.

2. That the President and Treasurer of the Convention be authorized to recall and destroy the following outstanding obligations of the Convention: (a) The Southern Christian Convention Incorporated Bonds in the face value of \$500,000, with coupons attached, issued by order of the Convention, May 1, 1924; and (b) a note for \$115,000 given to the Trustees of Elon College, with interest at 6 per cent, to be held as endowment.

3. That upon the execution of the above order, the President and Secretary of the Convention be hereby authorized, in the name of and for the Southern Convention of Congregational and Christian Churches Incorporated, to execute a note to the Board of Trustees of Elon College for Two Hundred and Fifty Thousand Dollars (\$250,000), the principal of which shall not be collectible, with interest at 4 per cent per annum, payable annually, said interest to be paid from receipts collected on the "Elon College Fund" raised by the churches and paid to the Convention, or direct to Elon College.

4. That for each year, for the next biennium, the Convention will need \$44,000, to be appropriated as follows:

Convention Fund	\$ 5,000
Convention (Home Missions)	5,000
Foreign Missions	5,000
Elon College Fund	12,500
Superannuated Fund	2,500
Christian Education	1,500
Christian Orphanage	12,500
Total	\$44,000

The above mentioned Funds to be raised by the several Conferences comprising the Convention as follows:

Convention Fund: E. Va., \$2,000; Val. Va. C., \$300; E. N. C., \$710; N. C. & Va., \$1,280; W. N. C., \$710.

Convention Missions: E. Va., \$2,000; Val. Va. C., \$300; E. N. C., \$710; N. C. & Va., \$1,280; W. N. C., \$710.

Foreign Missions: E. Va., \$2,000; Val. Va. C., \$300; E. N. C., \$710; N. C. & Va., \$1,280; W. N. C., \$710.

Elon College Fund: E. Va., \$5,000; Val. Va. C., \$700; E. N. C., \$1,800; N. C. & Va., \$3,200; W. N. C., \$1,800.

Superannuated Fund: E. Va., \$1,000; Val. Va. C., \$250; E. N. C., \$215; N. C. & Va., \$320; W. N. C., \$355.

Christian Education: E. Va., \$500; Val. Va. C., \$250; E. N. C., \$215; N. C. & Va., \$320; W. N. C., \$215.

Orphanage: E. Va., \$3,500; Val. Va. C., \$750; E. N. C., \$1,750; N. C. & Va., \$3,500; W. N. C., \$3,000.

5. That to assist in raising the above mentioned Funds, a Special Offering at Easter for the Orphanage; a Special Christmas offering for the Superannuated Fund; a Special Offering for Elon College in the Elon College Period. These Offerings to be the only Special Offerings for these purposes; and said offerings shall be credited by the local churches on their respective Conference Apportionments.

6. That to provide for the support of THE CHRISTIAN SUN, for each year, there shall be paid by the Orphanage, by Elon College and the Mission Board the sum of \$500 each and the Board of Religious Education the sum of \$250; and \$2,500 from the Convention Fund, making a total of \$4,000, all of which payments shall be made upon the basis of the contract made for publishing THE SUN, and upon the order of the President of the Convention.

7. That the present plan of monthly offerings for Missions and the Orphanage, and the Fifth Sunday Offering for Elon College to be taken by the Sunday Schools, be continued; said funds collected to be paid to the designated agencies and credited on the respective Conference Apportionment.

8. That the Orphanage, the Mission Board and Elon College shall be authorized to make appeals for support to individuals, each during the period herein designated as follows: Elon College, January, February, July, August, September, (and Commencement); Missions: March, April, May, June; the Orphanage: October, November, December; The Board of Religious Education: Offering from the Sunday Schools: July, August. All these contributions to be credited on the respective Conference Apportionments of the local church. The Board of Religious Education may make request of the Sunday School and Christian Endeavor Conventions for funds, as heretofore, to assist in promoting the work of said Board.

9. That all funds contributed to designated agencies, including individual contributions, shall be paid to the Treasurer of said agency, and a report made by such agency to the Treasurer of the Convention, and also to the Secretaries of the various churches within the bounds of the Convention thirty days before the meeting of the annual Conference of which the church may be a member to make it possible for due credits to appear in the Conference records.

10. That all monies raised by churches, missionary societies, Sunday Schools, Christian Endeavor Societies and all other Societies of the several churches of the several Conferences for any of the above mentioned agencies of the church, shall be included in the annual reports of the churches to their respective Conferences, and tabulated by the Secretary of each Conference for record in the Statistical Table.

11. That all Convention Funds raised by the churches or the several Conferences for Convention purposes, shall be forwarded to the Treasurer of the Convention, and paid out by checks drawn by the Treasurer, upon the order of the President.

12. That in making remittances to the Treasurer of the Convention, the amount contributed, the Fund for which it is designated, and the name of the Church or Conference to be credited, shall be clearly stated.

13. That two-fifths of the Convention Fund shall be forwarded to the General Council of Congregational and Christian Churches.

14. That some steps be taken to pay the deficit in the account of printing THE CHRISTIAN SUN.

I. W. JOHNSON, *Chairman,*
for Committee on Finance.

Adopted.

April 29, 1936.

AS A NATION THINKETH SO IT IS.

By TIMOTHY THOMAS.

In times of peril people turn to safer anchors. One example of this is the tendency during the past four years to turn from light literature to more serious thoughts. From 1925 to the latter part of 1931 magazines were filled with light fiction, fantastic stories—the things that appeal to us in our moments of gaiety and leisure. Books followed the same trend. Scenes have shifted, for today important history may be found in the most unsuspected periodicals. Because of a popular demand, many new historical books are on the market and rank among the "best sellers." Several authors have brought forth interesting and illuminating new volumes on Lincoln and other notable characters who figured in the building and reconstruction of the nation. Movies have given us in recent months some of the finest portrayals of history, and in every instance large crowds have been attracted. Into our vocabularies we have re-adopted such words as "constitution," "pioneering," "hardships," "endurance," "heroism," "rehabilitate," "digging-in," and other expressions that remind us of the hardships of our forefathers and their struggles in a young republic. We have turned from the fancy to fervor, from risk to reason, and from insecurity to security. We may yet learn that it is our thoughts that turn the tides of civilization, and that commercial activities are only products of our thinking—for such is the case.

SECRETARY ROPER SPEAKS AS A PROPHET.

Mr. D. C. Roper, Secretary of Commerce in the Cabinet of the President, is a Methodist layman, and a man who is devoted to the Church. Dr. H. E. Woolever of the Methodist Press of Washington reports the following interview with the Secretary:

"What do you think of the present outlook, nationally, Mr. Secretary."

"The conditions are serious. I am not as fatalistic as some you know in this capital city, but I am convinced there is no political power on earth that can save this nation. New spiritual revelation must be vouchsafed us in order to save us."

"Do you mean, Mr. Secretary, a spiritual revival?"

"Yes, I mean that and more. I used the term religion for want of a better term. It must be spiritually born. Father Ryan was in the other day and I asked him what he thought would save the country. He said we need an educational program. 'But that,' I replied, 'would require fifty years. We would be gone, and I fear the nation would, too.' No, sir, what we need is an old-fashioned revival of spiritual living. Property and things and politics, are not going to save the people and the nation."

"Mr. Secretary, just this week I told your Cabinet colleague, Postmaster General Farley, that among the obstacles he must face in his efforts to re-elect President Roosevelt are these two. One is the fact that the chief advisers of the President are not his Cabinet members, but a circle of atheists, agnostics, and Jewish unbelievers. Another is the President's utter abandonment of this country to the exploitation of the liquor crowd."

The Secretary shook his head with grave assent and replied, "Doctor, I am as much interested in fighting the liquor menace now as I was forty years ago, when I introduced in my State of South Carolina the first anti-liquor law. I have studied this problem all my life and I know we must overcome this social menace or it will overcome us. It is one of the great social and economic issues facing America."—*Richmond Christian Advocate.*

CONTRIBUTIONS

SUFFOLK LETTER.

The recent session of the Southern Convention held at Burlington, N. C., was the smallest in attendance for many years. The late spring was probably a contributing cause of the absence of a number of laymen. It seems to this writer that election as a delegate to the Convention should be regarded as an honor and should be taken seriously as an opportunity for invaluable service to the church. However, many people do not seem to regard it in this light, and for various reasons fail to attend.

Special mention should be made of those who are present for the opening session and remain for the final benediction. It is a fact that many delegates wait until the second day to attend, and leave before the last day. Quite a number cannot be persuaded to remain in the church during the sessions. Ministers as well as laymen, in some cases, loiter around the building during the business session. Of course it is trying upon one's nerves to sit through all the sessions of a four-day Convention. But think of the officers who have no relief from this strain, and are compelled to sit up till past midnight to work out the perplexing problems of the various departments.

Now with this indirect criticism disposed of it is in order to suggest an appraisal of the Convention. The weather was ideal, the city of Burlington opened its doors with delightful hospitality, the Pastor, Dr. J. H. Lightbourne, and his congregation, gave themselves with unstinted effort to the task of making our stay in their midst pleasant. The problems of the various Departments of the Convention were approached with serious consideration. Under the present system of organization there is a tendency towards competition between the various Boards and Departments. Up to the present time there has been no danger of any surplus of money in any of the Departments. But the Committees and Boards who were charged with the duty of planning the financial policy of the Convention have found it difficult to evolve a system which is satisfactory to all concerned. The financial system has been under revision for two years or more. It is believed that the system adopted at the last session, which was defective in several respects, approaches a fairer adjustment elsewhere in the SUN, is based upon the plan adopted at the last session, with some clarification and additions. The Orphanage is now included in the Conference Apportionments with the other Convention enterprises. The money raised by the Sunday Schools and the Thanksgiving Offerings will be credited on the Apportionments as in the case of Missions and Elon College. The amount apportioned to the various Conferences is based upon the present support of that institution. The Executive Committees of the various Conferences should work out apportionments for the various churches and this apportionment can be included and credited in the reports to the 1936 sessions of the Conferences. This is not a new burden upon the churches, but a definite method of crediting the work done by the local churches.

It is important that the ministers and laymen of our churches study the Convention Reports as they appear in THE SUN, and make an earnest effort to cooperate in the plan to coordinate the work of the various church enterprises. The financial plans suggest a large sum annually but it is not too large for the work undertaken. Every department is important, and there should be united effort to develop the work in a spirit of

hearty cooperation. The Convention is in a position to promote the work of the local churches as well as to support the general enterprises, if the Conferences and churches will seriously undertake to cooperate in carrying out the plans adopted by the recent session. When the debt of Elon College is finally paid, as anticipated, the other departments of the church will profit by this forward-looking step.

I. W. JOHNSON.

ONE DOLLAR.

A few days ago a good woman interested in the church and all of its enterprises said to the writer, "I love the college and I am anxious to see this campaign succeed. I am willing to do all that I can do but what I can do is very little. It seems now that I can only give one dollar. I suppose that would not help." I replied, "If one dollar represents your ability, if that represents all that you can give, it will mean much."

In matters religious and this campaign for Elon College is a religious undertaking one's gift is not measured by the amount of the gift but by the amount that the giver has after the gift has been made. The story of the widow's mite has doubtless been the means of small giving on the part of many and I fear has been a snare for those who would have others believe that they had given to the extent of their ability.

You will recall the scene pictured in the Gospel of Mark when Jesus sat over against the treasury and beheld how people cast money into the treasury. All classes were represented in those who gave, the rich, the well-to-do, the poor, and the poverty stricken. Among those who gave came a widow who threw in two mites. A mite is one-eighth of a cent. Two mites would make a quarter of one cent. However, as the Master observed the givers and the gifts he commended the poor widow, not for the amount of her gift but for the fact that she had nothing left after she had given. Her gift was not only an expression of devotion but an expression of faith. So often we remark that we can give the widow's mite. How many would be willing to give the widow's mite? The widow's mite expresses sacrifice, the sacrifice of material things comparable to the sacrifice of our Lord when he gave himself.

It is not necessary for one to give literally all that he has. God has not asked for this nor does he expect such sacrifice but he has asked a due portion of what he has lent. Those who are his own on the earth, who love him with all their minds, with all their hearts, with all their souls, and with all their strength will not withhold that part of material assistance which justly belongs to Him for the support of His church and the enterprises necessary for the complete program of His church. In our Christian activities a multitude of appeals are constantly coming. We cannot answer all of these appeals as generously as we are asked nor as generously as we would like, in fact, there may be some appeals that we cannot answer at all. It becomes necessary for us to practice discretionary giving, selecting the causes and enterprises which we deem most necessary and most essential. It is essential, however, to our spiritual well-being that we share what we have for the cause of Christ in the earth. Our standard of giving if we be Christian is determined by two things—first, by what we receive. We are commanded to give and we will give according as the Lord has prospered us, not according to what we may have after we have paid for

purchases made and made additional purchases but by what we have before we meet individual needs. Religion never puts self first. God always comes first, our neighbor second, and we, if we be Christian, come third. This may seem to be a cruel philosophy, nevertheless, it is the philosophy of the Christian religion and those who practice it have been enriched materially and spiritually. Often times we think we are rich but in reality we are poor. Second, our standard of giving is determined by the need of the cause which makes its demand upon our holdings and our earnings.

According to the teachings of the Old Testament the tithe of all of one's possessions was required at the hands of the true servants of God. Christ in His teachings discarded many of the requirements of the Mosaic laws but not on a single occasion did He discard the law of the tithe. Freely acknowledging that the tithe was exacted, He declared in effect that these you ought to have done but that the weightier matters should also be accomplished. Many conscientious Christians have not stopped with giving the tithe but have continued to give simply because the cause was worthy and demanded larger gifts.

The campaign now being made by Elon College is for the purpose of raising \$250,000. This is a lot of money for the natural constituency of Elon College to contribute. However, the cause justifies the amount. If this amount is raised and it must be done, some of us will be compelled to step up in the high plain of sacrifice. Sacrifice may seem hard when it is made but the fruit of sacrifice is glorious when it is fully realized.

Some years ago a man of fairly large holdings gave \$50,000 for a dormitory to be erected on the campus of Emory University. Subsequently, reverses overtook the donor and his fortune was swept away. Practically penniless he walked across the campus at Emory and a friend who knew the man then in the evening shadows of life and without funds said, "Mr. —, if you had the money now that you put in that building you would be well fixed today." The old man replied, "No, what I kept, I lost. What I gave I saved. If I had my life to go over again, I would make the same gift that I made years ago."

Conscientious giving enlarges the vision and enriches the soul. Consistent saving, without giving narrows one's vision and impoverishes one's soul. "Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over," if you have given of your share as generously as you have been shared with.

L. E. SMITH.

HOLLAND CHRISTIAN CHURCH— REMINISCENCES.

Lent has come and gone. Easter has come and gone. Their passing does not lessen one whit the spiritual experiences that have been ours during that season. Like a host of other churches we sought to "practice the presence of God" during "the springtime of the soul," "the springtime of religion." It was our aim to cultivate a deeper sense of reverence and fellowship in the local community. We feel that we have been amply repaid for our efforts. We, further, agree that it would be a fine thing if more churches would develop a special program each Lenten season.

We began our studies, worship and experiences with a study of outstanding Psalms at our Mid-Week Services. The first Sunday in Lent we began a series of sermons on the Twenty-Third Psalm, the Shepherd's Psalm or Song. The topics ran as follows: "My Shepherd"; "My Leader"; "My Comforter"; "My Host"; and "My Companion."

One feature of our program of parish evangelism is the pastor's class held each Friday eve-

WAR AND CHRISTIANITY.

From the Viewpoint of an Army Chaplain.

By CHAPLAIN H. E. SNYDER.

War is not much understood by the average man. About all that impresses him is; soldiers get hurt, and some of them even killed. Most thinking never gets beyond that.

As to Christianity, the average Church member knows little and cares less, as to its influence in the world. The few do the thinking for the many.

We claim that we are Christian. We believe that there is a God. We believe that that God has spoken through his only begotten Son, Jesus Christ. What was said and done in preparation for the coming of that Son into the world, and what he said and taught after his advent, we call the Word of God, Holy Scriptures, or The Bible.

We have little use for the professional reformer and radical in any line, particularly in religion.

One of the basic causes of our present national and individual trouble is so-called liberalism. It is great to be broad-minded and liberal. That sounds big.

But remember this, young people. You do believe something. You will follow a leader. Liberalism leads inevitably into atheism. There is no God. God has not spoken. So we worship Lenin. We do what he tells us to do. If we once get rid of God, then we can do in morals as we please. Lying, stealing, robbing, murder, divorce, are no longer crimes that we need to shrink from. That is where our God-less universities and colleges have brought us. Complete recovery will not take place in our generation.

We rigidly hold that God has revealed his Holy will in His Word and by the mouth of His Son. We interpret scripture by scripture. We study so that out of the Word we may gain understanding. Radicals and fanatics have a preconceived notion that they hope to prove correct by forcing scriptures to agree with them. That is doing violence to the Holy Word and common sense.

Before and during the World War many prominent denominational leaders said and did things that no true Man of God will do—not even in war time. They are all recorded in books. These same people now probably are conscience-stricken, and are running to the other extreme of pacifism. Passing foolish resolutions that they will not support their government in any war. Guilt usually works that way in people.

These same people do not realize that subversive hidden influences are utilizing this feeling in so-called youth movements and youth conventions. The paid propagandists keep themselves well under cover. The ultimate purpose is to break up constructive thinking, and finally overthrow the United States Government. When people are bewildered it is easy enough to maneuver them into treasonable utterances. This is happening every day in our fair land.

Jesus said: "They that take the sword shall perish with the sword." That is quoted often enough. We seldom hear that other passage quoted: "There shall be wars and rumors of wars until the end of time." Jesus said that also.

Universal peace is a fine ideal. Every man worthy of the name should strive to that end. No man who knows what war means has a desire for it. But there are many conditions which must be altered before "the lion and the kid can lie down in peace together."

During twenty centuries of preaching and teaching, the Christian Church has failed to abolish war, bank robbing, whether by a John Dillinger, or a board of directors, divorce, adultery, murder and many other heinous crimes.

Jesus did not passively resist evil. If I understand His word and life He was a good fighter for right. He did not hesitate to drive out the money changers with force.

If every man, woman and child on earth were Christians we might have good hope of establishing universal peace. Approximately one-third of the human race is Christian. Two-thirds have not heard of the high morality of his Gospel of good will to all. They do not live by that standard. The nation in which they live makes no pretense of conducting its affairs by that standard. Even so-called Christian nations do not employ Christian standards in international relations.

This one-third of the human mass called Christian, can be further reduced, because not one-half of Christendom lives up to the standards set by Jesus Christ. So we see a world which has for every five Christians, twenty who think and act differently. How utterly fatal then for such a minority to expect the big brutal majority to deal justly, when they have no means to defend that which they hold sacred and right. A man who will not fight to protect his family and his country, is not even Christian.

What does a Mohammedan or a heathen care about the fine ethical ideals of the Christian, when he has wealth that he covets?

When we foolishly pulled out the chestnuts for our dear allies, and the danger was over, half of the enormous debt was written from the books. When we modestly reminded them that there was a balance still due, they said in effect: "Try and get it." Where do you find common honesty in such dealing? If nations can default why not banks, trust companies and all crooks?

Look at our public education. Our schools of economics and business. Do they teach the fine idealism of Christ? They do not. Their theory is: out-smart the other fellow. Let him create wealth and then take it away from him by clever tricks. Have you heard much about the honor of labor in recent times? You have not.

If the proposition is true that war is immoral and can never be justified in the light of Christian teaching, then how about our American Revolution and the other wars that have preserved us as a nation? The fact that we are a nation then, is immoral.

How did England get all the lands of the earth over which she claims control? By force of arms in every instance. After the World War when she gobbled up the German Colonies and there was no more land to be had anywhere she called a great convention. The United States obediently agreeing. Hereafter it is wrong for any nation to acquire any land by force of arms. Now is that not a clever trick?

So long as lust and covetousness are controlling forces in the souls of men, whether Christian or non-Christian, so long do we have the seeds that produce war.

Here is a point that we must never overlook nor permit to be obscured by eloquent words.

All Law is based on physical force back of it. A law would be a mere pious resolution without physical force to back it up. Who would respect a city ordinance without a police force?

Thus it is that an Army and Navy are a necessity for national protection. Without such physical armed force there could be no national security.

I often hear the question: "How long will War last?"

War will continue as long as sin and greed are in the human soul. Until the Holy Spirit thru word and sacrament cleanses the soul of men from greed, lust and murder.

War will not be eliminated by youth conventions and the passing of flowery resolutions.

The seeds of war are present as long as we have the fellow who demands everything and gives nothing.

So long as our schools remain God-less. So long as a small minority can prevent the teaching of Christian morality along with grammar and spelling to our children in schools, so long will we be encouraging the things that eventuate in war.

So long as we have on the statute books laws declaring universal suffrage to all men and then prevent by violence the black man from coming near the voting place. Race prejudice is a fertile breeder of war.

So long as we permit bankers and so-called best minds to loot the widow and the helpless from their livelihood and then make a big show as being the leading social lights in the community. The seeds of rebellion are present.

In my opinion there is no better guide anywhere than that given in the 16th Article of the Augsburg Confession:

"Of civil affairs they teach that lawful civil ordinances are good works of God, and that it is right for Christians to bear civil office, to sit as judges, to determine matters by the imperial court, to engage in just wars, to serve as soldiers, to make legal contracts, to hold property, to make oath when required by the magistrate, to marry and to be given in marriage."

A Christian is in duty bound to support his government. The early Christians for more than three centuries did not rebel against the Roman Empire which persecuted them unto death.

The Constitution is the Law of the land. To pass any resolution then that sets aside that basic instrument is plain treason.—*The Army Chaplain.*

YENCHING'S COLLEGE OF PUBLIC AFFAIRS.

The departments of economics, sociology, and political science at Yenching University, Peiping, China, are organized as a College of Public Affairs. Under this heading, Yenching University is creating courses in rural cooperatives, county government, and social organization.

The college cooperates closely with the Research Institute of Nankai University, a government institution, and the Mass Education Movement, of which Doctor Y. C. James Yen is leader. Graduate students will spend a year in field work at Ting Hsien, Doctor Yen's center, before taking up their own work in rural reconstruction.

Closely allied to this phase of modern college studies are the courses given at Yenching in ceramics and tanning. Journalism is attracting other Chinese students.

The interdenominational merger in higher education from which Yenching University grew to a present enrollment of more than 800 students using a modern educational plant specialized in training teachers for the schools of China. This phase of work is still important, yet more than half of Yenching's more recent graduates are at work outside the schools, in a variety of professions and vocations that indicate the scope of Chinese progress. Yenching is well known for its pre-medical courses preparing for Peiping Union Medical College.

"Our graduates are not often among the unemployed," reports President John Leighton Sture, who adds that in some phases of work the university cannot supply the calls that come to it.

Yenching is one of eleven institutions of higher learning in China represented in the United States by the Associated Boards for Christian Colleges in China, 150 Fifth Avenue, New York City.—*News Bulletin.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

THEY CAME.

Until a few years ago the young people in our churches had little or no interest in attending the Southern Convention meetings. The Convention was an adult affair. But that situation has been changed.

A call was issued for representative young people from each of the conferences in the Convention to be in Burlington last week, and every conference was represented. Two of the five presidents were present; another, a young business man, sent a written report which was read by a young woman from the same conference. The other two, school teachers, could not come but were represented by other young people. Each conference had two or more representatives present. The president of the Southeast Youth Fellowship presided at the banquet, and the representatives from each Youth Fellowship within the Convention spoke at the evening session of the Convention.

The willingness to cooperate on the part of the young people and the eagerness with which they enter into the work of the Church brings courage and hope to those who are responsible for church activities. If these young people can be guided aright and given sufficient encouragement there is no doubt but what a new day will dawn within our Church.

SPRINGTIME PLANNING.

Now is the time to plan for spring and summer activities. Next Sunday is Mother's Day, and there certainly should be a special program for that in all of the church organizations. Then comes Memorial Day the last of May, Children's Day in June, the Sunday School Conventions in June or July, perhaps revival meetings in the summer, and, of course, that picnic or outing for groups of various kinds during the summertime. Definite attempt should be made to increase attendance during the summer season rather than let it decrease. If some of the people must needs go visiting perhaps others will come to the community who could visit in your church. Effort should be made to secure these visitors and thus raise the attendance.

In the springtime the farmer plans and plants with the hope of harvest. So should the Church.

TO MOTHER.

On Mother's Day we forget other things, even the fine blessings which are ours, and think again and only of your love, sacrifice and devotion. No, we will not cry, and we do not want you to shed tears, unless they are tears of joy. We are not being sentimental: we are simply taking time to say "thank you" in our feeble way for all that you have meant and do mean to us.

The little flower, red and rosy with life if you are still with us, white and pure and fragrant if you have slipped away to the eternal home, is but a reminder of what you mean to us, and is worn with pleasure because we love you. If there is also a little present of some kind it is simply a small token of the affection which is daily within our hearts. If we invite you to share with us the worship in the Church, it is because we believe that here in the worship both you and we reach the highest point of our soul development and in this worship we can best express our appreciation for each other.

We are conscious of our unworthiness of your sacrificial love. Perhaps we shall always be children to you—we hope so. But deep in our hearts is a great yearning to be that which you want us to be. Please believe it, trust us, and love us in spite of all our unworthiness, for in so doing you fulfill our ideal of what a mother should be and of what God is.

A MOTHER UNDERSTANDS.

When mother sits beside my bed
At night, and strokes and smooths my head,
And kisses me, I think, some way,
How naughty I have been all day;
Of how I waded in the brook,
And of the cookies that I took,
And how I smashed a window light
A-rassling—me and Bobby White—
And tore my pants, and told a lie;
It almost makes me want to cry
When mother pats and kisses me:
I'm just as sorry as can be,
But I don't tell her so—no, sir,
She knows it all; you can't fool her.

—Anonymous.

AMONG THE NAMES.

Among the names to mortals given
There's none like mother, home, and heaven;
For home's no home without her care;
And heaven, we know she will be there;
Then let us, while we love each other,
Remember and be kind to mother.

—E. L. Cassauria.

MY MOTHER'S VOICE.

My mother's voice, how often creeps
Its cadence on my lonely hours!
Like healing sent on wings of sleep,
Or dew to unconscious flowers.
I can forget her melting prayer
When leaping pulses madly fly,
But in the still, unbroken air
Her gentle tone comes stealing by,
And years, and sin, and manhood flee,
And leave me at my Mother's knee.

—Nathaniel P. Willis.

HER WORDS AND PRAYERS.

She led me first to God;
Her words and prayers were my young spirit's
dew—
For when she us'd to leave
The fireside every eve,
I knew it was for prayer that she withdrew.
How often has the thought
Of my mourn'd mother brought
Peace to my troubled spirit and new power
The tempter to repel!
Mother, thou knowest well
That thou hast bless'd me since my natal hour.

—John Pierpont.

If God made the world beautiful surely He expects us to make our homes beautiful too. Little touches make beauty, pictures, prints, furniture, and so on.—*Endeavoror's Daily Companion*.

NATIONALISM AND INTERNATIONAL GOOD WILL.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 17, 1936.

Scripture: Phil. 2:4, 5; Acts 17:26.

Daily Bible Readings.

Mon.—A choice we must make. I Kings 18:21.
Tues.—War, a horror. 2 Sam. 12:29-31.
Wed.—Our need today. Luke 2:14.
Thur.—Race Prejudice. Acts 10:1-20, 34, 35.
Fri.—All children of God. Gal. 3:26-29.
Sat.—Good in all races. Luke 10:25-37.

A recent writer has pointed out that the critical conflict today is not primarily Christianity versus Buddhism, or Christianity versus Mohammedanism, but Christianity versus nationalism. The unwritten creed of nationalism is that each nation is a sovereign unit acknowledging no control save its own independent will, and that within its own borders each sovereign unit may exercise an almost absolute authority over the lives of its citizens. We must be ready to sacrifice to the nation our lives, our fortunes, our sons and daughters, and even our consciences. Nationalism becomes dangerous when it is accepted as a philosophy of the universe, and therefore becomes a religion.

Nationalism forgets that there is one God over all, not a separate God for each tribe or nation. Nationalism is dividing men in a world where they desperately need to be united. It is setting men against one another at a time when they greatly need to cooperate with one another in some intelligent attempt to create a decent and enduring civilization. Ernest Fremont Tittle reminds us: "Nationalism means egoism. It means selfishness. It means fear and distrust. It means barriers artificially constructed and forcibly maintained. It means tariff walls. It means armaments. It means war."

The Kingdom of God is not French, or English, or German, or American. The glory of Christ's Kingdom is its planet-wideness as contrasted with national exclusiveness. "And they shall come from the East and West, and from the North and South, and shall sit down in the Kingdom of God."

Real Christianity is the key to international good will. International good will can be achieved only through the principles and ideals as revealed by Jesus Christ, the Prince of Peace. His way never fails. He taught that there is only one God and Father of mankind; and that all men, regardless of race or nation, are brothers. He taught that we must love our neighbors. He taught that we must do good to those who hate us.

Nations can conquer hate only after the individuals who are a part of that nation conquer their hate. Individuals can conquer hate. So can nations. If we would look forward to international good will, first we must let the power of Christ permeate our lives and bring peace to our own minds. Surely, until we have peace within our own minds we cannot look forward to international peace and good will.

"In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth."

MRS. W. B. W.

MEMORIAL DAY SERVICE.

The Annual Memorial Day Service will be held at Damascus Christian Church (Chapel Hill, N. C.), May 17th. Lunch and an afternoon service. The public is cordially invited.

MISS LOUISE CRABTREE,
Secretary-Treasurer.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

EFFECTUAL PRAYER.

LESSON VI—MAY 10, 1935.

GOLDEN TEXT: "God, be merciful to me a sinner."—Luke 18:13.

LESSON: Luke 18. Printed Text: Luke 18:1-14.

To know how to pray effectively, to know how to discover and to utilize the unseen but real, and tremendously powerful spiritual forces involved in prayer—that is the supreme need of the individual and of the Church today. The church has improved its technique in many of the mechanics of religion; it has not understood the secret of the dynamics of religion.

In this lesson Jesus emphasizes prayer from two angles: importunity or persistence in prayer, and humility in prayer. And as is so often his custom He embodies the truth in a story or a picture, the story of the widow and the unjust judge, and the story of the Pharisee and the publican.

Importunity or Persistence in Prayer.

"And he spake a parable (he told a story) unto them to the end that they ought always to pray, and not to faint." The story was told to encourage them to persistence in prayer, to emphasize the fact that perseverance, persistence, patience were primary prerequisites to effective praying. Men ought always to pray and not to faint—in prayer of the right kind there is to be found the secret of inner renewal and adequate strength. Prayer is not something which can be done spasmodically and half-heartedly. Real prayer comes out of a sense of deep need and is a settled habit of life. There must be the note of urgency and importunity in it. Its secrets are opened only unto those who knock, i. e., who keep on knocking as the Greek word denotes. God is good and His ear is open to the call of His children, but there must be evidences of an earnest spirit and a sense of need before He will carelessly bestow His blessings for the mere asking.

All this is put in the story of the widow who had been wronged and who appealed to the judge, a hard-hearted, hard-boiled, hard-headed, fellow who neither feared God nor had any regard for the rights of men. Three recourses were open to the widow, to bribe the judge, to bully him, or beseech him until he surrendered. The first two were out of the question so she set about patiently, persistently, doggedly to present her claim, day after day, day after day. In due time the judge wearied by her pleas, granted her request. He did it in self-defense. As usual Jesus drew the inference that God is so much better than man that we can be sure that He will not turn us away empty-handed. But no casual, infrequent, half-hearted, mere saying of prayers will secure the blessing. Prayer is serious business. Prayer makes tremendous demands on us. Prayer costs. Prayer is the settled habit and conviction of the life. We are to pray without ceasing, as Paul says. The lesson of the parable is this: If an unjust judge would yield to the importunity of an unknown widow who came and spoke to him at intervals, how much more will a just God be ready to reward the perseverance of his own elect who cry to him day and night?

Humility in Prayer.

Jesus stressed the importance of humility in prayer in another unforgettable picture or story. With deft strokes he paints the pictures of two men in the temple at prayer. One of them a Pharisee, a religious leader, a man pious and polished

stood in the temple at prayer. He had no sense of need, no consciousness of sin, no sympathy for others. He reminded the Lord that he was not as other men, extortioners, unjust, adulterers, and that he was especially thankful that he was not as the publican who happened to be in the temple at the time. He also reminded the Lord that he gave due care to the forms and ceremonies of religion—he fasted and tithed beyond the demands of the law. In spite of all these things, however, Jesus who looked not on the outward appearance but on the heart, plainly said that this seemingly pious man went down to his house unjustified—his inner spirit was not right with God. His prayer had never got beyond the top of his own head. Indeed there may be point in Jesus' remark to the effect that "he prayed thus with himself."

The other man was a publican, an outcaste, what we would call a sinner. He too had come into the temple, at least into the outer edge of the temple—he stood afar off. He did not even lift up his eyes unto the heaven, but with averted look, he humbled himself, beating upon his breast, and saying in broken tones, "God be Thou merciful to me a sinner." Here was a man with a sense of need, a consciousness of failure, a desire for forgiveness, a sense of gratitude, an unaffected sense of humility. And Jesus plainly says that this man went down to his house justified rather than the seemingly pious and religious Pharisee. It is a plea for the humble spirit. It is a straight word to the effect that the essential factor in prayer is the right spirit. It is a challenge to true humility. He that humbleth himself shall be exalted. The meek will be guide in judgment and the meek will he teach his way. Blessed are the poor in spirit, for theirs is the kingdom of heaven.

THE FALSE ATTITUDE TOWARD SUFFERING.

A passive surrender to grief is all too common. Tennyson speaks of this kind of sorrow when he says:

"Ring out the grief that saps the mind,
For those that here we see no more."

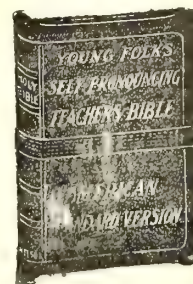
There are those who shut themselves up with their griefs and nurse their sorrows. There is a selfishness of suffering as selfish as the selfishness of sin. An excessive grief for the dead neglects the living. A man in this constant state of self-pity is soon despised by others. A morbid sympathy for self prevents people from girding themselves for the battle of life.

No one has a sickness quite like ours, nor an operation so severe. No one else is up against such heavy odds and has been treated with such ingratitude. There are people who condemn themselves to feebleness with self-pity and are never happier than when they can feel sorry for themselves.

Take the shock of bereavement. It is no good turning away from it and burying the matter in the mind if you bury resentment and bitterness with it. The thing to do is to face the whole situation resolutely, and cut out self-pity, that most disintegrating of all emotions; to be relentlessly honest with one's self, not attempting to be more sorry than one really feels, to realize that the one who has passed need not be grieved over, since he is in the Father's hands, and that to over-grieve one's self is a debilitating kind of self-love. Then we must face the future with brave heart and steady eyes, determined to let the bereavement have a value in our own life by making us deeply sympathetic with others in trouble who have neither the faith nor the knowledge which we have been granted to make them the masters of our lives.—Nashville Christian Advocate.

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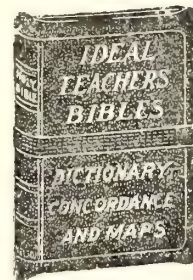
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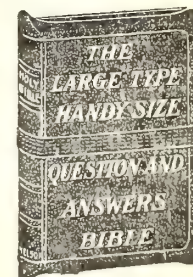
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1536 East Broad Street

Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE.
One of our Chaplains in the U. S. Navy.

MONDAY.

"INFINITE CAPACITY TO LOVE."

"The Lord is of long-suffering and of great mercy."—Num. 14:18.

How striking that such a thought as this follows our last week's thoughts on the accessibility of Christ through faith! After dwelling upon the definiteness and ease of obtaining love, joy and peace, which come by faith and consecration, and after realizing how weak we are and unworthy of such blessings, it is almost startling to be encouraged by the sober grace and forbearance of God.

This long-suffering of our Father's is described in the terms of a capacity of love that is the same "Yesterday, today and forever." This outgoing love of God is for us today, tomorrow, and morrow after morrow in spite of anything and everything. He bears with His irritating children without becoming irritated. He continues tolerant with the intolerant.

Thus Jesus is, before us, and is the power to "hope all things," "is not easily provoked," "bearth all things," "endureth all things," and "never faileth." And these are the traits of character which He imparts to all, that we too may manifest His likeness in us.

Prayer—Our Father, midst the injustices, wrong treatment, harshness, rudeness and unkindness, from those whom we often meet, it is hard to keep our hearts sweet and loving all the while. It is easier for us to do as the world does—harden ourselves against our fellowman and grow sour.

We would pray to Thee for Thy transforming power that makes us Christ-like. We would keep our lamps trimmed and burning, or else they will grow dim and flicker out. O God, in the light of Jesus and through Him, save us from this death.—*Amen*.

TUESDAY.

"WE HAVE TO CHOOSE."

"Choose ye this day whom ye will serve."—Matt. 20:26.

There is not an hour, not an act, not a thought that does not present the necessity for choosing or rejecting Christ. This cannot be avoided. For weal or woe, whatever walls we may raise against Him, Christ passes through them all and gets to us.

This is not all. There are deeds which we did a long time ago that continually rise up and meet us and even now we feel the pale of a stricken conscience about them. There are experiences of goodness and exquisite happiness back in the past; they, too, rise up and their memory is like music. We cannot shut out the opportunities of choice and we cannot shut out what we have done. The changing years do not erase them.

So is the presence and beauty of the Lord Jesus Christ. We talk of "Christian atmosphere," but it is more than Christian, it is Christ. Some close the door against Christ, and yet, as He stood before the apostles in the upper room, He comes through and stands in their midst.

"What will you do with Jesus,
Neutral you cannot be,
Some day your heart will be asking,
"What will He do with me?"

Prayer—O Christ, the "Captain of our Salvation," who art ever with us, grant unto us the

WEDNESDAY.

"THE HOUND OF HEAVEN."

by Francis Thompson.

*"Though I descend into the depth of Hell,
Thou art there."*

Hastings quotes Francis Thompson who has with marvelous beauty of imagery and breadth of expression, given us a story of the pursuit of the soul through all its manifold experiences by "the Hound of Heaven." Says he:

"I fled Him down the nights and down the days;
I fled Him down the arches of the years;
I fled Him down the labyrinthine ways
Of my own mind; and in the midst of tears
I hid from Him, and under running laughter,
From those strong feet that followed, that followed after.

But with unhurrying chase
And unperturbed pace,
Deliberate speed, majestic instancy,
They beat, and a voice beat
More instant than the feet—
'Lo, all things fly thee, for thou fliest Me.'

A foolish soul may persevere in its flight from its Saviour, but on and on comes the mighty spirit of Jesus that will not be denied.

Prayer—Our Father, we try to hide from Thee in strange places. Forgive us and help us to reform and to open our souls to Thee. Ring on in our souls and draw us to Thee.

We thank Thee for Thy lavishing love upon us. Make our souls loving, tender and beautiful, till our lives here are ended and we shall be with Thee forever.—*Amen*.

THURSDAY.

"HEAVEN'S POWER IS OF THEE."

"And Jesus spoke saying, all power is given unto me in heaven and earth."—Matt. 28:18.

When we come to this belief and are willing to trust in it, our rise to visions and realities in Christian experiences will not be difficult.

Men are powerful and are able to do wonderful things: but all their power is delegated. The power of men comes by Divine impulse and it is intermittent; but the power of Jesus is inherent and absolute.

The Father who besought Christ to heal his stricken child, made his prayer doubtful. He said, "If Thou canst do anything." Christ gives him back his doubt by saying, "If thou canst believe, all things are possible to him that believeth." This places the man on his mettle, as if to say, "it is for Thee rather than for me to decide whether this thing can be done or not; it can be if thou believest."

It appears that it was the power of Christ that had drawn the man to Him to seek this blessing. He had not thought that the power lay within himself. But the master's words strike him like a blow on steel. The sparks of faith fly, they light his soul, and the clouds of doubt are turned into flowing confidence, and he cries, "Lord, I believe. Help Thou my unbelief!"

Oft has it been said that "faith is the principle of power." The possibility of that power lies within us, and to realize it is like throwing in the master switch that cuts on the lighting system of the city. It has been thrown into the dynamo.

FRIDAY.

"HOW EASY IT IS."

"Be ye kind one to another, tenderhearted, forgiving one another."—Eph. 4:32.

We cannot think along the line of the above text without feeling the warmth of love toward others, nor without an increasing desire and purpose to be kind and forbearing to all.

We cannot think of our contact with people every day without thinking of how frequent opportunities for kindness present themselves. There is reflected also with what ease one may be kind and may emulate our Lord in His light and love for others.

A friend tells us how he had been interrupted by the visit of a lady of his congregation, who told him of the delight and the tears of gratitude which she had witnessed in a poor girl to whom, in passing, he had given a kind look on going out of church one Sunday.

How cheaply happiness is given! How simply and easy it is to rise to an angel's work! A mere look of sympathy giving sunshine to a life; a mere word of encouragement lightening the load of a human heart.

Prayer—Our Father, that is what we want to be in this world. We lift our souls to Thee for the vision and the power. Grant this, Lord, in the name of Him who suffered, bled and died that we might be His.—*Amen*.

SATURDAY.

"GIFTS TO THE RICH."

"Whosoever hath, to him shall be given, and he shall have abundance; but whosoever hath not, from him shall be taken away even that which he hath."—Matt. 13:10-16.

In a soul's increase there is a glorious increase. Learn something and you shall learn something more. Obtain a skill, and you shall obtain another skill more easily. Power breeds power and love creates more love.

It is the dull and stagnant life that grows duller and more stagnant with each gloomy passing day. Arouse yourself! Come out into the open! Take one step forward, and you can then take two steps forward. For progress is progressive, self-multiplying, self-expanding.

That is why it is the first step that counts, as it is the first step that costs. That is why beginnings of the Christian life are infinitely important and blessed. That is why a single seed means a harvest.

Prayer—Give us Thyself, blessed Spirit of the living God, in whatever measure, and we shall soon have full measure. What happiness to start out with Thee!—*Amen*.

AMOS R. WELLS.

SUNDAY.

"THINGS INEXPEDIENT."

"All things are lawful for me; but not all things are expedient."—I Cor. 6:12-20.

Whoever is certain of God's indwelling has entered into perfect liberty. He can go anywhere, for God can go anywhere; or do or say anything, for God is not bound. All the freedoms of the universe are happily his, for they are his Lord's.

But no more than they are his Lord's. It is fallacious to say that God is not bound. He is (Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

PERMANENT RESULTS.

By JOHN G. TRUITT.

"Philip findeth Nathanael."—John 1:45.

That was after the meeting was over! That was a result of the meeting. John had been preaching in the Jordan valley, and making followers. Jesus had been meeting smaller groups and making finders, fishers! From all about Jerusalem, and around the Jordan they had come in vast multitudes to hear John, and they had become followers for they were baptized of him in the Jordan. His meetings were a great success. Many were added to the rolls of the church, so to speak. And it must have created considerable excitement in the cities the number that John received into the fellowship. And we still need followers. We still need and plead for folks who will hear the message of repentance and join up with the Church movement. Indeed that is one of the primary needs of the hour,—followers.

And there is so much to offer in the following. Such a leader, Jesus, to follow! What greater blessing can be offered than that of having Jesus as a Friend and Companion along life's way? It is the chief good. There is nothing so satisfying, so inspiring, so helpful. I know it has made our hearts rejoice to see more than half a hundred boys and girls, and men and women step out from the world and into the church in this series of meetings. They have done a most noble thing, and as a result of the meeting that in itself must be very gratifying to us all. May we sincerely pray that it may be one of its first and foremost permanent results. In this closing service many more should take that same step,—namely, the step of following Jesus. Also this meeting should make us all better followers of Jesus. That, too, should and will be a permanent result.

Another result of Jesus' meetings was that of making finders. "Philip findeth Nathanael." Andrew findeth his brother Simon Peter. The woman at the well findeth a full-size city and bringeth it to Jesus! These were results of meetings with Jesus. Philip was blessed by meeting Jesus. A new light never yet seen on land or sea glowed in his face. A supreme joy came in his soul. He has a friend, and he goes out to find him for Jesus. "Philip findeth Nathanael." So also was it with Andrew. How his soul must have been stirred by the all-day session he and others had with Jesus in answer to their question: "Master where dwellest Thou?" That meeting that day with Jesus sent Andrew out looking for his own brother Simon, and the record is: "He brought him to Jesus." What a day's work that was. Andrew will rejoice all through eternity that he brought Peter to Jesus.

I am praying that one of the permanent results of this series of meetings may be a number of folks who will become finders! "Come follow me," said Jesus, "and I will make you fishers of men." Finding them and catching them. What an intriguing business that is! Here are Dr. Johnson and I pushing his boat off from the landing into the smooth blue waters of Lake Prince. The morning is new, sun just rising over the horizon, the water is still. Poles are unwrapped, hooks baited, but where are the fish? We may not just drop our hooks over anywhere and catch them. About we go, here and there, in this nook and on to that next one, until, ah! our corks sink! We have found them! Finding fish comes

before catching them. "Philip findeth Nathanael." "Andrew findeth his own brother Simon, and bringeth him to Jesus."

Many of you have had the joy of going out for the Christ and looking for those who should be won for him. How happy you have been when you have found them! That is a great secret,—finding them! It is more than knowing their address, knocking on their door, telling them what your business is. It is far more than that. Reaching some sympathetic note in their lives, touching some hunger in their hearts, breaking a light of God's love upon them. That is real Christian sportsmanship! And it is in just that sphere that we may truly be co-workers together with God. For there we may have the help of the Holy Spirit. There we may feel our own inability, our weakness, but there will God bless us, and when we are weak then are we strong.

Again it is hoped that there shall be as a permanent result of this past series of meetings a deeper understanding of our obligations to give constant care for the spiritual well-being of many who need our help as a church. I am thinking just now of a family of children just entering into the teen-age, whose mother was called by death a little more than a year ago. Their father is not interested personally in the church as a member or professed follower. Their mother was a very fine Christian woman. What is to be the fate of these fine children? May this church of God rise up and serve them as it should with care, sympathy, understanding, and may it seek by its very best powers to win to the Christ that father. We dare not leave such a responsibility to someone else. We shall not be able to say at the judgment that was the minister's job, or the deacon's task, but, my friend, God may call you to help by your contact, your persuasion, your understanding visit and counsel, to lead that broken, yet beloved family of a sainted mother to Him. "Philip findeth Nathanael." He was not one aboard! He was not under human authority, or suggestion. Fine as these things are, *he was under a compulsion of his own soul, and went at the call of the eternal God.*

We shall ask you from time to time to contact certain individuals in order that you may seek them for Christ. But there are hundreds of you, and the multitude of duties upon your pastor makes it absolutely impossible for him to assign each of you with a particular task. *Your own religion must count for something.* Your own heart-hunger to please God, and to win others must count for something. I hope this meeting shall have so stirred your soul that you shall not feel it necessary to wait for an assignment for your minister, but rather that you will be seeking for yourself an assignment from your Lord and Master. Go in His strength. Go from his presence as Philip did, and lo! He goes with you away.

Again I trust that we shall, those who have united with our church as a result of this meeting, and those already members of the church, get a still finer conception of just what it is to make regular contributions of our means to the church of the living God. May we look upon our regular giving as an act of loving devotion to our Lord. May it be to us a very real part of our worship. And may we everyone, both new members and others, feel it a duty and a privilege to contribute regularly of our means as the heart prompts and as the Lord prospers. For your con-

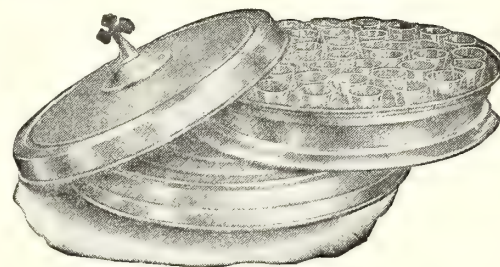
tributions make it possible for your church to continue its services of real spiritual help to the hundreds looking to it for succor. You have a share when you do not realize it. You lay your dollar upon the altar, and while you work at making your living and living your life that dollar is out somewhere reading the Word of God to someone needing comfort, or uttering a word of prayer for someone in need of a blessing. By so much you serve others, even when you yourself may not be conscious of it.

Under God, your Church seeks to carry out the command of our Christ to go into all the world and preach the Gospel to every creature. So while

(Continued on page 15.)

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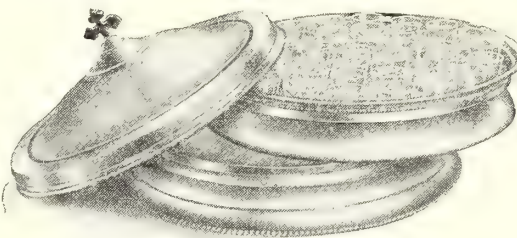


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

The writer aways regrets to see the feelings of a little child hurt. In our work, all these years at the orphanage, we have always had regard for a child's feelings, and while we have had to correct and sometimes punish a child for some wrong, we have always tried to show the child that the punishment was for its good and not to satisfy any grudge on my part.

The writer has two little boys of his own. He bought them, last Christmas, a beautiful little Spaniel puppy for a Christmas present. They had lost their mother a little more than a year before and were lonesome and both being fond of pets. They had cared for it as tenderly as if it had been a little child. It was as black as a crow, very playful and they loved it very much indeed.

Last Sunday the smaller boy had it out on the lawn playing with it and it ran across the street and a boy came along in a car and ran over it and killed it instantly. The little boys were heartbroken of course; and wept as if their hearts would break.

On Monday morning they dug a little grave on the rear of our lot and tenderly wrapped it in a little blanket it had always slept on and placed it in a box and laid it in the little grave they had dug, and built a little mound over it. Sad and heartbroken because the little pet they loved so tenderly had been taken from them and they were sad and broken over their loss. As the writer stood and looked on he felt that if the young man who had so carelessly deprived them of their little friend could have been present and seen how he had hurt their feelings and broken their little innocent hearts, that he, too, would have shed a silent tear. As long as they live they will never forget. It was their little pet. They loved it. It had been unnecessarily taken from them.

The thought the writer is trying to convey is: Be careful to never hurt a child's feelings.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 7, 1936.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
Lynchburg	\$ 5.40
Howard's Chapel	1.00
Hines Chapel	6.00
	12.40
Western North Carolina Conference:	
Smithwood	.89
Big Oak	4.00
	4.89
Eastern North Carolina Conference:	
Morrisville	1.90
Auburn, additional for Jan., Feb., and Mar.	6.20
Henderson	3.42
Four Oaks	3.90
	15.42
Eastern Virginia Conference:	
Wakefield, Easter Offering	1.78
Old Zion	6.00
	7.78
Valley Va. Central Conference:	
New Hope, Jan., Feb., Mar.	3.08
Linville	6.00
	14.58
Alabama Conference:	
New Hope	1.34
Special Offerings.	
Mrs. Lizzie C. Pulley	.50
Plowing	2.50

The Fidelity Bank	12.50
Circular Church, Charleston, S. C.	12.00
	27.50
Total for the week	\$ 83.91
Amount brought forward	5,454.67
Grand Total	\$ 5,538.58

REPORT ON CHRISTIAN ORPHANAGE.

(Continued from page 7.)

We do our best to produce our meat, milk, and bread on our own farm, but, of course, it take money to farm.

Financial Statement.

Income for 1934	\$19,715.00
Income for 1935	20,140.04
Amt. Brought Forward ...	7,535.02
	\$47,390.06
Expense for 1934	\$18,230.49
Expense for 1935	19,953.79
	37,284.28
Balance	\$10,105.78
Less amount charged off;	
tied up in bank	144.04
Correct balance	\$ 9,961.74

We want to say in conclusion that the United Congregational-Christian Church has an opportunity to do a much larger service with its united strength in ministering to the orphan children within its borders than the orphanage has been able to do with its limited amount of support in the past. To measure up with other institutions of like kind in North Carolina, the Christian Orphanage ought to care for at least 150 children.

VIRUS R. HOLT, Vice Chairman,
Board of Trustees.

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aerial cascade	Esthonia
American Legion	Blue Cross
girl scout	airport
cyper	crystal detector
sippio	superheterodyne
shoneen	

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér'na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Neph'tha-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

In Isa. 9, 1, 2.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ ureth on them a good example, etc.

AND seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Neph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gën'tiles;

A. D. 31.

In Isa. 9, 1, 2.

In Is. 4, 7.

In Luke 9, 32.

In Mark 1, 7.

2 And he opened his mouth, and taught them, saying,
3 Blessed are the poor in spirit: for their's is the kingdom of heaven.

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THE BIBLE.

(Continued from page 3.)

book of the services of a church, but the American Revised Edition should be used in every study. The more recent translations such as Moffat's and others are illuminating to the modern mind.

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Its sales indicate that it will. The number of copies sold and given away increases every year. More persons are studying it every year, in the Sunday Schools, Church Services, Training School sessions, Summer Camps, Vacation Bible Schools, Colleges and Theological Schools, and through Correspondence Schools. The lives and truths recorded in it will make it ever the Book of books.

Walter Scott, dying, said, "Hand me the Book." Those at his bedside thought he meant one of the books he had written.

"Which one of your books?"

"There is but one Book!"

The Bible is the ONE Book for life and the ONE Book for death.

Miami, Fla.

THE SUN'S PULPIT.

(Continued from page 12.)

it goes about its business at home helping, seeking, serving, it also goes out of its treasury which you have helped to fill, and sends a portion to preach, and serve in corners beyond our own boundaries, and in ways and places we may not even know about. God blesses the giving, the giver, and the receiver, and all are prospered by Him. There is a strange economy of heaven that makes little gifts sometimes bigger than big gifts. It is when the little gifts are given *largely* as was the widow's mite. Such a gift as that is greatly multiplied in its power to bless.

"Philip findeth Nathanael." Through our efforts at home, and our means abroad we too may find many a Nathanael, and much favor in the heart of God!

THE FAMILY ALTAR.

(Continued from page 13.)

calmly and sweetly bound by His own laws. He does not choose to transgress them. He does not choose to do any injustice. He never chooses hate but always love. If He should transgress even the least of the laws He has made for Himself, the universe would fall into chaos again. He is God by virtue of the laws He has made and keeps.

We also, His creatures, will be governed as He is governed. Self-governed, which is the only government consistent with liberty. Self-ruled, which is the only rule for a freedman.

Prayer—Teach us the majesty of law, Thou infinite Keeper of Laws! Make us to know how empty and evil is the doing of everything that we may do! May the perfect law of liberty be always ours.—Amen.

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21 But that ye also may know my affairs, and how I do, I Tych'i-cus, a beloved brother

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Specimen of Type

17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational-Christian Church.

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Published Every Thursday at Richmond, Virginia, by the Central Publishing Company, Inc.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

JOHNSON.

We, the members of the Woman's Missionary Society of Mt. Carmel Christian Church wish to pay tribute to the memory of our beloved member, Mrs. Cora Johnson, who died January 18, 1936.

Her going has brought us great sorrow. Therefore be it resolved:

That, first, we know that our heavenly Father doeth all things according to His love and mercy. Even though we cannot understand, we bow in submission to his will.

Second, we hold in loving remembrance her service and her meek and quiet personality.

Third, we extend our heartfelt sym-

pathy to her companion and children and commend them to God whose grace is sufficient for them.

Fourth, a copy of these resolutions be spread upon the records of our Society, a copy be sent to the family, and a copy to The Christian Sun for publication.

Respectfully submitted,

MRS. ELISHA BRADSHAW,
MRS. LIZZIE BRADSHAW,
MRS. E. W. BEALE,

STRADER.

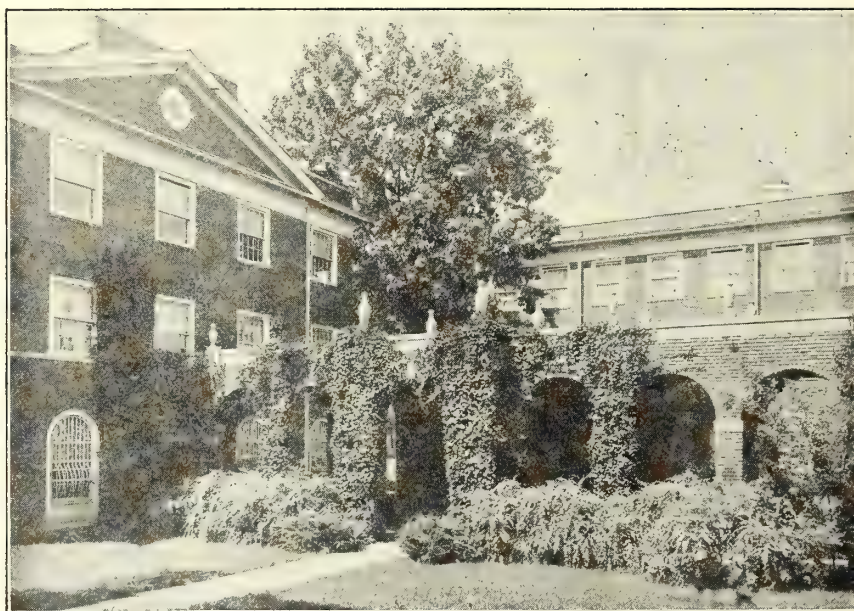
Matt M. Strader, age 42 years, passed away on Feb. 24, 1936, in Winston-Salem after an illness of 7 months. His widow,

2 sisters, 3 brothers and his step-mother survive him. The funeral was conducted from Salem Chapel Church, where Bro. Strader was a member. Burial was made in the Salem Chapel Cemetery. The writer with Revs. D. M. Spence, L. P. Smith and Mitchell conducted the services.

WM. T. SCOTT.

A Record of Service

(No. 5)



ELOON COLLEGE has helped to train 2200 young women for the most important of all tasks of womanhood, home-making. Elon's purpose in educating future wives and mothers is to see that they are not only skilled in the domestic arts and sciences, but that they are grounded as well in the moral, mental and spiritual qualities that are essential to the welfare of society.

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MAY 14, 1936.

NUMBER 20.



Mrs B F Frank
12-1-36

THE WAY

By ELIZABETH H. DEWART.

I KNOW a Way that windeth slowly
Toward the West;
A pathway high and safe and sure,
'Tho sometimes sun is there, and sometimes rain.
If I but keep my feet upon this Way
It matters not what brings the day;
Comes joy or grief or toil or pain,
It is the best.
Sometimes I think that this high path is
All my own;
That few there be who find this Way,
For all seem bent on other quests than mine.
Yet often, welcome to my gladdened eyes,
A comrade hails me with surprise;
One way for all who dare to find
God on His throne.



NOTES-PERSONALS

NEWS FROM THE CHURCHES.

A recent letter from our beloved brother, Rev. A. W. Andes, Harrisonburg, Va., expresses the hope and prospect of his steady improvement.

Rev. J. F. Morgan of South Norfolk is this week assisting Rev. B. J. Earp in a series of meetings at Palm St. Church, Greensboro, N. C.

Rev. Elisha A. King, Miami, Fla., will go as official representative of our churches to the world Sunday school convention at Oslo this summer. We wonder if others of our number are going to be fortunate enough to attend this world-wide assembly.

The Afro-Christian Convention is to meet in regular biennial session May 30th—June 5th, with the Christian Church, Graham, N. C. Rev. J. D. Farrar, Newport News, Va., is president of the Convention and a session of great interest and importance is anticipated.

THE SUN's editor forgot every trouble he ever had, forgave every debtor to him, idly dreamed of Utopia and reveled in the sheer joy of living for a few hours on May 5, 1936. He went with Dr. I. W. Johnson fishing. Nothing else need be said.

Our Franklinton College for Negroes is to be opened July 6-12 inclusive for Leadership Training School for Religious workers. Rev. F. C. Lester and his associates, who are preparing the program for our Elon Leadership Training School for the previous week, June 28-July 5, inclusive, are working out a very promising program.

Rev. P. H. Fleming, D. D., Burlington, N. C., who has been critically ill for some weeks is reported much improved, though by no means able to resume his work with his churches. The Mission Secretary preached at Union, (Alamance), in his stead, and to a large congregation at 11 o'clock last Sunday. Dr. J. H. Lightbourne was the preacher for the afternoon service.

Rev. F. C. Lester of Norfolk, Virginia, spent Tuesday of this week in Washington, D. C., attending a meeting of the Nominating Committee of the General Council, of which he is secretary. He spent Tuesday night and part of Wednesday, visiting with the present managing editor, whose duties with those of editor he is slated to assume on July 1st.

The following from the Newport News *Times-Herald*, April 29th, is of interest to many SUN readers and immediately congratulations and best wishes are in order: "Mr. and Mrs. Thomas Godwin Hyatte of the East End announce the engagement of their daughter, Miss June Joy Hyatte, to the Rev. Robert Lee House, son of Mr. and Mrs. Alexander Macon House of Franklinton, N. C. Mr. House is pastor of the First Congregational-Christian Church."

The following news item will be of interest to the many friends of our Ocean View, (Va.), pastor: "Mr. and Mrs. M. L. Taylor, of Crossville, Tenn., have announced the engagement of their daughter, Miss Anna Mae Taylor, to the Rev. Joseph A. French, pastor of the Ocean View Congregational-Christian Church. The wedding will take place in Nashville, Tenn., this summer. The

bride-elect is a deaconess in the Methodist-Episcopal Church, South, and is a member of the staff at the Vashti School, Thomasville, Ga.

SPECIAL NOTICE.

The Sunday School and Christian Endeavor Convention of the Congregational and Christian Church of Eastern Virginia is to be held in Newport News July 21, 1936.

Our aim is to have the best Convention ever. We *can* do it. The program is almost complete. We are to have some of the best speakers of our own denomination on the program. We are to have some of the best talent of the Baptist and Presbyterian Churches to give us information and inspiration.

We are asking the pastors and officers of the local churches to comply with the following:

1. Begin now to study the workers' guide for 1935 and 1936 prepared by the convention officials last fall.
2. Get every preacher, officer of the Church, Sunday school any young people's organization, teacher in the Sunday school and delegates to study the guide book and attend the convention.
3. Leave home in time to get to Newport News by ten o'clock and stay until after the night service. One of the best parts of the program will be at night. We will close in time for you to get home before late.
4. See that your Sunday School and Christian Endeavor sends in the report and dues.
5. Come prepared to give your best suggestions for improvements of the work. An opportunity will be given for them.
6. Pray daily for the Christian work as a whole and especially for this particular phase of it. If you will do that I am sure that we will measure up to our expectations.

JOSEPH E. MCCAULEY, *President.*

COMMENCEMENT ORATIONS.

By TIMOTHY THOMAS.

Time is now at hand for the annual closing of our schools, for commencements, for graduation. Orators in other days followed the usual line of "inspiration" and led their young hearers upon a mountain top to let them view a land of promise flowing with milk and honey—power, greatness and wealth. It was a crowning day of inspiration for these young people. But what of today? Where are the positions these young men and women can fill? Where may be found the golden opportunity once held up before them by those who had achieved greatness and fortune? Where are the outlets for ambitions that have been mothered in the breasts of our offspring? How shall we answer their questions on these subjects?

For generations we have been preaching the doctrine of utilitarian education. We have pointed out the road to financial success but have not called sufficient attention to the real purpose of education—good citizenship, stronger character, higher altruistic motives, and the building of a happier and more contented society. All too long education has meant the dollar sign, for long have we made the basis of education a means to personal and commercial achievements. It is for this very reason that millions have said: "I am not going to do so and so in life, so why bother with an education?"

Speakers on approaching commencement occasions have their greatest opportunity of stressing education's primary purpose. They have no apologies to make the graduates they face. If speakers measure up to the opportunity afforded them, commencement will have its full significance correctly and rightly portrayed.

CAMPAIGN ORGANIZATION BEGINS TO FUNCTION.

A task to which several hundred men and women of the Southern Christian Church, together with about an equal number of allies in other fields of interest, dedicated themselves in the last two months, is now at the stage where it is beginning to bear tangible, gratifying results. The money is beginning to come in to the \$250,000 Development Program fund being raised to put Elon College upon a solid financial footing so that it may continue its splendid record of service to this constituency.

What has been received so far is in the form of advance gifts from the more able contributors, who are being asked to do their part before the campaign proper begins. It will not be long, however, before the whole far-flung campaign organization, embracing the five conferences of the Southern Convention, the alumni centers and the citizens of Alamance County, will be in full action. The Burlington and Alamance County forces, which have undertaken to raise \$110,000 of the fund, will be the first to go to work, opening their ten-day effort with a dinner in the First Christian Church in Burlington on Monday evening, May 18th. Before this part of the campaign is over, the drive among the 165 churches, the alumni and others who believe in the type of Christian education which Elon represents, will open on May 26th, continuing until June 2nd.

If the rest of the organization needs a challenge to put forth its best efforts to make the Development Program a success, it surely has it in the Alamance County section. Here persons of all faiths, with institutions of their own to support, are giving their time, effort and money to this cause. The county chairman, R. Homer Andrews, is a Baptist; other prominent places are being taken by a Methodist, a Presbyterian and a Jew. Among the other leaders and workers in the army of approximately 125 members are represented all shades of belief. These people have entered this undertaking because they believe in the work of a college that was founded by the Christian Church.

The Development Program message will be carried to the people of the different Protestant faiths in Burlington in an "Elon Sunday" observance in the churches on May 17th, when it is planned to have speakers present briefly the value of Christian education and the relation which the Development Program bears to it. A similar observance for all the churches of the Southern Convention is being prepared for Sunday, May 24th.

Virtually all gaps in the campaign organization have been filled, Chairman Stanley C. Harrell announces. In the Eastern Virginia Conference Rev. William Redd Turner, of Portsmouth, has been secured as alumni associate chairman for Group 1. Church chairmen added in the Virginia Valley Central Conference are as follows: Palmyra, Clem Mayland, Edinburg; Dry Run, A. C. Boyce, Seven Fountains; Winchester, L. Russell Cather, Winchester. A. L. Hatcher, of Garner, has accepted the chairmanship of Hayes Chapel, in Group 1 of the Eastern North Carolina Conference. Additional church chairmen in Group 2 of this conference are: Catawba Springs, John Murray, Raleigh, R. 3; Bethel, E. C. Smith, New Hill, R. 1; Piney Plains, R. H. Harton, Apex; Pleasant Union, Mrs. M. E. Wilder, Lillington; Wake Chapel, Miss Lora Johnson, Willow Springs; Wentworth, B. L. Brown, Raleigh, R. 3; Christian Light, E. M. Blanchard, Fuquay Springs, R. D. In Group 2, Western North Carolina Conference, the following additional church chairmen were announced: Brown's Chapel, H. B. Sanders, Eagle Springs; Needham's Grove, Henry Scott, Steeds; Seagrove, O. D. Lawrence, Seagrove; Spoon's Chapel, J. L. Hethcock, Asheboro.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

SIX THOUSAND HALF-TONES.

An inventory of the cuts of the Home Boards discloses they number approximately 6,000. The filing of these cuts is no small task. Office space must be provided and the inventory was made in connection with the re-arrangement of offices incidental to the renewal of the five-year leases at 287 Fourth Avenue, New York City.

The largest group of cuts is that of church buildings, numbering 1,725. The next largest is that of individuals, numbering 1,400. The American Missionary Association cuts, not including the most recent, number 1,350. The remainder include pictures of colleges, miscellaneous scenes, religious art pictures, special cuts used in the weekly church Calendar Service, cuts of the Commission on Missions, of the National Council and the General Council and cuts from the offices of the Christian Boards at Dayton, O.

* * *

EARLY CHURCH CUTS.

The modern development of the use of illustrations in printing has been largely the result of the invention of photo-engraving and the half-tone about 1880 but it was sometime before it came into widespread use. Before that such illustrations as were used by mission boards and other church agencies were limited to zinc or copper line etchings from drawings or steel etchings. Wood cuts or lithographs were used seldom if at all.

The first illustration used in the printing of the agencies which came to be united in the Congregational Church Extension Boards was probably in the first Congregational Year Book published in 1854 by the American Congregational Union (now the Church Building Society). The frontispiece of this Book was a line cut of the Church of the Pilgrims, Brooklyn, N. Y. The Book also had a picture of Plymouth Church, Rochester, N. Y., and of the Seventh Street Church, Cincinnati, O.

It may be surmised that the selection of the Church of the Pilgrims for the frontispiece of the book was not apart from the well-known and sometimes even bitter rivalry which existed between it and Plymouth Church, Brooklyn, both located within a few blocks of each other. Dr. Richard S. Storrs, pastor of the Church of the Pilgrims, was a member of the central or continuing committee of the Albany Convention, 1852, which brought about the organization of the American Congregational Union.

Also it could hardly have been a mere "happencence" that in the Year Book's list of churches from which had come \$60,000 in response to the initial appeal of the Union, the Church of the Pilgrims should appear as the largest contributor with \$2,702 and Plymouth Church next with \$2,700. Dr. Henry Ward Beecher of Plymouth Church was not on the central committee.

In the early Year Books and their immediate successor, *The Congregational Quarterly*, line cuts of churches and ministers became generously used.

In *The Home Missionary*, the monthly magazine of the American (later Congregational) Home Missionary Society, previous to 1893 very rarely was a picture used. In the May number of that year, (No. 1, Vol. LXVI), was an announcement about that magazine's "entire new suit of clothes,"—more highly calendared paper, new cover, new type faces and its first half-tone

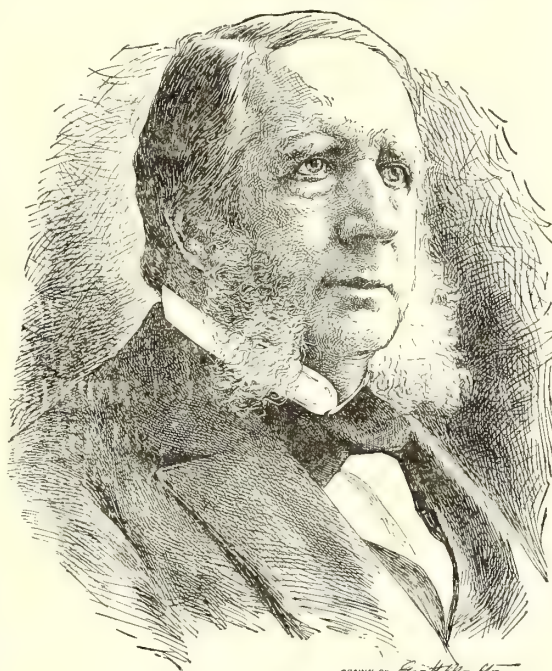
illustrations. The first half-tone was of the Mormon Temple, Salt Lake City, Utah, which with three other half-tones went with an article on missionary work in Utah. The next issue had an article with half-tones on California. Line cuts were also used. The number of illustrations after a few issues, however, dropped and for a time almost ceased. But by 1900 pictures had reappeared in increased numbers and continued plentifully thereafter until *The Home Missionary* was merged with *The American Missionary*.

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BETTER PICTORIAL QUALITY.

If comparison is made in the pictorial quality of the magazine by five-year periods, a steady advance is to be noted. The types of pictures and their reproductions as now used in *The Missionary Herald* with which *The American Missionary* was merged in 1934 are easily seen to be superior to those of 1930 and 1925, while with the pictures of earlier half-decades the differences are so great that comparisons become only contrasts.

Of the 6,000 cuts now in the file of the Home Boards, only a very few are old line etchings and



DR. RICHARD S. STORRS.

probably none back of 1897 when the various Congregational New York offices, or "rooms" as they were often called, were moved from the Bible House at Astor Place to their present location in the United Charities Building at 287 Fourth Avenue.

Few if any of the half-tones now filed date back of 1907 when the Church Building Society adopted a system of numbering, cataloguing and filing that continued until 1926. The majority of the cuts are since 1920 when the Congregational World Movement in connection with the Inter-church World Movement brought about a "boom" in the use of illustrations by church agencies.

* * *

IMPERISHABLE RECORDS.

The consolidating of the Home Boards cuts in a single filing system has been in progress over a period of three years. Old cuts have not been rashly discarded. The first thought has been to get the cuts assembled and classified together in order that they may be surveyed as a whole before attempting to establish a policy for appraising the historical value which should be the basis for permanent preservation after the immediate timeliness of the picture had passed.

An important reason for carefully considering the disposal of these copper and zinc plates is that in an era of ephemeral materials they constitute an imperishable record. It is said that today we are leaving no records for future ages as enduring as the monuments and papyri of Egypt. Certainly if the future is to recover one of our autos it will not be from an auto "graveyard" where rust is the complete victor in a few months. But leaving aside the interests of future ages, most of our present calendared paper and machine-finished paper as well as news print from sulphite wood pulp will crumble within the time of this generation. While the linen rag paper of the century-old bound volumes of annual reports of the American Home Missionary Society seem as strong today as when first printed. Most of the books, magazines and reports being printed today will not exist a few years hence.

With the pictorial records of the half-tones it will be different. In some respects, too, the pictorial record is more revealing than the printed word. Processes of printing may be expected to change and half-tones as we know them may become outmoded. But nevertheless they will continue to hold a permanent record as imperishable and enduring as any whereby the history of mankind has been preserved. After the stone-carved mountains on which our American history is being emblazoned have disintegrated, the tiny dots of the half-tone whose etching is measured by instruments of precision in thousandths of an inch, will be discovered to reveal in original freshness the lights and shadows, the lines and modeling of landscapes, buildings and people. Because of the unique permanent character of the cuts as compared with all other forms of current records, the determination of the basis for permanent Home Boards filing has been reserved until it should be felt that judgment on the matter has matured.

* * *

DR. RICHARD S. STORRS.

An example of an old line cut from a drawing.

Dr. Storrs was pastor of the Church of the Pilgrim, Brooklyn, N. Y., from 1846 to 1889. He died in 1900. He was one of the founders of *The Independent* in 1848, which for many years was a prominent religious weekly. The last editor was Dr. Hamilton Holt, now president of Rollins College, Florida. *The Independent* became merged with *The New Outlook* under the editorship of Alfred E. Smith. The Church of the Pilgrims, organized 1844, was the first and "mother" Congregational church in Brooklyn.

During Dr. Storrs' pastorate practically all the other Congregational churches of the Borough became organized as its daughters, grand-daughters and great grand-daughters. In 1934 it united with its oldest daughter, Plymouth Church, organized 1847, to form "The Plymouth Church of the Pilgrims," of which Dr. Stanley Durkee is the pastor.

We have reached in the United States a point in our history like that in the story of Robinson Crusoe when he discovered a footprint on the sand. Those who can lift their eyes from their own profit-making long enough to discover anything, have discovered, not the footprint of one man, but the footprint of 120,000,000 people. The social experience of our present decade has made it painfully and tragically clear that a social and economic order adequate to furnish national security must be one based on the welfare of the 120,000,000.—*Halford E. Luccock.*

The church is the brotherhood divine of every race and creed who love the Father.—*Cadman.*

E-D-I-T-O-R-I-A-L**EDITOR**

J. O. ATKINSON, ELON COLLEGE, N. C.

ASSOCIATE EDITOR

E. C. GILLETTE

117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE LOCAL CHURCH.

There is a local church. And that local church has its problems. The most pitiable plight that a pastor, or a church, can be in is that of not seeing or realizing a problem. There is nothing quite as dangerous as the foe that is unseen, the danger that is not discerned.

The city church has its problems and the rural church has its problems; and the pastor that is indifferent or unconcerned about these problems is dangerous and hurtful.

In our recent Convention at Burlington, time and again it was declared that there was a rural church problem and that the local church needed the attention of the Convention. That is outstanding truth.

It so happens that the Federal Council of the Churches of Christ in America, as a body, recognizes this fact and is seeking to emphasize it and to bring it out in the open and to do something about it. I quote a recent letter from the Secretary of the Council telling of a national preaching mission which is to be conducted for three months next Fall, beginning in mid-September, the object being to reach every church of every denomination in the United States and bring to the consciousness of the pastor and the church both the needs and the problems that confront them. The secretary of the Council says:

"One of the major outcomes was the decision to promote the holding of a simultaneous eight-day preaching mission—from Sunday to Sunday—in local parishes of all denominations throughout the country in November. Each of the twenty-five cities to which the National Mission goes is also urged to develop a state-wide preaching mis-

sion covering other important cities. In these ways it is hoped that two important results will be achieved: first, the influence of the Preaching Mission will be nation-wide instead of being confined to the larger centers of population; second, the values of the Mission will be conserved by being rooted in the work of the local church."

The question arises as to what we, of our churches, will do about this. Shall we be indifferent and unconcerned? Or shall some steps be taken unitedly to consider the problems, to bring home to the attention of our churches that difficulties that confront them, and the issues at stake in their very life and existence? We are told, and truthfully that church life is running at low ebb; that pews are empty, and amusements are crowded, on the Sabbath; that moral standards have been torn down, and that soul-winning for Christ is at a discount.

Indeed a moral and spiritual awakening is essential and desperately needed. What will the local church, pastor, leaders and laymen do about it?

J.O.A.

UNITED PROTESTANT CHURCH.

The three branches of Methodism—Methodist Episcopal (North), Methodist Episcopal, South, and Methodist Protestants—are making an heroic effort to unite in their General Conference now in session at Columbus, Ohio. Whatever this General Conference may do will have to be ratified in the Conferences of the three bodies before the same becomes effective. The process and the plan seem to be working toward results, though not without some division of opinion and opposition. It so happens that Rev. Ivan Lee Holt of St. Louis is president of the Federal Council of the Churches of Christ in America and is himself a Methodist. His plea for the unification of Methodism seems to have been quite logical, very forceful and generously approved and applauded. Dr. Holt feels that the unification, which the Methodists are discussing, is "only the beginning of a process." He is hopeful of results far beyond the decision of his own church. His words and plea are so significant and sound—so very much like arguments we heard when our Congregational-Christian merger was being advocated, that we cannot forego giving some excerpts from his appeal to his General Conference at Columbus:

"Some of the leaders see in the distance one great Protestant church, such as was formed in Canada," he said. "Even beyond the united Protestantism may come a united Christianity, a union of all Protestant faiths with the great Catholic churches."

Mr. Holt said that with unification of the Methodist churches approved the "dream we have all had of one great Protestant church comes closer to realization."

I rejoice in the action you took with reference to unification, but I hope there is not a person in the conference who thinks that is an end in itself," he said. "It is merely the beginning of a process, and I am hoping that when that uniting conference comes together (to form the United Methodist church) one of the things done will be the creation of a commission to work on plans for a still larger Protestant union."

"We can never be satisfied, and we can certainly never meet the evils of our contemporary life as long as we are separated after the present manner."

The federation president said "we have come to a time when the evils in this world are too great for any sort of a divided church."

"If you want an illustration of what a united church can do just remember when you, like other

denominations, preached against the evils of motion pictures and got nowhere," he said. "But, when the Roman Catholic church decided it was time for reformation the reformation in motion pictures came."

Mr. Holt told the conference five international groups were already at work with final union of all Christian groups as their goal.

This may be a dream of Dr. Holt's, but many will say of this as his brethren said of Joseph: "And we shall see what will become of his dreams." (Genesis 37:20.)

J. O. A.

SEEKING GOD.

We must not forget that ours is a seeking Saviour. "For the Son of Man is come to seek and to save that which was lost." Throughout the gospels we are commanded to seek Him and are taught that He is seeking us. This in truth is the essential difference between our sacred Book, the Bible, and the so-called sacred books of pagan peoples. Our Book reveals God seeking man; other and pagan books reveal man seeking God. It is not the natural and uppermost desire of man to know God. This for the reason that man is by nature and inclination sinful, and sin makes man turn from God and strive to hide himself from his Creator. We agree with this statement from the *Sunday School Times*:

"It is only a pleasant fiction to say that the whole world is hungering after God. Would God that it were so! Men like to ring the changes on this, and even Christian teachers tell us that in every man there is an 'upward urge' after God. A Christian magazine has published the statement: 'The signs are thickening fast that the world, disappointed with its grand policies and enfeebled with its philosophies, is beginning to long for something like this,'—that is, for the heavenly Father. But God tells us something very different. When Adam and Eve had sinned, they 'hid themselves from the presence of their Lord God,'—he was the last person they wanted to see."

Man has ever been ashamed of God when he has sinned.

How can men be seeking God who are desecrating His Holy Sabbath pleasure seeking? How can men be seeking God when they pack the gambling dens and resorts? The great God of heaven is not found in such places. How can men be seeking God when the temples of worship—houses of God—are vacant and pews are empty on the Holy Sabbath? If God is to find us, we must be willing to be found of Him and to seek Him where He seeks us, viz:—On bended knee before Him confessing our sins and pleading for His presence and forgiveness and for mercy. Yea, verily, God is seeking, but we, too, must seek if we must find Him and seek Him where He can be found.

J. O. A.

SCHOLARSHIPS FOR DUKE SUMMER SCHOOLS.

There will be available for the Duke Summer Rural Church School ten scholarships of \$10.00 each from a fund furnished by the Church Extension Boards, and distributed through Dr. Malcolm Dana, Secretary of the Town and Country Department of the Extension Boards. These scholarships are supposed to be for pastors of rural or village churches and are to enable such pastors to attend who otherwise might not be able to do so. Those who are interested in the matter can communicate either with Dr. Stanley C. Harrell of Durham, or with Dr. H. Shelton Smith of Duke School of Religion. E. C. GILLETTE.

REPORT OF EDITOR OF THE CHRISTIAN SUN.*(To Southern Convention April 30, 1936.)*

The Convention two years ago elected as editor of THE SUN, J. O. Atkinson; associate editor, Dr. E. C. Gillette; contributing editors: Dr. I. W. Johnson and Dr. Elisha A. King. In addition to this list, Rev. H. S. Hardcastle, Norfolk, Va., has supplied each week the "Sunday School Lesson"; Rev. F. C. Lester, Norfolk, Va., the "Youth Fellowship" page; Chaplain H. E. Rountree, U. S. N., the "Family Altar" page; Rev. John G. Truitt, D. D., Suffolk, Va., "The Sun's Pulpit," and Supt. Chas. D. Johnston, the "Christian Orphanage" column. These associates have shown the utmost spirit of cooperation in the work of supplying copy for THE SUN, and the results have been gratifying and constructive to our fellowship. It has been a real pleasure to be associated with this staff. We have sought, through the efforts of these associates and through those who have contributed to THE SUN, to keep our readers advised of the work of the institutions and churches within the bounds, not only of the Southern Convention but of the Convention of the Southwest, and more recently to the entire fellowship through the contributions weekly of Mr. Herbert D. Rugg, publicity secretary of our General Council.

The Central Publishing Company, John T. Kernodle, Manager, has certainly been faithful in bringing the paper out on time each week for 51 weeks of the year and has given a paper which, in mechanical make-up and appearance, is most highly commendable.

Some weeks since your editor notified the Committee on Nominations that he would not be subject to re-election as editor, expressing the hope as well as the conviction that the time had come for another and a more capable hand to take up this work. Your present editor has served in this capacity in all a period of 28 years. He was elected editor at the Franklin, Va., Convention in 1900 and began his work in this capacity on May 15th of that year. He served continuously for a period of 16 years, resigning at the Convention which met in Burlington, May 2, 1916. During this period of 16 years he carried the editorship and the publication of THE SUN without cost to the Convention or charges on the Convention for his services. On the death of former editor, Dr. J. P. Barrett, viz: May, 1924, he was elected as editor without salary and has served for twelve consecutive years without cost or charges to the Convention. And now I know no words more fitting than those I gave to the Convention, assembled here in Burlington in 1916, and so I quote from the words accompanying my resignation at that time:

"In conclusion I cannot now refrain from adding a personal word. For eight consecutive terms, a period of sixteen years (and now I can add six more consecutive terms, a period of twelve years, and now I again quote) you have graciously favored and highly honored me in re-electing me as your editor. This continued mark of confidence and esteem on your part is appreciated beyond all measure, and I am grateful beyond words, though I have all the while been sensible of the fact that I neither merited nor was worthy of such high approval and brotherly love. My sense of gratitude is the more marked on this account. I thank you, my brethren and beloved, for your constant generosity to me, during all the years of my service as editor." (That ends the quotation.)

I assure you that my successor, whoever he is, shall have my heartiest cooperation and continued loyalty, and while I am blessed with health, it will be a privilege, as well as a joy, to make such contribution to the columns of THE SUN as may

be within my power. While I have not been rewarded financially for the services rendered, since none was promised, desired or expected, the rewards of a wide acquaintance and a deep fellowship and the consciousness of duty done for my church and the kingdom have sufficiently compensated and more than rewarded me for any or all efforts I have put forth as your editor.

Respectfully submitted,
J. O. ATKINSON, *Editor.*

REPORT OF COMMITTEE ON REVISION.*(To Southern Convention April 30, 1936.)*

The General Council of Congregational and Christian Churches, in its biennial session two years ago, recommended a revision of the Manual for Congregational-Christian Churches throughout the United States and our fellowship generally. Your Committee on revising the "Principles and Government" in use by our Southern Convention has, through its chairman, worked with Dr. Charles E. Burton, secretary of the General Council, who is charged with the work of revising the Manual for the General Council, and furnished Dr. Burton for his use a copy of our Manual and such other information and suggestions as seemed feasible. The Manual for the Congregational-Christian Churches is now in proof form and is undergoing corrections in the proof for printing of the volume at an early date. This Manual will be a book of 281 pages and will, in all probability, be sold at a price not less than \$1.25, possibly \$2.00 a volume. The chairman of your committee has recently read with interest the proof of this book and, in addition to making suggestions as to some minor changes, finds that the general Manual will be quite adaptable to our united fellowship and will not seriously conflict with the prevailing customs, principles and government of our churches and Conferences in the Southern Convention.

In the light of the above facts, your committee recommends:

1st. That our "Principles and Government," as revised and printed in 1922, be printed and offered for sale at a cost not to exceed 50c the copy. However, this re-print should have only certain technical changes, mainly in terminology, especially as the book will relate itself now to our united fellowship in the Convention—the book now bearing the name of "Principles and Government of the Christian Church" to bear the title of "Principles and Government of Congregational-Christian Churches," with official forms and ceremonies for the churches of the Conference composing the Southern Convention of Congregational-Christian Churches.

2nd. That we follow the customs and principles as stated in this book in our local affairs, in so far as they do not legally, or otherwise, conflict with the larger and more general manual; these customs to obtain as at present, as, for instance, the licensure and ordination of ministers by the local Conferences, since these customs seem to work well and be approved by our fellowship generally or changed as may be desired by any church or Conference.

3rd. That the right to print such a book be given to the publishers of The Christian Sun, or to a person or publishing company, approved by your Committee on Publications, the same to be printed without charges to this Convention—the person or company printing the book to have the privileges of sale in order to repay the cost of printing and distributing.

The opinion of your committee is that such a book will pay for itself and will be widely used, since it is much in demand and very many will

use this book at 50c the copy who will not buy the larger Manual, which, because of its size, must of necessity be sold at a greater price than the smaller book.

We suggest that an outline in such detail as may seem helpful of the constitution for the local church be added and that such constitution be respectfully recommended to all our pastors and churches.

Respectfully submitted,
J. O. ATKINSON, *Chairman.*

REPORT OF COMMITTEE ON NOMINATIONS.
(Which was adopted and the following elected.)

President—Dr. Stanley C. Harrell.

Vice-Presidents—Dr. C. H. Rowland and Rev. John R. Chapman.

Secretary—Dr. I. W. Johnson.

Asst. Secretaries—Mrs. Mary A. Rollings and Dr. Geo. N. Edwards.

Treasurer—Dr. W. C. Wicker (No salary).

Mission Secretary—Dr. J. O. Atkinson.

Trustees of Elon College—H. Shelton Smith, W. W. Sellars, A. L. Jolly, J. O. Atkinson, A. W. Andes, Kemp Johnson, D. R. Fonville, Mrs. R. J. Kernodle, John L. Farmer, Miles H. Krumbine, J. Edward Kirbye, E. C. Gillette, J. D. McClenney, Herbert A. Carlton, Vitus R. Holt, J. G. Truitt, Mrs. R. T. Bradford, J. Stanley Durkee, J. T. Kernodle, E. H. Rawles, Garland Gray, L. R. Jones, F. M. Brewer, W. A. Harper, Harry K. Eversull. (Terms expire in 1936 and one-half of whom are to be elected to the Board.)

Mission Board—J. E. West, Mrs. J. G. Truitt, C. Rexford Raymond, J. A. Williams, J. M. Darden, K. B. Johnson, Mrs. E. W. Boshart, Mrs. W. R. Sellars, A. W. Andes, H. S. Hardcastle.

Christian Orphanage—J. M. Darden, V. R. Holt, J. H. McEwen, B. D. Jones, C. A. Lincoln.

Board of Superannuation—J. O. Atkinson, C. D. Johnston, D. R. Fonville, J. M. Fix, J. H. Lightbourne.

Board of Education—L. E. Smith, E. L. Moffitt, E. E. Holland, J. G. Truitt, C. Rexford Raymond, John Rea Chapman.

Board of Publications—N. G. Newman, C. H. Rowland, F. C. Lester, J. G. Truitt, C. A. Lincoln.

Executive Committee—S. C. Harrell, J. H. Lightbourne, E. E. Holland, J. E. Rawles, C. Rexford Raymond.

Board of Christian Education—F. C. Lester, Joe French, R. L. House, Pattie Lee Coghill, George N. Edwards, W. H. Baker, John Chapman, W. T. Scott, C. H. Stephenson, Mrs. W. E. Wisseman, Carl Voss.

Editor of The Christian Sun—F. C. Lester.

Associate Editor—E. C. Gillette.

Contributing Editors—Elisha A. King, George N. Edwards, I. W. Johnson, J. O. Atkinson.

Delegates to the General Council—L. E. Smith, S. C. Harrell, R. L. House, J. E. West, I. W. Johnson, J. G. Truitt, M. J. W. White, Mrs. M. J. W. White, Mrs. I. W. Johnson, E. W. Jones, J. F. Morgan, O. D. Poythress, F. C. Lester, W. C. Wicker, C. Rexford Raymond, L. L. Vaughan, George N. Edwards, Mrs. Dorothy McFarland, Dr. Edward F. Green, A. H. McIver, S. M. Penn, J. H. Lightbourne, Arnold Slater, J. A. Kimball, Vitus R. Holt, W. E. Wisseman, H. Shelton Smith, M. J. Sweet, W. T. Scott, W. M. Jay, Harrison V. Simpson, W. T. Dunn, R. L. Williamson, W. J. Andes, Mrs. S. C. Harrell, Mrs. J. G. Truitt, R. A. Whitten, C. D. Johnston, J. E. Rawles, Roy Larrick, A. L. Jolly.

H. S. HARDCASTLE, *Chairman.*

CONTRIBUTIONS

SUFFOLK LETTER.

Through an oversight the Secretary of the Convention failed to send the last page of the Report of the Committee on Finance to be printed in *THE SUN* last week. As a matter of information and great importance items No. 14 to No. 18 inclusive are herewith printed as follows:

"14. That the Executive Board be authorized to borrow a sufficient sum, not exceeding \$2,000, to cover the present overdraft of \$466.39 in the Convention Fund, and to pay any balance due from the Convention Fund to The Central Publishing Company, on the contract for printing *THE CHRISTIAN SUN* to July 1, 1936, pledging a prior claim on the 1936 Conference payments to the Convention Fund as collateral for a note on this account to be executed by the President and Treasurer of the Convention."

"15. That hereafter no overdrafts be made on any of the Funds of the Convention in the hands of the Treasurer."

"16. That the words 'for each year' in item No. 3, page 26 of the Committee on Finance, adopted by the 1934 session of the Convention, be understood as applying to the contract period July 1st, 1934 to July 1st, 1936."

"17. That item No. 2, page 34 (addenda) 1934 session be understood to apply to the plan of making and distributing the Conference Apportionments for the year 1934."

"18. That the goals of The Christian Orphanage and The Women's Missionary Convention be recognized by the churches as a part of the Convention goals on the basis of their respective apportionments to the Conferences and to the churches, and that they be carried in the Statistical Tables of the Conferences and included in the total missionary and benevolent giving of the Convention."

Item "16" is intended to clarify the section referred to in the 1934 session. Anyone who has had any experience in preparing reports dealing with financial plans will understand the difficulty of expressing a plan in words which cannot be misunderstood. The Convention year runs from May 1st to May 1st; the Conference year runs in most cases from October to October; the contract for printing *THE SUN* runs from July 1st to July 1st. This section, as now interpreted, makes it clear that the Convention action of 1934 anticipated two payments (or a payment each year) during the biennium 1934-1936—by The Convention, The Orphanage, The Mission Board, the Board of Religious Education, and Elon College on the 1934-1936 contract for printing *THE CHRISTIAN SUN*.

The question has been often asked: "Why do these departments and institutions pay a part of the contract for printing *THE SUN*?" Here is the answer to that question. For a number of years the minimum deficit has been \$4,000 per year. The Convention cannot issue *THE SUN* without paying this deficit. The Convention Fund, or a Publication fund could be apportioned to the Conferences and churches to care for this deficit. This would require a minimum apportionment of \$7,500 for this purpose if it is included in the Convention Fund. The churches will not pay this amount through the Convention Fund. Last year the Apportionment was \$5,000, and the Conferences only paid in \$3,886.19 after much insistence that this Fund be paid in full by the churches. By vote of the Convention \$1,554 of this should have been sent to the General

Council. The Convention current expenses will average about \$300 per year. This would leave about \$2,000 to pay on *THE SUN* contract from the Convention Fund. Up to date the churches have been unwilling to pay the Convention Fund in full each year. Under such conditions the Convention turned in other directions for sufficient funds to continue the publication of *THE SUN*. The Departments of the Convention and the Institutions owned by the Convention cannot continue to function without a church paper. If the constituency of the Convention would subscribe for *THE SUN* and give the paper their prompt financial support, it would not be necessary for any Department to contribute to an annual deficit of large proportions.

In passing it should be said that the Convention ordered that hereafter no subscriber be carried on the mailing list if in arrears more than twelve months on the subscription. More about the Convention later. I. W. JOHNSON.

COMMENCEMENT, 1936.

Elon College always opens its Fall Term the first week in September, one to three weeks earlier than the average college. Opening earlier means we close earlier. The approaching commencement begins Friday night, May 22nd, with the Smith Oratorical Contest and closes Wednesday, May 27th, with the graduation exercises. Commencement is always an interesting occasion at Elon. There are many attractive features on our commencement program. The baccalaureate sermon will be delivered Sunday, May 24th, at eleven-thirty. Dr. Charles F. Myers, Pastor of the First Presbyterian Church, Greensboro, North Carolina, will deliver the sermon. Dr. Myers is one of the most popular ministers in the State of North Carolina. He will have a great audience to greet him on Sunday morning.

The baccalaureate address will be delivered by the President Sunday evening at eight o'clock. The topic will be "The New Citizen for the New World."

Class Day exercises, exhibits of various kinds, musical programs will feature the entire commencement.

Alumni Day, a new feature of commencement at Elon College, will be observed Tuesday. Hon. J. O. Atkinson of Greensboro is president of the Association and will preside at the business meeting, the alumni assembly and at the banquet. In order to provide lunch for all who attend a barbecue dinner will be served on the campus free to all alumni and friends of the college. At eleven o'clock Dr. H. Shelton Smith, an alumnus of the college now head of the Department of Religion at Duke, will speak. At seven-thirty Dean P. E. Lindley of High Point College will deliver the regular alumni address. Following Dean Lindley's address the alumni march will be participated in by all alumni ending at the banquet hall in West Dormitory. If the weather permits the entire campus will be lighted with Japanese lanterns as of last year. The lanterns present a most colorful and attractive picture.

The Board of Trustees will meet in annual session Wednesday, May 27th, at nine-thirty, at which time degrees will be awarded to graduates. The graduating class numbers 38. This class represents the class entering in 1932, which was the smallest enrollment of the college for years. The literary address will be delivered by Honorable Cameron Morrison of Charlotte, North Caro-

lina. Mr. Morrison is ex-governor of North Carolina and ex-United States senator. He is known throughout the country and will bring an inspiring address on this occasion.

The classes of '96, '06, '16 and '26 are urged to hold their class reunions as a part of the commencement program. It is hoped that every member of the above classes will make a special effort to be present. Rooms in Alamance Hall will be assigned for reunion exercises and will be designated as class rooms throughout commencement.

This commencement is of particular interest to all Elon graduates and former students. We will be in the midst of the Development Program for the purpose of freeing the college of its debts and providing for other necessary emergencies. Please be advised one and all that there will be no public solicitation of contributions for the college on any commencement occasion. Of course, it is hoped that everyone who has received benefit from the college either directly or indirectly will make a substantial contribution to the campaign but there will be no high pressure method to secure subscriptions during the commencement. This is an occasion on which we invite all who are interested in the college to come and enjoy the hospitality that we offer, take part on our program, and observe what is being accomplished on the campus. We are hoping for a large attendance.

L. E. SMITH.

SANFORD AND SHALLOW WELL.

The work in the Sanford and Shallow Well Parish goes along nicely under the leadership of their minister, Rev. F. Ervin Hyde. Since his arrival in the field last September he has been busy reorganizing the work. New interest is being shown and the work is progressing nicely.

Four new members have been received into the membership of the Shallow Well Church. The enterprises of the church are being presented at the present time. Mrs. Scott Thomas and a committee are at work to try and help Shallow Well to do its part in the Elon Development Program. Plans are also under way for the Annual Memorial Day Service to be held on May 9th. Rev. Ronald Wall, Pastor of the Baptist Church of Sanford and Rev. W. C. Wicker, Elon College will be the speakers for the day. This is always a great day for the folks of the Shallow Well Church.

Sanford's newest organization is a World Friendship Club made up of about 35 young people between the ages of 16-27. The organization was formed on March 6th. Miss Bessie Mawver, Pres., Jack McEver, Vice President and Estelle Foushee, Secretary and Treasurer, formed the Executive Committee with Rev. F. Ervin Hyde and Miss Hattie Way as counselors. Two interesting features of this new work is the fact that the organization is made up of as many boys as girls and that one-half of all the money raised by this group shall be devoted to missions. There are monthly dues in addition to certain projects for raising money. Already the group has presented the play: "When Farmer Brown Comes to Himself," a splendid play with an appeal for tithing. At the request of the Shallow Well Church the play was repeated April 26th at the evening service to a packed house. Members of this organization accepted the responsibility for raising the funds for the helper in our evangelistic meetings in March.

March 22nd to April 2nd were days of inspiration to those who attended the evening services and heard the splendid messages of song brought by Rev. Henry Lewis of Jackson, Miss. Mr. Lewis, a Divinity student at Duke University, sang his way into the hearts of the people. The

(Continued on page 14.)

REPORT OF BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education of the Southern Convention corresponds to the departments of Leadership Training and of Young People's Work of our denomination. The past biennium has not been the best in the history of the Board, but we have sought to do faithful service under the existing conditions.

In the field of leadership training, we have conducted the Summer School at Elon, aided in promoting training schools in Norfolk, Suffolk, and Newport News. At other places our people have shared in cooperative schools with other denominations and have conducted training classes in their own local churches usually with aid from our Board. Our records indicate that more than 500 people have been in these schools and that two-thirds of them have received credit for work accomplished. The school at Elon last year was combined with the Blue Ridge Summer Conference which had been conducted by the Congregationalists. This was a happy union of our training force, and we had practically 100 more people present than were at Elon the summer before. Quite a number of people have borrowed leadership training books to read personally and have thus increased their abilities as leaders although they have received no credit for this work.

Vacation Church Schools were aided in several places through personal consultation and the loan of books and materials. It was our pleasure to send two workers last summer to aid in the vacation schools at Fancy Gap and Elk Spur.

The Young People's work has made real progress. In this church, four years ago, the young people requested admission into the Southeast Convention of Congregational-Christian Churches as a department of young people to be known as Youth Fellowship, and were admitted. There are now Youth Fellowship organizations in each of the five conferences within this Southern Convention, but there is no Southern Convention Youth Fellowship organization. Lanson Granger, one of our young ministers of this Convention, is president of the Southeast Youth Fellowship which includes all of the Fellowships in this Convention and those in Kentucky, Tennessee, Georgia, Alabama, and Florida. Last year they met in their biennial session in connection with the Southeast Convention which was held in Raleigh, North Carolina. At the Elon Summer School they had a special class to study their work, and representatives from every conference in Elon territory were present. At Christmas time last year they hold an excellent conference at Winter Park, Florida, with representatives from every state in the Southeast Convention present. Their work now is quite well organized and is making considerable progress.

The Board of Christian Education maintains an office at 505 South Main Street, Norfolk, Va., and seeks in every possible way to aid the churches in leadership training and to encourage and guide the young people in their work. Funds will not permit us to have a field worker, which is badly needed; however, the records indicate that workers for the Board have traveled considerably more than 10,000 miles during the past two years. A large number of churches call on us for aid with special programs of all kinds. We are delighted to furnish materials or to direct people to where materials can be secured. We have accumulated quite a little library on religious education. These books are always available to those who want to read at no cost to the individual except return postage. Most of our work is personal correspondence with leaders concerning their individual problems.

Five hundred and eighty-five Bibles and New Testaments, supplied to us by a young business man, have been distributed through the churches, mostly to ten-year-old children. These books are free for the asking, and we would be delighted to distribute a much larger number. We are limited in this distribution only by the number of requests which come to us.

The treasurer's report shows the amount of money we have received and how it has been spent. The Convention authorized us to receive funds from Sunday School and Christian Endeavor Conventions, a special annual offering from the Sunday Schools and Christian Endeavor societies, and a small percentage from Conference Apportionments. It has been our pleasure to aid all five of the Sunday School conventions with their programs, and in turn each convention has contributed to the Board all the money received with the exception of the necessary amount to carry on their work. You will note from the totals that the amount received by the Board is entirely inadequate for us to do effective work. We have had an office secretary who has given full time at the rate of \$5.00 per week. A Church that pays such a salary can hardly say much concerning wages paid by industry. The Chairman of the Board gives half or more of his time to the work with a salary of \$25.00 per month. It has been our desire to put back into the churches in service as much as possible, but oftentimes the work has been crippled because we did not have sufficient funds with which to work. The Sunday school conventions do not feel that they can raise more money, and pastors and superintendents are quite convinced that they should not be called on for offerings other than those for Missions and the Orphanage monthly and Elon College quarterly, and the annual offerings for these same purposes. As the Board sees it, this means that if we are to have sufficient funds with which to work it will be necessary for us to receive a larger percentage of Conference Apportionments.

We believe that religious education will have to be emphasized before our churches grow. Unless the Sunday schools, Christian Endeavor societies, and young people's organizations become effective; unless the churches have a program of education that will reach and inspire the people in our churches, there is little hope for us making

much progress. The Board of Christian Education respectfully requests the Southern Convention to reconsider its financial program in the light of the needs of the religious education which will build up the local churches in our Convention.

If we could have vacation schools, leadership training schools and classes, more direction for young people's work, conferences for superintendents, institutes on evangelism, and personal visitation with pastors, superintendents, and leaders in the local churches, it is easy to believe that a new day would dawn in the Southern Convention of Congregational and Christian Churches. But unless there is more money available for this work it will be impossible to do more than aid a little here and there those who are most interested and leave the uninterested to go on in their discouraging way.

We are eager to serve, and the need is exceedingly great. It is within the power of this Convention to say what shall be done, and the members of the present Board are eager that those who shall be elected at this Convention may be encouraged to undertake in a larger way than we have been able to do in the past.

Respectfully submitted,

F. C. LESTER, *Chairman.*

AN EVENING PRAYER.

By CLARENCE A. VINCENT, D. D.

Dear Lord, I bring this day

In prayer to Thee.

O may Thy pard'ning grace

Now fall on me.

Then shall my wayward heart

Lose every fear

In the sweet consciousness

That Thou art near.

And when tomorrow's hours

Upon me break,

May I through all the day

Live for Thy sake;

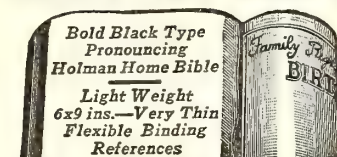
Then shall my love and strength

For others given,

Bring me at last to serve

With Thee in heaven.

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a lightweight book.

No. B2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00



MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



REPORT OF MISSION BOARD.

(To Southern Convention April 30, 1936.)

Since our last report, closing April 1, 1934, we have collected, through our secretary, and turned over to the treasurer of the Mission Board the following:

(April 1, 1934—April 1, 1935.)	
From Sunday Schools	\$ 3,315.31
From Individuals and Churches .	2,502.55
From Specials	1,094.16
From Woman's Board, S. C. C. .	8,530.16
	\$15,442.18
(April 1, 1935—April 1, 1936.)	
From Sunday Schools	2,804.36
From Individuals and Churches .	3,236.26
From Specials	1,525.01
From Woman's Board, S. C. C. .	8,313.53
From Conference Collections	2,291.53
	18,170.69
Total Receipts—April 1, 1934—April 1,	
1936	\$33,612.87

Disbursements.

The fiscal year for appropriations and disbursements of the Board is from October first to October first, as our annual sessions are held about September 15th.

The appropriations from October 1, 1934, to October 1, 1935, were as follows:

Winston-Salem, N. C.	\$ 1,067.00
Mountain Work (Carroll Co., Va.)	1,125.00
Raleigh, N. C.	1,254.00
Newport News, Va.	450.00
South Norfolk, Va.	3,380.71
Ocean View, Va.	615.00
Rosemont Church (Obligation) .	500.00
Hopewell, Va.	50.00
The Christian Sun	350.00
Woman's Board, S. C. C. Int. on	
notes	60.00
Rev. E. T. White, Service in W.	
N. C. Conference	40.00
Pleasant Union Church (W. N. C.	
Conference)	50.00
Biscoe, N. C. (W. N. C. Conf.) .	85.00
Flint Hill Church (W. N. C. Con-	
ference)	20.00
Antioch (R) Church (W. N. C.	
Conference)	25.00
	9,071.71

Appropriations voted for the present year, now in course of payment, are:

Mountain Work (Carroll Co., Va.)	900.00
Winston-Salem, N. C.	1,050.00
Ocean View, Va.	600.00
Richmond, Va.	900.00
Cypress Chapel, Va. (Obligation)	500.00
Hopewell, Va.	60.00
	4,010.00

(All balance of income to apply on loans.)

Paid on the above to April 1, 1936:	
Mountain Work (Carroll Co., Va.)	710.00
Winston-Salem, N. C.	645.00
Ocean View, Va.	300.00
Raleigh, N. C.	398.00
Cypress Chapel (Pd. Obligation)	500.00
Richmond, Va.	300.00
The Christian Sun	150.00
Bennett Church (W. N. C. Conf.)	42.76
On Notes	432.00
	3,477.76

Our disbursements to Foreign Missions (including Puerto Rico) through the American Board of Commissioners:

April 1, 1934 to April 1, 1935	\$ 5,805.93
April 1, 1935 to April 1, 1936	6,567.69

In addition to the above, we have received and have now transmitted since April 1, 1936:

To Foreign Missions	\$ 1,325.00
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Our Foreign work is administered by the American Board of Commissioners for Foreign Missions, on which we have representatives, this being the oldest Mission Board in America and now in its 125th year. This Board has suffered severely in its income and in its ability to employ and keep the work going for the past two years.

Our report two years ago showed that the Board had 622 missionaries on the field, but the report for the present year shows only 494 missionaries in active service; and, whereas, we reported two years ago 6,520 native workers, the report for this year shows 6,033 native workers. There was an increase during the past two years in the number of native churches from 740 to 765 and an increase in membership from 1,253 to 1,303, with an increase in pupils of about 10,000. The natives in our foreign fields raised the past year \$927,178.00 for the support of the churches and mission work. Our missionaries were at work in India, China, Japan, Africa, Turkey, the Philippines, Bulgaria, Ceylon, Micronesia, Mexico. Our Puerto Rico work is an integral part of Home Missions.

Our Mountain Work.

During the past two years Rev. and Mrs. R. T. Grissom have been in charge of our work in Carroll County, Va., and under their faithful and efficient leadership the work has been maintained and shows growth. We have two organized churches—Elk Spur, with 66 members, and Rocky Ford, with 64 members, each with a well-organized Sunday school, the former with 72 pupils, the latter with 116 pupils. These two churches are this year pledged to pay on the support of their pastor, \$120.00 on salary. We have also opened a new preaching place and organized a Sunday school at Ivy Hill—six miles from Elk Spur. Preaching is maintained and a Sunday School conducted in a school-house, most of the pupils in this school never having attended a Sunday school before. It is a section that needs the Christian gospel and Christian Education and seems to give good promise for a permanent organization.

Meeting Obligations.

Paying obligations previously made are never as inspiring as initiating new work and opening up new fields of service. It has fallen on your Board to stand by churches that had obligations to which pledges in previous years had been made, that these churches might be kept open and going. This was as essential and as constructive as new undertakings are, but not as appealing. Your Board has sought to exercise all discretion and wisdom it could command in discharging our obligations, laboring always with the thought in view of sustaining and building up the kingdom of our Lord as the same was entrusted to us. We appreciate the loyalty which some of our Sunday schools and many of our churches, and our Woman Missionary Societies, have manifested in these trying times, for only through such loyalty and their liberality were we able to meet, even to the extent we have done, our obligations and to carry on the work entrusted to us.

Owing to conditions that no one could anticipate, appeal and necessity came to us from our

Richmond Church, and it seemed absolutely essential, for this year, at least, for your Board to assist in the current expense of the church, if the church was to be kept opened and going.

A most encouraging sign in our work is that during the biennium several of our churches burdened with building debts have been able to materially reduce the same, and some of these churches to whom your Board was pledged have generously suggested compromise for the sake of immediate payments, which, in every instance, we have been glad to meet and to discharge. We have had to face difficulties and problems during the biennium, which we have earnestly sought to meet, and we feel that the church, in a measure, at least, recognizes these facts, since the actual income to the Board the past two years shows an increase of \$1,337.30 over that of the previous biennium.

We realize fully that through Missions we are trying to exalt the name of our Lord and to give Him a chance at saving the lives and souls of those who are less favored with the gospel than we ourselves are.

We sincerely trust that before the present year closes we will be able to give encouragement to points that need and are calling for our help, since we believe that our united fellowship has a real mission and a real message for the world. The church lives by growing, and we grow by adding new congregations and organizations, and to these the Board looks, because from these, new assets are added to every enterprise and institution of the church. Only as the mission work can add new congregations and organizations to our roster of churches, can the various benevolent enterprises of the church have new and added fields for their appeal and service.

It may be added that our Church Extension Board, headquarters, New York, Dr. Ernest M. Halliday, Secretary, is now thoroughly identified in its work within the bounds of our Convention, and the money they appropriate to the churches comes through and is administered by our Board. In this way, and from this source, we are now helping and have on our list Asheville Church; Albemarle Church; Sophia Pastorate; Niagara Church; Winston-Salem Church; all in North Carolina, and Circular Church, Charleston, S. C. It may be added for information that all the former Congregational Churches in the Carolinas are now members and constituent parts of the Conferences of this Convention.

Respectfully submitted,

J. E. WEST, *Chairman,*

J. O. ATKINSON, *Secretary.*

Present Board Members—J. M. Darden, H. S. Hardcastle, K. B. Johnson, Mrs. W. R. Sellers, Mrs. C. H. Rowland, J. A. Williams, Rev. A. W. Andes, Mrs. E. W. Boshart, Rev. Milo J. Sweet.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 9, 1936.

Sunday Schools.

Lebanon, Semora, N. C.	\$.91
Zion, Sanford, N. C.	1.10
Mt. Bethel, Stokesdale, N. C. ...	2.07
Flint Hill, Biscoe, N. C.	.16
Union Grove, Asheboro, N. C. ..	1.36
Mt. Olivet (G), March, Va.	9.50
Pleasant Ridge, Ramseur, N. C. .	10.56
Liberty, N. C.	1.50
Suffolk, Va.	25.00
Winchester, Va.	4.99
Sanford, N. C.	1.00
Long's Chapel, Mebane, N. C. ..	3.70
Newport, Shenandoah, Va.	1.11

Individuals and Churches.

Mt. Bethel, Stokesdale, N. C. . .	14.00
Catawba Springs, Apex, N. C. . .	29.05
Union (South.), Franklin, Va. . .	3.00
Zion, Sanford, N. C.	23.45
Antioch, Elams, N. C.	2.12
Union Grove, Asheboro, N. C. . .	8.35
Grace's Chapel, Sanford, N. C. . .	2.90
New Elam, New Hill, N. C. . . .	5.30
Liberty, N. C.	4.00
Long's Chapel, Mebane, N. C. . .	8.95
Bethel, Burlington, N. C.	8.76
Bethel, New Hill, N. C.	5.68
Rev. A. W. Andes, Harrisonburg, Va.	10.00
Dry Run, Seven Fountains, Va. . .	.50
Bethel, Elkton, Va.	.25
	126.31

Specials.

Southern Convention, Inc.	25.00
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Mountain Work.

Miss Olive A. Gould, Albion, Me. . .	2.50
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Total for week ending May 9, 1936 . . . \$ 216.77

Previously acknowledged 13,441.16

Total since Sept. 1, 1935. \$13,657.93

Will Church Treasurers who may have in hand now the Easter Missionary offerings kindly send same in. And how anxious we are that every pastor see to it that the special offering for missions be taken.

Gratefully,

J. O. ATKINSON, *Mis. Secy.*

TINGLING WITH EAGERNESS TO SERVE CHINA.

By EDWARD H. HUME, M. D.
of Shanghai, China.

No one who has been attending conferences of Christian educators in China could fail to realize that there was a new atmosphere about the 1936 conference at Shanghai. Many of the old faces were there and their personalities were as vivid and alluring as ever. Among the new friends was President S. T. Liu of Cheeloo University, who made many understand how eagerly he is working to bring to his university an understanding of the part it should play in the total program of higher education.

Among new elements present in the conference was a new concern for China's welfare. In earlier years military training had been discussed, but this year the theme uppermost in the minds of those present has been that of aiding the student body to find expression for its patriotism in soundly constructive ways. There was a conviction that China must defend herself if need should arise and that students and faculty alike must take part in the defense that might be required. There was long discussion of ways in which emergency training might be given without delay. There was conviction in the group that self-restraint and moral courage were likely to be as much needed as military training.

Every president and every professor in attendance at the conference represented a college whose atmosphere is tingling with eagerness to serve China. Every faculty felt that it should lead the student body in preparation for service and in making that service of a richer sort. It was apparent that the delegates had come from institutions where all were discovering the meaning of human companionship.

How many times I wished that many in Europe and America could have been present, to see for themselves the responsibility for guidance of the

Christian Colleges! Our Chinese friends have wise control. Their knowledge and devotion are going to fashion instruments of education and character-building that no western group could have fashioned alone. There is wisdom enough in the Christian groups in China to place new confidence in them, both as to the shaping of policy and the facing of difficulties that arise in the course of a year's work.

I felt throughout the conference and after it was over that I had been sitting with men and women of deep spiritual life.

These are educators to be sure, but they are human beings knit together in an understanding friendship, in a consciousness of their own weakness and in a desire to enter the open door of opportunity that now faces them with a new challenge.

REPORT OF BOARD OF SUPERANNUATION.

(To Southern Convention April 30, 1936.)

During the biennium, now closing, we have worked unitedly with the Board of Ministerial Relief of our Congregational-Christian Churches, Dr. Lewis T. Reed, Secretary, 287 Fourth Avenue, New York. Dr. Reed has shown every consideration in seeking to promote our work, to care for the funds forwarded him and to send checks promptly upon recommendation of your Board. We regret to note that the Christmas offering the past year fell below that of the previous year. We hardly know how to account for this, except that the weather prevented congregations and church service in many parts of our territory at the time the offering should have been taken. However, we now have ministerial relief in our Apportionment Table, as adopted by this Convention two years ago, and our hope is that this apportionment will be fully met by the Conference. May I again reiterate the fact that this is a real benevolence, and that no fund contributed to is more worthily bestowed than the grants thru benevolence to our superannuates. Our great need is for more funds that the faithful, who have spent their strength and energy on small salaries, shall be cared for in their years of feebleness and when they are unable physically to carry forward the work.

We have invited Dr. Reed to be with us in this session in order that he may bring to us a full realization of the magnanimous work our united fellowship is doing and is seeking to do through this channel of helpfulness. Our ministers need to get in line for benefits from the Annuity and the Pilgrim Fund, but this can only be done by the cooperation of the churches with the ministers. This item is to be more fully explained by Dr. Reed.

The present Board was organized June 4, 1934, since which time the following grants were voted and paid:

July 1, 1934—December 31, 1934:	
Mrs. Ebbie Moffitt	80.00
Mrs. P. T. Klapp	100.00
Mrs. C. C. Peele	100.00
Mrs. L. I. Cox	100.00
Mrs. J. P. Barrett	100.00
Mrs. J. W. Knight	80.00
Mrs. C. M. Dollar	50.00
Rev. W. D. Harward	300.00
Mrs. Emma Fogleman	80.00
Rev. W. N. Hayes	100.00
Mrs. J. W. Elder	25.00
Rev. J. S. Carden	100.00
Mrs. G. R. Underwood	100.00
Dr. G. O. Lankford	150.00
	1,465.00

July 1, 1935—December 31, 1935:
Mrs. P. T. Klapp 100.00

Mrs. C. C. Peele	100.00
Mrs. L. I. Cox	100.00
Mrs. J. P. Barrett	100.00
Mrs. J. W. Knight	80.00
Mrs. Ebbie Moffitt	80.00
Rev. W. D. Harward	300.00
Mrs. Emma Fogleman	80.00
Rev. W. N. Hayes	100.00
Mrs. G. R. Underwood	100.00
Dr. G. O. Lankford	300.00
Dr. C. H. Rowland	150.00
Rev. J. S. Carden	100.00
	1,690.00

Your Board meets and orders grants to be sent out July first and about December 20th of each year. Our credits in the New York office at present are \$746.50. Since the grants made in December, total \$970.00, and an equal amount should be on hand for the grants that should be voted July first, we heartily recommend that the practice now obtaining in some churches be adopted by all our churches, viz:—An offering for this fund on Communion Sunday, and that the same be forwarded soon thereafter as possible either to Dr. Lewis T. Reed, Secretary, 287 Fourth Avenue, New York City, or to the chairman to be appointed by this Convention of your Board of Superannuation. All of which is respectfully submitted.

J. O. ATKINSON, *Chairman,*
D. ROY FONVILLE, *Secretary.*

THE PRESENT STATE OF CONVENTION ENTERPRISES.

By the President, REV. S. C. HARRELL, D. D.,
To Southern Convention.

1. The most imperative need facing the Convention at the present time, is to insure the future of Elon College by making the Campaign which is now under way a success.

2. To devise ways and means whereby the weaker churches of the Convention may be shown how to make the most of the resources and opportunities that are theirs.

3. In order to accomplish number 2 it would appear that the Convention should have a promotional secretary, whose duty should be to endeavor to make the Convention's program effective in every local church.

4. There is a woeful lack of unity among the various agencies and institutions of the Convention. It is a most difficult question to decide how this situation may be overcome, and mutual understanding and cooperation effected between the Convention's several agencies. The following suggestions are submitted for the consideration of the Convention: (a) That during the year wherein the Convention does not meet, the various boards arrange to meet simultaneously, holding one session in which all the boards shall meet together and consider jointly the problems of the individual boards and the Convention work as a whole. (b) That the Convention provide for a representative committee which shall meet annually, canvas the situation relative to the various enterprises of the Convention, advise with the various boards, and recommend Convention policies regarding the most important issues. (Referred to Committee on President's Message.)

If the day looks kinder gloomy
And your chances purty slim,
If the situation's puzzlin'
An' the prospects awful grim,
An' perplexities keep pressin',
Till all hope is nearly gone,
Jus' bristle up and grit your teeth,
An' keep on keepin' on.—Anon.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 505 S. Main St., Norfolk, Va.

NEWPORT NEWS.

Congratulations to Newport News on the installation of their new organ. This will make a big difference in the worship services of the church. Newport News is composed quite largely of young people, for it is a young church and is growing and active.

It was my pleasure to share in their Council of Religious Education meeting last week, and I was impressed by the fact that so many of the teachers are young people. They have a well organized group and are constantly training their leaders. A goodly group attends the Elon Summer School annually; a still larger group shares in the interdenominational training school in the city; and during the past year they have had a training class in their own church. Best of wishes to Newport News.

CHILDREN'S DAY.

Many churches give a special program for children about the first of June, usually the second Sunday. It is the purpose of this special program to give emphasis to the fact that the Church is doing educational work, and it gives the children an opportunity to share in the program of the Church. Parents enjoy this Children's Day program, and every church should seriously consider the advisability and, if at all practicable, should have a Children's Day Program.

The Board of Christian Education has a limited amount of material on hand, but the Extension Boards of our Church at 287 Fourth Avenue, New York City, will be glad to furnish necessary materials.

ELON SUMMER SCHOOL.

The only reason for holding a summer school of leadership training at Elon College annually is to aid the local churches in their program of education. When all pastors, superintendents, teachers, pianists and other leaders have reached a state of perfection it will be unnecessary to continue this training school, but so long as improvement is possible, it seems to be wise to have training schools.

Courses are being planned for the benefit of pastors, superintendents of Sunday schools, teachers of children, young people and their leaders, those interested in aiding and developing home life, church organists, Sunday school pianists, leaders in missionary activities, teachers of vacation church schools, and Youth Fellowship workers.

Among the leaders in the school for this year are Dr. E. C. Gillette, Miss Pattie Lee Coghill, Mrs. C. Fred Ward and Miss Emily Carleton of Florida; Mrs. W. B. Williams, Rev. John G. Truitt, Rev. H. S. Hardcastle and the writer from Virginia; Rev. John Chapman, Rev. W. E. Wiseman, Rev. Carl Voss, Rev. C. Rexford Raymond and Mrs. Grace E. Stewart of North Carolina; Mrs. May E. Bulloch of Ohio, and Rev. W. C. Bell, missionary to Africa. Quite a number of others will share in the program.

Every church should do its best to send leaders and prospective leaders to this training school. It may cost some money (\$9.00 for the week unless registration is sent in by June 15th which will save \$.50), but our churches can never do

their best until the leaders are trained for their tasks.

Those interested in saving the \$.50 by registering early should write Mrs. W. B. Williams, registrar, at 1253 24th Street, Newport News, Va., no later than June 15th. Early registrations will help in planning the school and will save something for spending money for the student.

All together for the biggest summer school of leadership training Elon has ever had—June 29 to July 5, 1936.

LAKESIDE YOUTH CONFERENCE.

Young people from all of the churches in the United States and Canada will meet at Lakeside, Ohio, June 24 to 28, 1936, for one of the most significant meetings to be held this year. These young people and their leaders will be seriously seeking to find the way by which Christian youth can build a new world.

The Congregational-Christian church is permitted to have eighty representatives, and they will come from all of the states of the union. Four have been elected from the Southeast Youth Fellowship and still another may be added. Those elected are Lanson Granger of Virginia, Miss Dorothy Truitt of North Carolina, Miss Emily Carleton of Florida, and Chandler Adams of Tennessee. Our young people in addition to sharing in the interdenominational conference will make definite plans for The Pilgrim Fellowship of our own church. This is an exceedingly important meeting, and it is very necessary that Southeast delegates be present.

The Eastern Virginia Youth Fellowship made an offering of \$7.60 to help pay our delegate's expenses, and the Southern Convention made an offering of \$19.61 to aid in this work. It seems that if these young people are willing to give their time in order to promote the work of our Church those who cannot go should be willing to share in the expense. If any individual Sunday school class, society or group wishes to share, it will bring a great deal of joy to the editor of this page to receive such funds and see that the delegates have money to pay their expenses. Here's hoping the young people take this matter seriously and do something about it.

GOLDEN MEMORIES.

Suppose you lose both vision and hearing and have to live only with memory, what memories will you have? Will they be beautiful and happy, or will they be ugly, confused and sad? The time will come when physical vision and hearing will fade from all of us; earth will be a memory.

Dr. Luke tells us that "Mary kept all these things and pondered them in her heart." She remembered a vision of angels, a commission from God, a tiny baby, an alert, eager boy, and hopes that seemed but dreams, but she treasured these things in her heart. Jesus told the disciples what was to happen to Him, but they did not believe it. After He was resurrected they remembered what He had said. Such memories! The Gospels are the memories of those who loved the Master. Mark says he wrote down carefully the things he heard Peter preach, and Peter preached the things he remembered that Jesus had said and done.

When our vision is faded and our ears are dull to hearing, I think our memories will center about

three institutions. The earliest recollections are of home—the place where we were born and reared, where we learned to walk and talk and love and live. Flowers will be mixed with the memories, and at the heart of the home will be Mother. On Mother's Day we recall her love and care and sacrifice. When we live with memory only every day will be a Mother's Day.

Other memories will center about the school. With laughter and tears young parents start their children to school, for they well know that the infant will soon become a person in its own right. Days of childhood will flee and soon this baby will be a man or a woman. You can recall instances, frivolous and serious, from the days of school, some kind word, some bit of knowledge, some friendship formed. In the twilight-time of life we will recall these fine associations and perhaps be glad in our hearts.

Other memories center about the Church. It may be a little white church by the wayside, or a little brick church on Main Street, or a magnificent temple of worship in the heart of the city, but it is the place to which you went in childhood, youth and manhood. Here you learned your stories of the Bible, enjoyed the music of worship, and learned to pray. Perhaps, if parents, you brought your children for consecration, with burdened hearts you came to pray, and with joy and gladness you turned again home. Some of the memories will certainly center about the Church.

When the twilight gathers and the vision is dimmed to the beauties of earth, and the ear can no longer distinguish the noise of the music which earth affords in abundance, when we have left only memory, let us hope that these memories will be golden. While we journey on we should gather and treasure those things which will give us golden memories rather than sad ones in the ages that lie ahead. If there needs must be clouds in your human sky, then pray that the light of God's love shall turn it to gold.

THE STORY OF THE CRIMINAL: HOW HE IS MADE.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 24, 1936.

Scripture: Prov. 1:10-19.

Daily Bible Readings.

Mon.—"Steal no more."—Eph. 4:28-32.

Tues.—The effect of bad company. Prov. 1:10-19.

Wed.—Innocent in jail. Acts 16:19-32.

Thurs.—Ground in which crime grows. Isa. 1:1-4.

Fri.—The first crime. Gen. 4:1-12.

Sat.—The cause of many a fall. I Tim. 6:17-21.

Instrumental Prelude.

Call to Worship:

"Blessed is the man that walketh not in the counsel of the wicked,
Nor standeth in the way of sinners,
Nor sitteth in the seat of the scoffers;
But his delight is in the law of Jehovah;
And on his law doth he meditate day and night."

Announcement of topic—

Hymn: "God Send Us Men."

Prayer: "That we may face frankly and fearlessly the conditions that exist in the modern world and must be removed in the building of a new world."

Scripture Lesson.

Hymn: "Where Cross the Crowded Ways of Life."
Points for Leader's Introductory talk:

This topic is one of a series of three in which we will make a study of the criminal. It has been pointed out that during the year 1934 the

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS INSPIRES HONESTY.

LESSON VII—MAY 17, 1936.

GOLDE TEXT: "Thou shalt not steal." Exodus 20:15.

LESSON: Luke 19; Printed Text: Luke 19:1-10; 45-48.

There is something about this story of Jesus and Zacchaeus that tugs at the heart strings. Here was a man, rich in this world's goods but with an unsatisfied heart-hunger. Because he was a publican, he was cordially hated by his fellow citizens and cut off from the ordinary wholesome relationships and companionships of life. Even his stature and physical appearance militated against him for he was a sawed-off and hammered-down little fellow who was probably the butt of many a pointed jest and joke. It is more than likely that because he was so generally hated he had lost something of his own self-respect. And the record would indicate that he had not been scrupulously honest in amassing his fortune. From the human standpoint, this fellow Zacchaeus was not a very lovely, or loveable figure.

And then one day Jesus came to town. As was usually the case during this part of his ministry there was a large crowd gathered to see the Master. Zacchaeus had probably heard of Jesus. He wanted to see this strange man who had been saying such strange things and doing such strange deeds. But alas when he left his place of business and went out to see Jesus he found to his dismay that he was doomed to disappointment for the crowds were so large and he was so short that he could not see Jesus at all. Nothing daunted, however, this resourceful, and courageous—for it took courage to do what he did—Jew climbed up into a sycamore tree, from whence he could see Jesus. One wonders if mere curiosity would have prompted such daring action. One suspects that there was a feeling, even a hope, that this man Jesus might have the answer to that inner unrest and dissatisfaction. In any event, there he was perched in a tree, undoubtedly a grotesque figure.

Jesus never loses sight of the individual in the crowd. Again and again we find evidences of this in the gospel. It was inevitable in this case that Jesus should see Zacchaeus. To the amazement of the crowd, and to the amazement as well as the inexpressible joy of Zacchaeus, Jesus said: "Zacchaeus, make haste and come down; for today I must abide at thy house." It was unbelievable to the one as to the other. The Teacher gone to lodge with a man that was a sinner! Unthinkable! Indeed, disgusting!

We do not know what Jesus and Zacchaeus talked about that day. We may be sure that the conversation was not about the weather, or even about business. It is quite likely that Jesus was not condemnatory at all. With penetrating insight and with kindly but firm spirit he spoke straight to the heart of this man who was small in stature and in soul. Jesus saw in this man splendid potentialities. He saw Zacchaeus not only as he was but as he might become. And he made Zacchaeus believe in the best in him. In any event, this man experienced a change of heart that bore fruit in practical action. He solemnly promised to give half of his income in the future to the poor, and he just as solemnly pledged himself to restore four-fold any amount that any man could show that he had wrongfully taken from him. There is no boast in this, no assertion that

he had been wrongfully accused. "It is the new man who speaks here, and who reveals what the coming of Jesus had meant to him." Zacchaeus had been reconciled to God through the gracious ministry of Jesus, and he had been delivered from his old sin of covetousness, and made into a new creature.

"Today is salvation come to this house, forasmuch as he is also a son of Abraham." A son of Abraham—this renegade, dishonest, hard-hearted publican and sinner! Yes, just that. The One who had come to save that which was lost had found Zacchaeus, had brought him into right relation to life's highest values and to God himself, and thus had brought salvation to that house and to that heart.

The story shows the sublime faith of Jesus in folks, even in the most unpromising folks. And it shows the power of that faith when it touches the lives of others. Because Jesus made it plain to Zacchaeus that he believed in his finest possibilities, he helped Zacchaeus to believe in them himself.

The other incident in today's lesson concerns the cleansing of the temple. Here again covetousness and unscrupulousness had raised their ugly heads even within the precincts of the Temple itself. It was unthinkable to the Master that such should be the case. His righteous indignation blazed into action. He drove them out—we do not have to believe that He struck them physically, for the force of his moral character itself would have made them cowards—declaring that God's house was a house of prayer, a place where men and God had fellowship and conversation with each other. The church is primarily a place of worship. One should enter it reverently and worship in it sincerely.

"But the chief priests and the scribes and the principal men of the people sought to destroy him." When Jesus touched the purse of the special privileged class he sealed his own doom. Vested interests still resist the coming of the kingdom. Christ is still crucified in the market-place. Many "principal men" still refuse to yield their lives to His will.

The heading of the lesson is "Jesus Inspires Honesty." There is need for a revival of this old-fashioned quality of character. There is such a lack of honesty in so many areas of life. This is not so much the fault of religion as the lack of it. Jesus helps a man to be honest. Indeed that is a vain and idle religion which does not help men to be honest.

A man who was traveling in the Alps came one evening to the door of the church in a little town. He had his knapsack and his alpenstock, and not liking to take them into the church, he said to the guide, "What shall I do with these things?"

"Put them down here on the church steps."

The church steps projected into the marketplace which at that time was full of all sorts of rough looking people. So the traveler laughed and said: "I would much rather not put such a temptation in the way of these people."

But the guide replied: "They are not so bad as to steal from God."

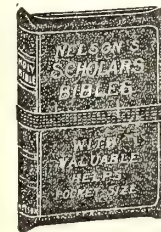
So the stranger put down his knapsack and alpenstock on the church steps. Two hours after, when he came out, he found them again, and beside them some eight or ten baskets of fruit and vegetables which the market people had put there while they went in to say their prayers. Although these things looked very tempting and were quite unguarded except by the unseen presence of God, yet they were as safe as if they had been put under lock and key.

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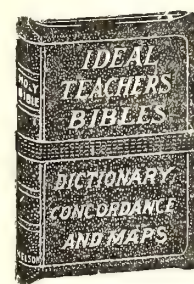
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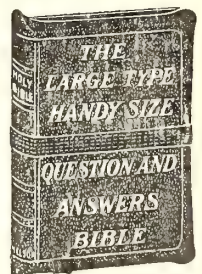
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MONDAY.

"A MIND TO DECIDE."

"No man can serve two masters."—Matt. 6:24.

Lenski's Lenten meditations give a very striking comment on our text for today. He says in part: That the disciples deserted Jesus in the crucial hour of the cross because they lacked initiative and courage to decide and stick. "They were not made of sacrificial stuff. They waited for others to do what they should have done."

This lack of courage gives utterance to a great weakness in human nature. We face danger and run. Theodore Roosevelt once said, that it is not danger, "It is softness of head." As it seems to us, there never was an age when people were more this way than in this age. Christian life is not a playground for vacillating souls. When we desert Christ, we are allowing His enemies to drag Him to death. That is the equivalent of shouting "Crucify Him." How often has Christ been crucified by His own friends who ought to be standing by and helping Him! L. P. Jack says, "The proofs of the existence of God are worthless unless the valour of soul is present to sustain them."

Prayer—Deliver us, O God, from the perils of vacillation, indecision and disloyalty. When the truth stands before us may we be able to stand by it at any cost, may we stick like filings to a magnet. Give us the strength that allows no surrender. This we ask for Jesus' sake.—*Amen.*

TUESDAY.

"THE POWER TO STAND BY."

"Bear ye one another's burdens and so fulfill the law of Christ."—Gal. 6:2.

The courage to stand by the truth and right at any cost lies in forgetting one's own self and safety and consecration to helping others. So long as one is self-conscious, self-indulgent, self-loving, self-pleasing, self-righteous, self-seeking, self-willed, one shall be self-deceiving, self-destructive, and will sell the truth thinking to win the self-conquest, but in reality to lose all.

Only by a consciousness of the need of the other fellow and a desire to supply that need in the name of Christ will one forget himself and give himself to truth and right at any cost. That consciousness comes through Jesus Christ. When we make Him our light and guide instead of selfishness we live unselfishly. In Him we will examine ourselves, deny ourselves, discipline ourselves, sacrifice ourselves, and surrender ourselves for truth and right, that "Christ may be all in all." Thus "The first shall be last and the last shall be first."

Prayer—Lean and famished are our souls, O Lord, for the lack of the life which Thou alone canst give. Long has our own self-security proved but husks without fruit. Our self-will and sins are dregs cruel and bitter. At the altar of our own pride to which we often bow, we come to hate ourselves. In emptiness and weariness we come to Thee. Fill us with Thy life. Give us worthy causes to serve and joy in serving like Him, who served, bled and died for us.—*Amen.*

WEDNESDAY.

"A LIGHT FROM HEAVEN."

"Jesus said to him, if Thou canst believe all things are possible to him that believeth."—Mark 9:23.

In this incident of Jesus casting out the dumb spirit through the faith of a father, the glory of heaven flashes its light on earth. Here was a hopelessly afflicted boy. No doubt the father had spent years in sorrow and disappointment, wear and tear, in the hope and effort to make the boy well. But out of flickering, fading faith with hope still aglow Jesus came in and the work was done. Could this father ever disbelieve again? We doubt it.

We make a great mistake in life to look for comforts in ourselves, for it is within ourselves whence the mists and clouds spring and hide God from us. Jesus said, "I am the way, the truth, and the life." He also said, "I am the light."

In this incident of healing we see flickering faith grasping the future, the unseen, the infinite, the eternal, and finding knowledge of the invisible and the eternal world; finding power to apprehend the world and become a part of it; and finding a way to enter into the activities of that world with courage and happiness.

The measure of our belief is the measure of our blessing. The wider one opens the door the more angels will come in. "The bore of the pipe determines the amount of water that flows through it."

Prayer—Our Father, tremulous is the hand that holds out the cup for blessing. But turn us not away. Fill our cups with the wine of Thy love and heavens blessing.—*Amen.*

THURSDAY.

"LIFE BY FAITH."

"Why are ye fearful, O ye of little faith?"—Matt. 8:26.

These words are the rebuke of our Lord to the disciples for their lack of faith. It took place on the occasion of the storm at sea when Jesus was asleep and their little boat was about to sink.

Life is by faith and yet we are so weak that it is hard to see beyond the material things about us. We know, however, that faith is the condition of every relation of life, and we believe that it is the condition of the highest life.

Christian faith is an attitude of the soul which wholly trusts and honors God. It takes him simply at his word and it rests upon His promises. It believes that the fact God has spoken is sufficient and it asks no questions. To the person of such faith Christ is as real as the air we breathe.

Tolstoi is quoted as saying: "I had only to know God and I lived. I had only to forget Him, not to believe in Him, and I died.—To know God and to live are one. God is life."

Prayer—Our Father, we would pray, "Lord, help Thou our unbelief." May we never lose sight of Thee. May we remember and remembering offer Thee ourselves for service. Accept and bless that service for Jesus' sake.—*Amen.*

FRIDAY.

"JUDGMENT EVERY DAY."

"Watch therefore; for ye know not what hour your Lord doth come."—Matt. 24:42.

Christ had foretold the destruction of the temple, and had declared the signs of the coming of the Judgment. He warned the disciples of the wisdom of watching every moment for that coming.

Although these words of our Lord seem to refer to the signs of the coming Judgment and emphasize the importance to be prepared, they gave the disciples reason to expect the coming of the Lord momentarily. Nineteen hundred years have now passed and that expectancy has not been fulfilled, except as it may have been fulfilled in His daily, yea hourly, manifestation of Himself and in judgments that have stamped the actions of men in right and wrong.

There are ways in which He comes to you and me every day. He comes in the great upward strides of humanity toward a nobler, freer and purer life. He comes in occasions when the bonds of the past are broken, and the world moves swiftly toward its Divine goal. He comes in the religious spirit moving in the hearts of men. He comes in the world life when sinners have been startled into attention and are made conscious of sins and shortcomings, and have turned from their sins to live the life of righteousness in Christ.

In regards to the Judgment, it comes every day in the same way. There is the judgment of conscience judging between right and wrong. There are the judgments of men. There are our own private judgments. And there is the judgment of "reaping what we sow."

Every day we hear the call, "Prepare ye the way of the Lord, make his path straight." If we do not do this we shall go down. The result is loss of soul and Hell.

Prayer—(Pray as you feel.)

SATURDAY.

"GLORY DEPOSITS."

"Where will ye leave your glory?"—Isaiah 10:1-4.

If, like some men, we are eaten up with longing for worldly fame and the applause of the crowd, let us often ask ourselves Isaiah's shrewd question. Where, even if we achieved glory, could we leave it when we come to die?

It is certain that we could not carry it with us. Fame may be in the cities and fields of the upper country, but what are its conditions? They are very different, we know, from those on which the fame of this earth are based. We cannot carry our worldly crowns and laurels into the courts of the King of heaven. In what rubbish heap of earth shall we leave our glory?

Yet we can build up a glory here that can be transferred thither. It is a glory made up of little kindnesses, of Christlike sympathy, of good cheer and patience and faith and hope. It is the glory of Christ, which we may thus make our own.

Prayer—Thine is the kingdom and the glory, our Saviour, and Thine alone, and ours only as we are in Thee.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"CONQUERORS IN GOD'S POWER."

"Jehovah your God will deliver it into your hand."—Joshua 8:3-9.

Joshua conquered Canaan because he was sure that the Almighty would deliver it into his hand. Tribe after tribe fell before his victorious faith. Without that faith he would never have advanced beyond Gilgal. Indeed, without that faith he would never have crossed the Jordan.

Who knows what splendid kingdoms God is waiting to give us, if we will only claim them by faith? Innumerable Canaans lie smiling before us, and many of us lie sluggishly and cravenly in the wilderness, never getting even as far as the land of Moab.

Let us seize on the courage of true believers! Let us advance our banners every day! Let us claim the wide future as our own, and all the conquests in it!

Prayer—For Thou, our Father, dost set no bounds to the power and felicity of Thy children. There are no limits to Thy grace in Jesus Christ.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE SOUTHERN CONVENTION.

JOHN G. TRUITT.

"Let us consider one another to provoke unto love and good works, not forsaking the assembling of ourselves together as the manner of some is."—Hebrew 10:24, 25.

The convening of the Southern Convention of Congregational and Christian churches is certainly an assembling of "ourselves together." And it is a coming together to "consider one another." To consider the church problems of each of our boards and enterprises, and to consider the problems which confront our churches, and to consider the people beyond our borders who are entitled to our help according to the missionary command of Jesus. It is an attempt to "provoke one another unto love and good works." It helps. We are commanded not to "forsake the assembling" together, and we are warned that it is possible to neglect it.

The whole text is very illuminating, "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Let us hold fast the profession of our faith without wavering: (for he is faithful that promised) and let us consider one another to provoke unto love and good works: not forsaking the assembling of ourselves together as the manner of some is." What a delegation that would make! Those who could come together "with a true heart." Those who could come with "full assurance of faith." Those who had "their consciences clean," and bodies honored as the "temple of God." May we not say that that was the hope of everyone who gathered at the recent session of the Southern Convention in Burlington.

The text goes on further to say: "Let us hold fast the profession of our faith without wavering." That, too, is a great injunction. That, too, was the aim of the delegates assembled. "For he is faithful that promised." That also we gladly, thankfully realized. Special sessions of worship were held each day at noon to take hold by faith on that fact. Your pastor had the honor of leading those services. These three worship services were gathered around the following themes: (1) The disciples learning the great fundamental, namely, fellowship with God through prayer; (2) The disciples learning of the foundation of the great institution fostering this fellowship, namely the church; and (3) The disciples learning of the genius of its establishment and growth throughout the world, namely, the great command of Jesus Christ. Your speaker sought to have all "draw near with a pure heart in full assurance of faith," calling daily attention to the fact that "he is faithful that promised," namely Jesus Christ. Tonight I am going to give you a bird's eye view of the Convention.

I. Persons. A great Convention such as that one was is built up of persons, and personalities. Delegates were there representing five conferences,—184 churches,—108 ministers,—29,215 members. These Conferences were:

Va. Valley,—21 churches,—2,458 members.
Western N. C.,—37 churches, 4,040 members.
Eastern N. C.,—42 churches,—5,428 members.
N. C. & Va.,—40 churches,—7,802 members.
Eastern Va.,—44 churches,—9,887 members.

Total,—184 churches,—29,215 members. These churches raised by voluntary contributions, without any set dues, or any sort of legal com-

pulsion, receiving voluntary gifts only, the neat sum during the past year of \$237,726. When we consider that most of the churches are very small, and many of them rural with only part time services, does it not give assurance that there is nothing else on earth that could do it, and that the church is a great institution in spite of all its critics?

It was an inspiration to see representatives of these Conferences along with many notable visitors assembled together in the beautiful Burlington Christian Church. The entertaining church was most amply prepared in every way to take care of the Convention, and they did it to perfection.

II. Programs. There were two great programs, the Woman's Convention, and the Southern Convention. The Woman's Convention was called to order at 10:00 o'clock by its president, Mrs. W. R. Sellars. A most excellent worship service including a beautiful address on God's gardens was conducted by Mrs. J. H. McEwen of the Burlington Church; committees were appointed; and the treasurer's report was received from Mrs. H. S. Hardcastle. Reports of the work of each of the Women's Conferences were made. Mrs. K. H. Sale representing the Valley Conference; Mrs. John G. Truitt representing the Eastern Virginia Conference; and Mrs. Stanley C. Harrell representing the North Carolina Conference. These reports told the story of an inspiring record of achievement. The Southern Convention is proud of the work its consecrated women are doing, and rightly it may be so, for theirs is a great work indeed.

During the session,—all-day,—the following persons delivered addresses: Dr. J. O. Atkinson, leader in Missions and lover of his church, spoke on "Missions, the Duty and Aim of the Church." This was followed by an address by Miss Olive Green, of Turkey, on our World-Wide Objective." The next address was by Mrs. D. E. Brown, of New York, on "The Women and the Effective Church"; and the concluding address was made by Miss Pattie Lee Coghill, of Florida, on "Standing By One Another." Each of these addresses reached a very high note, but they were made more effective still by the "sauce" of song and sweet music interspersed among them! Their theme was "Ye shall be witnesses," Acts 1:8, and so they were! Mark that! And so they were! And so they are being yet, and will be across the coming years.

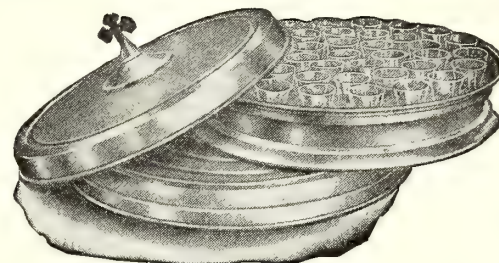
There followed, beginning at 4:00 o'clock, the convening of the Southern Convention. It is not the purpose of this talk to you tonight to give you a detailed account of that great program. Some of the names appearing on that program were: Rev. J. F. Morgan, Norfolk; Dr. W. C. Wicker, Elon; President Stanley C. Harrell, Durham; Fred B. Smith, New York City; Dr. J. O. Atkinson, Elon College; W. E. MacClenny, Suffolk; Dr. E. M. Halladay, New York City; Dr. Lewis T. Reed, New York City; John G. Truitt, Suffolk; President L. E. Smith, Elon; Rev. F. C. Lester, Norfolk; Rev. H. S. Hardcastle, Norfolk; Dr. I. W. Johnson, Suffolk; Dr. N. G. Newman, Holland, Va.; John T. Kernodle, Richmond; Supt. C. D. Johnston, Elon; J. B. Johnston, Barium Springs; Col. J. E. West, Suffolk; Dr. Edwin C. Gillette, Florida; Mrs. W. R. Sellars, Burlington; Chaplain H. E. Rountree, U. S. Navy; Dr. C. Rexford Raymond, Southern Pines; Dr.

James H. Lightbourne, Burlington; Dr. H. Shelton Smith, Duke University; and many others who had very vital parts in the work of the Convention sessions whose names do not appear on the printed program. Enough there is however to show that it was an inspiring Convention.

III. Problems. Yes indeed! But these problems are faced in the main through these seven Boards: The Mission Board, The Elon College Board of Trustees; The Board of Trustees of the Christian Orphanage; The Board of Christian Education; The Board of Publication; The Board of Superannuation and the Woman's Board of the Southern Convention. A resolution was adopted—
(Continued on page 14.)

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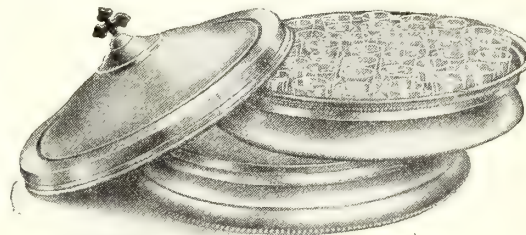


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

On January 27, 1927, a little boy by the name of Clyde Wesley Rudd came to the Christian Orphanage to make his home. He graduated in high school and left the Orphanage on June 12, 1934. He spent 7 years, 4 months and 15 days at the orphanage. While in the orphanage, Clyde was a faithful boy in doing the work that he was required to do. His conduct was good and he was an ambitious boy. He always wanted to do something worth while in life. He is now finishing his Junior year at Elon College. He was elected, some weeks ago, President of the Student Body of Elon College. The Christian Orphanage rejoices that one of its boys should receive this high honor. Clyde is willing to pay the price for his education and as soon as his college work is over he gets a job and works through the summer months and saves his money to help defray his expenses for the next year. The Christian Orphanage did not extend to him charity, but it did give him a chance and Clyde has made good. He made good use of the chance the orphanage made possible for him. The Orphanage rejoices with Clyde in this honor that has come to him from the Student Body.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 14, 1936.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Hopedale	\$	1.60
Long's Chapel		2.71
Danville		11.52
Mt. Bethel		3.24
Durham		21.00
		40.07
Western North Carolina Conference:		
Pleasant Hill		5.62
High Point		1.96
Biscoe		1.15
Liberty, March and April		2.40
Seagrove		2.00
Flint Hill		.52
Needham's Grove		1.50
Burlington		31.44
		46.59
Eastern North Carolina Conference:		
Sanford		1.00
Oak Level		1.00
Popes Chapel		2.00
Lebanon		1.33
Turner's Chapel		1.25
		6.58
Eastern Virginia Conference:		
First, Richmond, Apr. and May ..		9.49
Suffolk		25.00
Barretts		1.28
Rosemont		13.51
		49.28
Georgia & Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Mrs. Dalton, support of children ..		2.50
Cash item		4.00
Miss Olive A. Gould, Albion, Me. ..		2.50
		9.00
Total for week	\$	152.52
Amount brought forward		5,538.58
Grand total		\$ 5,691.10

A modest confession of ignorance is the ripest and last attainment of philosophy.—Hitchcock.

THE SUN'S PULPIT.

(Continued from page 13.)

ed asking these boards to meet each year simultaneously in February at Elon College for the consideration of their problems, holding one joint session in which the work might be reviewed as a whole and correlated for effectiveness of execution. The work in all these departments was ably presented, and showed that the Southern Convention was a really great institution, and doing a fine work for the Kingdom of God.

IV. *Progress.* Growth of the church was a central theme throughout the Convention sessions. Dr. Stanley C. Harrell in his president's address struck that note, and it held a high place in the considerations until the very closing session, which was given over to Social Service, and Evangelism. So important are these matters that it would seem an earlier presentation of them would have been well. There was evident a fine spirit of growth in the fellowship and unanimity enjoyed wherever former Congregational and Christian references came to the fore. Complete fellowship characterized the Convention,—fellowship with one another, and fellowship with the Christ. Therein is assured progress!

SANFORD AND SHALLOW WELL.

(Continued from page 6.)

pastor brought inspiring messages each night. While the visible results were not what we had desired, the meetings are bearing fruit. Several letters are in the process of transfer, and we are expecting several others to unite with the church soon.

During the winter months the Sanford Church held five o'clock services in the place of evening services. The vesper hours proved very successful and it was with regret that we went back to the 8 o'clock hour for the summer months.

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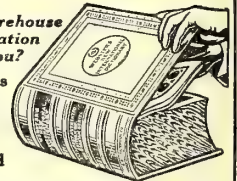
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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

AND seeing the multitudes, A he went up into a moun-

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15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr-dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

Isa. 9. 1, 2.

Isa. 42. 7.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

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THE YOUTH FELLOWSHIP.
(Continued from page 10.)
federal bureau received records of 343,582 persons arrested during the year. The largest number of arrests made in the male class were in the 19-year-old group; and in the female grouping the largest number of arrests were of those 23 years old. When we think of this appalling number of arrests it should stir within the breast of Christian youth a mighty zeal to begin their task of building a new world.

The home must take its share of the blame for this vast number of criminals. There are millions of homes in which no religious life at all is maintained. Parents are constantly nagging at each other and disagreeing, which leads to divorce, and the children find their home life very disagreeable which sends them seeking pleasures elsewhere. Reports from juvenile courts reveal that cent of delinquent girls, come from homes where cent of delinquent girls, comes from homes where the parents are divorced. When children have to leave home to seek pleasure it is very easy for them to drift in with some gang which they very soon discover is a breeding-place of crime. Criminals are not "just born"—many boys and girls become criminals because of their environment and companions.

But we cannot place the blame for all crime on the home for there are some boys and girls who are reared by Christian parents in a religious atmosphere, and still slip by the way and become criminals. Tonight we want to discuss some of the influences that tend to make criminals.

Series of Sentence Prayers.

Address: "Juvenile Delinquency in Our Community—How Christian Youth Can Help Remedy it."

Hymn.

For Discussion—

1. What types of juvenile delinquency are most prevalent in our community?
2. Where does the responsibility for juvenile delinquency begin?

3. Does the movie help to make criminals? In what way?
 4. Has there been an increase in crime since repeal of Prohibition?
 5. What part can the church play in the prevention of crime?
- Hymn: "Take My Life and Let It Be."
Benediction.

MRS. W. B. W.

SMITHWOOD CHURCH.

On Sunday, May 24, 1936, Smithwood Church will have an all-day service which will be of interest to many SUN readers. We are planning our dedication service of the present building and equipment of which the church and community are proud. The building has an auditorium with a seating capacity of five hundred, Sunday school rooms to accommodate this department for best results. It is with great pleasure that we, as pastor and people, present to the Western North Carolina Conference this building and equipment to be used for the purpose of teaching the fundamentals of religion to the youth and grown-ups of the community. In doing so, we invite all former pastors, those who have helped in special meetings and all friends of the church to be with us on this occasion.

We are planning a program of interest to all who may be with us. A number of former pastors of the church are expected to be with us, also some who have helped in meetings have consented to come. We are expecting a great day together. Special music will be a feature of the program. Remember you have a special invitation to be present. A history of the church will be read from its early beginning. "Come and let us worship the Lord together." Can we depend on you May 24, 1936 at eleven o'clock to remain for the entire program?

Yours to serve,

M. A. POLLARD, Pastor.

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21 But that ye also may know my affairs, and how I do, 'Tych'i-cus, a beloved brother

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17 ¶ From that time Jēsus began to preach, and to say, "Repent: for the kingdom of heaven is at

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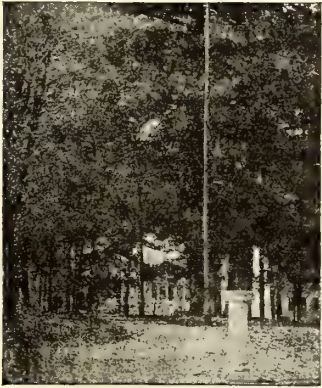
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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

PHELPS.

Allen Phelps was born June 1, 1858 and died March 1, 1936—age 77 years, 8 months and twenty-nine days. He is survived by nine children, fifty-two grandchildren and six great-grandchildren. The surviving children are: Willie, Tub and Frank of Milton, N. C.; Ed of Roxboro, Floyd of Woodsdale, Mrs. J. D. Cale of Farmville, Va., Mrs. Ed Francis of Angier, N. C., Mrs. Lon Huffman of Apex, N. C., and Mrs. W. T. Sadler of Milton. There is one sister, Mrs. Jack Wiler of Milton, also.

Bro. Phelps had been a member of Lebanon Church since a young man, and was a regular attendant until a few years ago when his health failed, resulting in almost total blindness. He began life a poor boy and by industry and economy became an independent farmer. He was known as an honest man.

The funeral and burial were from Lebanon Church, conducted by the writer, his pastor for nineteen years. There was present, besides his own family, a goodly number of neighbors and friends to express their high regard for the deceased.

C. E. NEWMAN.

PORTER.

Whereas our Heavenly Father deemed it best to call to the great beyond our beloved sister, Mrs. Ivy Porter and whereas we can realize to some extent the grief of the family in the loss of such a life, therefore be it resolved:

1. That while we mourn her departure, we bow submissively to the will of God.

2. That while Isle of Wight Church, of which she was a charter member, has lost a most devoted and loyal member, we feel that our loss is her eternal gain.

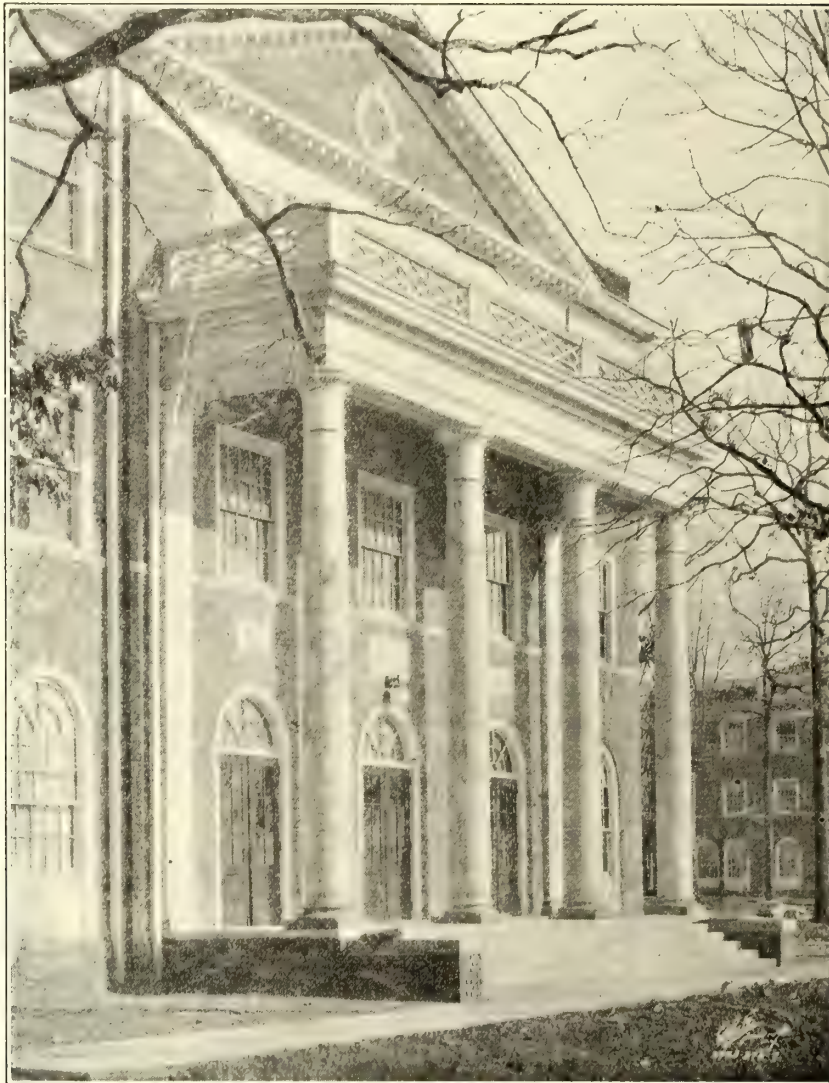
3. That we pledge ourselves to nobler efforts in behalf of our church in furthering the course of Christ, feeling that by so doing we best keep alive the efforts of her who gave the church and the church work a large place in her heart. Truly be it said of her "She hath done what she could."

4. That a copy of these resolutions be spread upon the records of our church, one sent to the bereaved family and one sent to the Christian Sun for publication.

MRS. M. TURPIN WHITLEY,
MRS. B. B. BARKER.

A RECORD OF SERVICE

(No. 6.)



ENTRANCE, WHITLEY MEMORIAL AUDITORIUM.

MODERN business needs men of high integrity as well as technical skill and general ability. Elon College has helped to supply this quality in 1700 former students who have entered business.

**Elon College
Development
Program**

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MAY 21, 1936.

NUMBER 21.



A PRAYER FOR COURAGE

By LOUIS UNTERMAYER.

WHY should I long for what I know
Can never be revealed to me?
I only pray that I may grow
As sure and bravely as a tree.

I do not ask why tireless grief
Remains, or why all beauty flies;
I only crave the blind relief
Of branches groping toward the skies.

Let me bring every seed to fruit,
Sharing whatever comes to pass,
The strong persistence of the root,
The patient courage of the grass.

Heartened by every source of mirth,
I shall not mind the wounds and scars,
Feeling the solid strength of earth,
The bright conviction of the stars.



NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Beginning Friday, May 22nd, and including May 27th, the 46th Annual Commencement of Elon College will be held. This is an event, as well as an epoch, in our church life, which calls together in delightful fellowship for renewing old acquaintances and making new ones, not only many Elon graduates but friends of the church and institution from all directions. The program in full is presented elsewhere in THE SUN.

The New York Times brings the statement that at the time of his coronation as "king of kings" and ruler of Ethiopia, Haile Selassie (now de-throned and in exile from his country) presented to H. M. Jacoby, former ambassador to Ethiopia, a copy of the Bible written in Amharic one thousand years old. Mr. Jacoby has recently presented this Bible to the Friends Seminary, 226 E. 16th St., New York.

CHRISTIAN SUN readers and friends of Elon College everywhere will appreciate and heartily applaud the esteemed Mayor of Burlington, Honorable Earl B. Horner, for his official proclamation made on the 16th day of May, proclaiming the ten days, May 18th to May 27th, as Elon College Development Program Period in the City of Burlington. Our columns elsewhere carry the Mayor's proclamation as presented in the columns of the Burlington Daily-Times News.

In the Bulletin of the Church of Wide Fellowship, Southern Pines, Rev. C. Rexford Raymond, pastor, the following announcement is carried: "Once a month we take an offering for the work of Christ for which we are responsible beyond the bounds of this parish. This is in obedience to our Lord's last command to go as His witnesses into all the world, to which he coupled His promise to be with His disciples always, even unto the end of the world. No Christian can refuse to obey Him."

Rev. R. T. Grissom assisted the pastor, Rev. J. Lee Johnson, in a series of evangelistic meetings at Wentworth Church, Wake County, N. C., the past week. There was much interest in the meetings and the attendance was very large, filling to capacity the church at almost every service. At the close of the meeting on Friday night, there were fourteen additions to the church. Wentworth is one of our good rural churches, awake and loyal to all that makes for building up the Kingdom of our Lord.

Dr. Elisha A. King of Miami Beach, Fla., is to go as a delegate to Oslo, Norway, to the World Sunday School Convention in July to represent our Congregational-Christian Churches in the United States. He also goes as a delegate from the Greater Miami Ministerial Association. Says an exchange: "The United Church of Miami Beach, of which Dr. King is pastor, has been filled to overflowing all during the season. On a recent Sunday 10 new members, 9 of them adults, were received. The Lenten season was observed by special meetings and the publication of a new

book of sermons by the pastor on "The Lord's Prayer."

It does not seem that the repeal of the eighteenth Amendment has decreased but rather stimulated the activities and membership of the Woman's Temperance Union. Fact is, it would seem that the good women have just begun to fight. The Watchman-Examiner gives these facts: "The Woman's Christian Temperance Union is now organized in fifty-two countries with a half million paid-up membership. New Members are joining by the thousand. Mrs. Ella A. Boole, world president, declared at a recent meeting in New York: 'We are working not only for outlawing the liquor traffic in the United States, but all over the world.' The next world convention will be held in Washington, D. C., from June 4-9, 1937."

Dr. M. E. Dodd, past-president of the Southern Baptist Convention and founder of Dodd College, in addressing the Convention at St. Louis, May 14th, declares: "The church has lost the spiritual content of its message by adopting a pink tea policy, taking up picnic work or doing social service work." He further said "that the church is like the modern drug store with its dry goods and hardware—you can't tell whether a drug store is a cafeteria or a saloon these days. And people who go to some churches today have a hard time finding out whether they are at a political meeting, an education society, or a theosophical discussion." The speaker recommended that all churches join in a spiritual union against such attacks. The words of this active pastor may be worth considering by others.

On Mother's Day, May 10th, Dr. John G. Truitt, of our Suffolk Church, used as his sermon theme, "The Cost to be a Mother." The responsive reading, as carried in the Bulletin for the occasion, being the following appropriate Scripture: "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." "For God commanded saying, Honor thy father and mother; and he that curseth father or mother let him die the death." "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." "For He hath regarded the low estate of His handmaiden: for, behold from henceforth all generations shall call me blessed." "For He that is mighty hath done to me great things; and holy is His name." "And His mercy is on them that fear Him from generation to generation." "My son, hear the instruction of thy father." "And forsake not the law of thy mother." The subject of the evening sermon was "Jesus Proclaimed the Mother's Day," and the following announcement was made: "On April 26th, we reported 38 new members. On May 3rd, we reported 16 new members. Today we report 7 more new members, and as we said to the others, so we say to these: 'We welcome you with our whole heart, and with every hope that you may rejoice in this new church relationship.'"

CAMPAIGN INTEREST MOUNTS.

After two months of preparation, during which an organization of hundreds of men and women has been built up and a careful groundwork laid, the Elon College Development Program is now in

full swing, with all divisions keyed to intensive effort.

At the campaign office building in Burlington, from which has come the organizational direction and material of an informative and inspirational nature, the mail is now moving the other way, bringing back pledge cards and cash, some in small amounts, some in large amounts. For the most part these subscriptions, whether large or small, indicate that the members of the Southern Congregational-Christian Church and the alumni of the college recognize the value of Elon as a constructive force in its constituency and that they are doing their part to the extent of their ability to make it secure. Some are making heavy sacrifices in order to contribute to the support of an institution which is serving their church and the society of which they are a part.

In Burlington and Alamance County the group of citizens that has volunteered to raise \$110,000 is setting the pace for the entire campaign. Perhaps the most inspiring action in this entire movement has been the formation of the "Thousand Dollar Club," started with the idea of enrolling 100 men and women in Alamance County who will pledge \$1,000 each to the Development Program Fund.

The idea was that of a Burlington business man, who, incidentally, is neither a member of the Christian Church nor an alumnus of Elon. Those who have joined the "Thousand Dollar Club" are thinking in terms beyond the quota of their county, for they realize that the more money that is raised in this campaign, the greater will be the services that Elon is capable of giving. Their action is a challenge to the people of the Christian Church and the alumni to start thinking also in larger terms than they have been about their contributions to this cause.

The Alamance County campaign was launched Monday night, May 18th, at a stirring meeting in the First Christian Church in Burlington at which approximately 125 men and women dedicated themselves to a ten-day effort to put the Elon movement "over the top." Inspiring talks were given by Dr. Stanley C. Harrell, president of the Southern Convention and general chairman of the Development Program; R. Homer Andrews, general chairman for the county; Claude G. Somers, chairman of the special gifts committee; R. O. Browning, teams chairman, and Dr. L. E. Smith, president of the college. The county campaign will continue until May 27th, when the victory meeting will be held in Burlington.

At the same time the signal to go was given throughout the five conferences of the convention and to the organized alumni. Direct appeals were sent previously to alumni who are too scattered for organization. Reports will be made by the church and alumni chairmen on May 26th, May 29th and June 2nd.

The first church to reach its quota in the Elon campaign is Liberty, in Group 1, Western North Carolina Conference.

"I heartily congratulate C. L. Bray, the chairman of the Liberty Church, for his achievement," General Chairman Harrell stated. "This shows what prompt action will do. Every church in the Southern Convention can also go 'over the top' if the chairmen and committees will keep active and the members recognize their responsibility toward Elon by contributing to the best of their ability."

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

NEW YORK WOMEN SUPPORT EXTREME PACIFISM.

By a vote of 128 to 43 the delegated annual meeting of the Society of Congregational-Christian Church Women of the State of New York on Tuesday morning at Broadway Tabernacle, New York City, adopted two resolutions favored by the extreme pacifists. The resolutions are recommendations for action by the General Council in June:

"1. To accord to such individuals within the membership of its churches, who from high motives of Christian conscience refuse to bear arms in or otherwise support war, the assurance of moral support and sustained backing if, and when, the time of testing comes, and

"2. To petition the government of the United States to grant to members of the Congregational-Christian churches who may have conscientious objections to war, the same exemption from military service as had long been granted to members of the Society of friends and other similar religious organizations."

The Council for Social Action will be requested to present the resolutions to the General Council. They were recommended to the New York State Women's Society by its committee on Christian citizenship of which Mrs. Frances K. Chalmers, wife of Dr. Allan Knight Chalmers, pastor of Broadway Tabernacle, is chairman. Dr. Chalmers is one of the leaders in the peace activities of New York City churches and chairman of the department of religion in the nation-wide Emergency Peace Campaign which opened a two-year intensive program to help "keep the United States out of war and to achieve world peace" with a mass meeting in Carnegie Hall on April 22. Dr. Harry Emerson Fosdick is general chairman of the committee sponsoring the campaign.

If the first resolution is passed by the General Council it will mean, according to Mrs. Chalmers, that "moral support would be given by the denominations to those taking an absolute pacifist position." Three other denominations, the Methodist Episcopal, the Disciples of Christ and the Evangelical Synod (now merged in the Evangelical and Reformed Church),—it was said, have claimed for their adherents the same immunities from military service as the Friends, using practically the same words as in the second resolution. At the same time when it was being adopted by the New York State Women, a similar resolution was being introduced at the annual meeting of the American Unitarian Association in Boston, Mass.

In order to make certain that the vote of the women at Broadway Tabernacle would be well-considered, copies of the proposed resolutions were sent in advance to each of the local societies in the 351 churches of the State Conference. The reported membership of women in the churches is 44,934.

The constitution of the New York Women's Society was amended at this meeting by adding "Christian" to the name without "and."

THE FIRST WOMAN CONFERENCE SUPERINTENDENT.

The first woman Conference superintendent has been elected, Mrs. David E. Brown, by the Middle Atlantic Conference of Congregational and Christian Churches. She succeeds the Rev. Walter Spooner who resigned last year because of a heart ailment, the immediate onset which made it necessary for him to resign being occasioned by the strain of a Lenten preaching mission which he undertook in the churches of Norfolk, Newport News and vicinity.

Mrs. Brown's first meeting as superintendent with the board of directors of the Middle Atlantic Conference this Monday came as a routine and not an unusual event as she has been acting superintendent on half-time since Mr. Spooner left.

ent is the administrator for all mission work within its bounds, the agent of missionary promotion on behalf of the national Boards, the state representative of the Boards in matters of ministerial relief and church building aid, as well as being executive director of the Conference programs in evangelism, social action, religious education and young people's work. There are specific duties but the superintendent is also related to the Conference in a more personal sense as pastor-at-large among the churches and friend and counselor of the ministers.

During the last three years Mrs. Brown has been rendering part-time service as associate secretary of the Commission on Missions, and this work she now relinquishes. She has spoken a number of times at meetings in the territory of



MRS. DAVID E. BROWN

Photo taken by John R. Scotford, Southern Pines, North Carolina.

She was field secretary of the Conference from 1931 until she became acting superintendent. Before 1931 she had been president of the Woman's Association of the Conference from the time of her recognition of the women's work and merger of the home and foreign missionary societies of the conference in 1927.

Her activity in denominational work began in 1914 when she became one of the secretaries of the Philadelphia Branch of the Women's Board of Missions (auxiliary to the American Board). The Philadelphia Branch then extended from New Jersey to Florida. The New Jersey Branch became organized in 1917 and she became treasurer serving until 1927. From 1923 to 1927 she was also chairman of the joint committee which planned the union meetings of the Branch and the New Jersey Home Missionary Union.

* * *

AN EXECUTIVE DIRECTOR AND FRIEND.

The office of Conference Superintendent has come to be a responsibility of foremost importance in the denomination. In a self-supporting Conference such as New Jersey, the superintendent

the Southern Convention, including the women's session at the recent meeting of the Convention itself at Burlington, North Carolina.

* * *

WHO WAS THE FIRST WOMAN MINISTER?

We now know when the first woman was elected a Conference superintendent. If President Mary E. Wooley of Mt. Holyoke College, who has been frequently mentioned as the new moderator of the General Council is nominated and elected, then we will have the date of the first General Council woman moderator. But when was the first woman ordained a minister and settled as a pastor in a Congregational or Christian church? Was there a woman minister earlier than 1852 when Antoinette Louise Brown was ordained and became pastor of the Congregational Church at South Butler in Wayne County, N. Y., between Rochester and Lake Ontario?

Probably there was no ordained woman minister with a complete college and theological education before Miss Brown who later became Mrs.

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LEAVING GOD OUT.

There are many evidences that the Orient is becoming Christianized while the Occident is becoming paganized. We, occidentals, are inclined to do things in our own right and not attribute to God any part for begetting in us a desire or a motive to serve or sacrifice. In this we have certainly forgotten, or ignored, the teaching of our Lord, and the example of the Apostle Paul is pointed out on almost every page of his writing. Jesus in Himself, as the Messiah, had power with God and man, but this power He always attributed to the Father, and either before or immediately after any special demonstration of the power, He spent hours in agonizing prayer, or in praise to His Father.

When men were willing to bow down in reverence before Paul and acclaim him as a man of divine power and attributes, he invariably insisted that it was not his power, but the power of God in him which was from above and not his own. Paul declared to his Corinthian audience: "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." At every opportunity and under all circumstances, Paul brought God into the picture and made Him preeminent. And this explains why and how He could make such distinctions as the following and keenly discern the difference between the divine and the human. Says Paul: (II Cor. 4:8-10) "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down,

but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." How readily, how easily we crowd out all thought of the power, both of the dying and the living Lord, and claim for ourselves the strength, the motive and desire to do good deeds in our own right.

If we relieve the needy, the distressed, the cast down, we pat ourselves on the back with a sort of sweet complacency and feel that we have done enough. This is not enough. We should realize that God is seeking to work in us and through us, and that the motives and desires back of all our good deeds come of God and are manifestations of His divine nature and power. It is not enough just to lead a life of benevolence and helpfulness to our fellowman. Even the pagan and the chiefest of sinners can do that. We need above all things to realize that we are the children of God, and that those about us are His children and it is His love and life that prompt us to help His children, our brothers; and the power to do right and to be right cometh down from above and is the gift of God in whose image we are made. The second Commandment: "Thou shalt love thy neighbor as thyself" is still the second Commandment, is dependent upon and grows out of the first and great Commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." (Luke 10:27.)

In our thought, and in many of our deeds as well, we are headed toward humanism, an "ism" that teaches that the human is sufficient and supreme, and that God may be left out.

J. O. A.

SANCTUARY DAY.

We, particularly of the Protestant faith, need to learn more vitally the sanctity of our houses of worship. It is, therefore, very fitting, we think, that the Home Missions Council of the United States and Canada has called upon the churches of the country to observe, Sunday, May 31st, as "Sanctuary Sunday." Dr. Ernest M. Halliday, the General Secretary of our Extension Boards and the President of the Council, recommends that our Congregational-Christian Churches fittingly and appropriately recognize that day to bear in mind that the house of God is set aside for worship, and that it is hallowed in a special sense by the presence of God, provided those who gather to worship are in the spirit of reverence and devotion while they worship. The resolution, we are told, for observing the day rose out of the conviction in the Council that Protestantism in America needs to keep in mind that the house of God, where the people gather to seek inspiration for Christian living and offer prayers and thanksgiving, is a sacred place and that during the hour of worship there should be reverence and a spiritual seeking after God. It is pointed out that over one hundred years ago, in 1935, the Massachusetts Missionary Society in annual report said: "No church can live and flourish without a sanctuary. A farmer might as well try to prosper without a barn or a mechanic without a work-shop."

In this connection it is emphasized that there are still thousands of one-room structures in our country, bare and unattractive, inside and out, with little suggestion, in their architecture or

mechanism, that the place is a house of worship and God's dwelling-place on earth. We are not meaning to indicate even that God dwells in houses made with men's hands or that His presence can be contained within four walls. Word of King Solomon, in dedicating the temple of worship to our God, come to us now:

"Behold the heaven, and heaven of heavens, cannot contain Thee; how much less this house that I have builded? Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which Thy servant prayeth before Thee today: that Thine eyes may be open toward this house day and night, even toward the place of which Thou hast said, My name shall be there; that Thou mayest hearken unto the prayer which Thy servant shall make towards this place. And hearken Thou to the supplication of Thy servant, and of Thy people Israel, when they shall pray towards this place: and hear Thou in heaven Thy dwelling-place; and when Thou hearest, forgive."

There is need of "Sanctuary Day."

J. O. A.

OUR YOUNG PEOPLE.

We of maturer years are often amazed at some of the conduct of our young people. In many instances, they seem to have thrown restraint to the winds and to have torn down, or ignored the moral standards of previous generations. One wonders if the following facts from the *Presbyterian Banner* do not account in large measure for this deplorable situation:

"Between 27 and 36 million young people under the age of 21 are without any religious instruction in the United States.

"There are 13,000,000 boys and girls under 12 years of age without religious instruction of any kind in the United States.

"We are told that most young people accept Christ before the age of 16. After 16, there is only one chance in 29 of winning an individual for Christ and the Church."

Can we of maturer years and experience excuse ourselves from deplorable conditions when in our homes, in our Sunday schools, and in our communities we are doing so little to bring into the lives of our young people, when those lives are yet susceptible, eager and anxious, the life of Him whose compassion and love alone are sufficient for them and for us? The moral and spiritual standards that our Lord established cannot be ignored with impunity, and woe be unto that people who disregard His teachings and fail to transmit those teachings to childhood and to youth.

J. O. A.

BURNING UP MONEY.

The above is the caption of an article we herewith quote from the *Richmond Christian Advocate*. Before the quotation is read, will our readers bear in mind that while the love of money is the root of all sorts of evil (I Timothy 6:10), it is at the same time the means of grace to many and is of divine origin and content. God made the gold and silver, the basic elements of money, and the cattle upon a thousand hills. Thus with every dollar we spend, bearing as it does the rightful inscription, "In God we Trust," we are

brought either nearer to the God who gave it, or driven further from Him. Our temples of worship, our places of prayer, our ministries of service, our preachers, priests, and heralds of the Gospel, our tidings of joy to all people, are sustained and made available through money. And now read the quotation referred to and meditate a moment:

"Cigarettes in the lips of men and women are being smoked at a rate that is almost inconceivable. According to late government reports, during the year 1934 there were consumed in this country 125,611,000 cigarettes. This is a number beyond comprehension, but a better idea of it may be had when we realize that this means just about 1,000 cigarettes for each man, woman and child in this country. Though vast numbers of women are smokers, it is still true that there are more people who do not smoke than there are who do.

"Among the non-smokers of cigarettes are many of the oldest men, very few women past middle life are smokers, and then the great multitude of small children are still free from the habit. It is probable that these classes of non-smokers make up at least half of the population. This means, therefore, that those who smoke must consume double the number of the average for the whole population, or an average for the smokers of not less than 2,000 a year.

"Think for a moment of the cost of this smoking. At the low average of ten cents a package, they cost \$1,256,110,000. Saving that amount and using it for necessities and beneficial comforts of life would aid very greatly in relieving the financial distress of the country."

J. O. A.

MAYOR'S PROCLAMATION.

The City of Burlington is most fortunate to have, almost within its limits, and certainly within the area of its community interests, an institution with a record of service and accomplishment as distinguished as that of Elon College.

The value of this college to Burlington and vicinity, from an educational, a cultural, a religious and a financial point of view, cannot be overestimated. It has contributed immeasurably toward making Burlington a more prosperous, more progressive, more enlightened city and a better place in which to live. It has beyond doubt made possible higher education of many young men and women of Burlington who otherwise would have been denied the advantages of such training. It has helped prepare some of Burlington's most valuable citizens for their life's work.

It is accordingly of vital interest to this community that this college should succeed in the course of greater usefulness it has set for itself under its Development Program.

I therefore proclaim the ten days from May 18th to May 27th, 1936, inclusive, as Elon College Development Program Period in the City of Burlington, and urge the citizens to give their unstinted support to this cause, which means so much to the future of our community.

Given under my hand and seal of the City of Burlington, North Carolina, this 16th day of May, 1936.

EARL B. HORNER, Mayor.

—The Burlington (N. C.) Daily Times-News.
May 16, 1936.

GOD'S TENTH.

A. J. GORDON.

In touching the question of giving, or paying, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this, we speak from experience, as we certainly speak according to Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." (Mal. 3:10.) Here, plainly, the payment of tithes is made the condition not only of an abundant outpouring of the Spirit but temporal blessings are definitely promised in the succeeding verse. "And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirement of tithes! But "tithes" means money or other property of equivalent value; and the effusion of God's Spirit and material prosperity is here made contingent upon bringing in these tithes and paying up these dues to God.

A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits, not the dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over. "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him" (I Cor. 16:2). Here is consecrated giving—laying by in store—a certain sum set apart, and made sacred to God's use, and which thereafter one should no more think of using for himself than he would think of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God hath prospered him." Ought the proportion to be any less under the gospel than under the law? Surely not when we remember that we have as our exemplar One who, "thought He was rich, yet for our sakes became poor, that we, through His poverty, might be rich." In the light of such high standards, who can say that at least we ought not to give one-tenth of our income to the Lord's work?

Two Surprises.

If any Christian who has never tried it will make the experiment, conscientiously following it through to the end in prosperity and in adversity, we predict for him two surprises. First, he will be astonished at the increased amount which he is enabled by this method to give to the Lord's work, and, secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. For observe that here is an instance where the Lord actually makes a challenge to his people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connection with others, we find that there are two points to be demonstrated.

1. That faithful and proportionate giving will be rewarded with super-abundant spiritual blessing. The statement does not require proof, since experience has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for charity, will find the widest inlet for the Spirit. The health of a human body depends upon its exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold-leaf, which entirely closed the pores of the skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leafed over

with his wealth that the pores of his sympathy are shut, and the outgoings of his charity restrained. He is thenceforth dead spiritually, though he may have a name to live.

2. That faithful and proportionate giving, which is another name for tithing, will be rewarded with an abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." (Prov. 3:9, 10.) This is but one specimen of many from the Old Testament. "Give, and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom." (Luke 6:38.) Do we believe these words of our Lord? and can we question that they refer to abundant temporal returns in recompense for abundant giving?—*Exchange.*

TRAVELS OF AN OLD BOOK.

By MRS. EDITH HORNSBERGER.

The Historical Society of Pennsylvania has recently received the Urmy bible bearing the date 1720, old records of the Urmy and Wismer families, an old colored picture of the Tree of Life, and an illuminated poem by Joseph Urmy, done in 1805. The poem is a marvel of coloring and penmanship; and was done by the great-grandfather of Rev. M. J. Honsberger. The colors were homemade. These articles are the gift of Mrs. Honsberger and were the treasured possessions of her husband. When he was a child in Markham, Ont., the grandmother, Anna Urmy, daughter of Joseph, lived in the home and the greatest treat the children could have was to look at the pictures in the old book their grandmother kept in a chest of cherry wood. It was brought to this country with a group of Mennonites who settled around Philadelphia. When the trouble with England came, they refused to fight and moved to Canada, taking up rich farmlands near Vine and that region. Five hundred miles these people went, mostly through woods, with horses, cattle and other domestic animals and fowl. The children and older people rode part of the time, but the others walked. They made short days, and by the middle of the afternoon made camp near water. They milked the cows, gathered the eggs and with game and fish procured as they traveled, feasted as they went. After peace came, some of the families returned to this country, but others remained in Canada. Twice Ann Urmy traveled back to Philadelphia to visit relatives and friends. Her daughter Fannah (Frances), married a teacher, M. J. Honsberger and he died of pneumonia a few months before the birth of his third son and namesake. Mrs. Honsberger married again and when the grandmother reached the nineties, the children begged her to give the Bible to one of them. She told them the one who committed to memory the longest portion of the New Testament could have it. Michael John memorized the book of John and won. He became a carpenter and cabinetmaker, then felt the call to the ministry. He was then a deacon in the Christian church in Markham, Ontario. He entered the Christian Biblical Institute in Standfordville, N. Y., taking with him the big tool chest he had made and the Bible. After graduating, the tool chest and Bible went with him to pastorates in Medusa, N. Y., West Mansfield, Mass., Freedom, N. H., and to Kittery Point, when he retired from active ministry.

The tool chest is now owned by James Eliot Amee and the Bible, picture and records, have returned to a resting place near their first home in America.

CONTRIBUTIONS

SUFFOLK LETTER.

The following Standing Committees were appointed by the President of the Southern Convention for the Biennium 1936-38:

Committee on Temperance—Dr. J. H. Lightbourne, Col. J. E. West, Rev. S. M. Penn, Rev. S. E. Madren, Mr. L. E. Carlton, Mrs. I. W. Johnson, Dr. J. W. Manning.

Committee on Social Relations—Dr. H. Shelton Smith, Dr. P. H. Fleming, Rev. Robert Lee House, Rev. George N. Edwards, Rev. W. E. Wisseman, Mrs. Stanley C. Harrell.

Committee on Evangelism—Dr. John G. Truitt, Rev. H. S. Hardcastle, Rev. O. D. Poythress, Rev. A. W. Andes, Mr. W. B. Truitt, Mrs. C. H. Rowland, Rev. Arnold Slater.

Committee on Memoirs—Dr. W. M. Jay, Rev. T. Fred Wright, Dr. C. H. Rowland, Mr. J. A. Kimball, Mrs. W. R. Sellars, Rev. C. E. Newman, Rev. R. L. Williamson.

Committee on Finance—Dr. I. W. Johnson, Col. E. E. Holland, Rev. Robert Lee House, Prof. L. L. Vaughan, Rev. John R. Chapman, Rev. G. C. Crutchfield, Dr. James H. Lightbourne, Mrs. John G. Truitt.

Committee on Ministerial Education Fund—Dr. L. E. Smith, Mr. Charles D. Johnston, Dr. J. O. Atkinson.

These committees have an opportunity to render valuable service during the present biennium. If the members of the committees named above will take their work seriously and begin to plan for active service much progress may be observed within a few months. The Committees on Temperance, Social Relations and Evangelism have a plenteous harvest field in which they may labor incessantly. The churches are compelled to face the inevitable battle with the forces seeking to establish a nation-wide liquor traffic. The young people are being enlisted by the advocates of social drinking and they are responding to this appeal. If the tide is not turned millions of men and women will be habitual drunkards ten years from this date. The church is the only organization which will stand firm in the midst of this conflict. Political leaders will change their attitude to suit the policies advocated by the daily newspapers.

The Committee on Social Relations also has a great opportunity. Conflicting economic and industrial systems are in a life and death struggle for supremacy. It is not the function of the church to become the tool of any political group or sociological school. There are those in our midst who would have the church pronounce a lift the hand of spiritual blessing and benediction upon the "New Social Order," whatever that is. If the church becomes the champion of either system, new battle lines will be formed and the church will be the victim of spiritual chaos. It is the function of the church to blaze a new trail of spiritual living and social ideals which transcend any existing political or social orders. The Committee on Social Relations should endeavor to show us the way out of our spiritual distress. Writing reports will not solve the problems. High sounding resolutions and impassioned addresses

will not meet the emergency. But the Gospel of Jesus Christ has a message and a spiritual ideal adequate for every age and every problem. It is not necessary to attach any qualifying adjective to this Gospel. It is popular in some areas to call this the "Social Gospel." The word "Gospel" is sufficient. That covers the whole field. If humanity will receive the Gospel of Jesus Christ and permit it to leaven the social, economic, industrial and spiritual life of the nation, that will transform from within. Our greatest dangers, today, are within. That is the real place to begin a reformation.

This intensifies the need of Evangelism. A Convention Report on this topic is valuable and helpful. But how great is the need for a nationwide revival of religion! The church must reach the lost. It should reach the indifferent. That is our greatest challenge.

I. W. JOHNSON.

THE COMMUNITY.

By DEAN J. D. MESSICK.

There are many organizations and agencies in every community, large or small, each of which has a vital program of its own. Unfortunately, we are not so conscious as we might be of the common task. This common task is, after all, that of creating a better spirit and community life, building a finer citizenship, and raising the general level of human experience. Any organization that does not comprehend this larger responsibility, or fails in its program to provide an adequate expression of this larger purpose is quite unworthy of a place in the life of the community.

Our lodges and clubs, our social bodies, our forums, our civic groups, the Y. M. C. A., the Y. W. C. A., the Rotary, Kiwanis, Lions, Cosmopolitans, the Campfire Girls, the Boy Scouts, Knights of Columbus, Masons, Odd Fellows, and many others are all potentially, at least, if not actually, engaged in creating new ideals and ennobling the souls of their membership. They are stimulating men and women to build in their communities environments that will contribute to the improvement of all the people. Included in their projects are the establishment of parks, the building of athletic fields and bathing beaches, the encouraging of various musical organizations, the supporting of municipal bands and symphonic orchestras, the erecting of libraries, the elimination of slum areas, and the improvement of leisure time activities. The opportunities are unlimited.

The Junior Home and Child Life Magazines have formulated exceptionally fine clubs for the teaching of character development in the primary and elementary grades. The State of Nebraska in its state course of study has a splendid program known as the Knighthood of Youth Club, which is adapted to elementary and high schools. The Junior Red Cross offers valuable help to club work throughout the school.

Current practice is emphasizing a wide variety of clubs to meet this demand. Such organizations supplement rather than carry on the work of the school. Schools have been slow to recognize the

educational possibilities of voluntary club activities. Gradually the old type of "Literary Society" has given way to Student Activity Clubs. The object of such clubs is to develop character traits in the individual and to promote the policies of the school. In club activity there can be a favorable opportunity for pupils (1) to learn to work together, (2) to explore many fields of interest, (3) to explore himself, and (4) to interpret his experiences.

The types of clubs would vary in each locality. A club needs to have some definite aims and a plan of work in the beginning. There should be progressive steps of advancement in club activities. The schools and homes and churches are justified in looking to these community organizations to contribute to the support of all these worthy endeavors to the end that our youth may be surrounded by wholesome and uplifting environments. More than that, if the schools are to succeed truly in carrying out the mandate of commonwealth as expressed in its statutes then those schools cannot do other than insist with John Dewey, that "There cannot be two sets of ethical principals, one for life in the school, and the other for life outside the school. As conduct is one, so also the principles of conduct are one. The tendency to discuss the morals of the school as if the school were an institution by itself is highly unfortunate."

It is very clear, then, since practically every institution and "arrangement of society" provides for character training that some effort should be made specifically to utilize these organization along with the school, the home, and the church in building character.

Service clubs in Nebraska have, we find, been unusually alert to avail themselves of the opportunity of cooperating with local school leaders in the development of programs for the stimulation of higher ideals of character. In many, if not most of the urban communities, the civic clubs have given school people an opportunity to discuss before their groups the school program of character education. It has been universally true that these civic clubs have given positive assurance of a desire to know more about the work and to learn how they may lend an influence.

The Lincoln Chamber of Commerce has for a number of years been vitally interested in the citizenship program of the public schools, and each year awards a Junior Civic and Industrial Efficiency Certificate to all members of Junior High School groups who have attained a certain prescribed rating in various activities or projects. It has been found to be a most valuable means of enlisting youth in a program for finer citizenship and character training.

Some other important factors that can and should be powerful agencies for building right character are the public press, the radio, and the motion picture. Society, through its schools, home churches and many other organizations, has an opportunity to unite in a common cause. Such a united effort will be a positive influence for elevating the ideals of all the people and for making possible the raising of the standards of such institutions as the public press, the radio, and the motion picture.

"A nation is made great, not by its fruitful acres, but by the men who use them; not by its mines, but by the men who work them; not by its

(Continued on page 11.)

S. S. AND C. E. CONVENTION OF THE N. C. AND VA. CONFERENCE.

(Rev. W. T. Scott, who is president of this Convention and is now located in Jacksonville, Fla., has laid upon Brother W. T. Dunn, Lynchburg, Va., the duty and responsibility of arranging the program and making all preparations for the Convention. Brother Dunn, under date of May 14th, makes the following announcement.—Editor)

The Convention will be held at Ingram Christian church June 4th and 5th, the first session to be held at 10 A. M., and close with dinner June 5th. We plan to have reports from the following secretaries: Children's Division, Religious Education, Young People, Adult, Administrative, Missions, Orphanage, College, and will have group conferences on the following subjects: Worship, Teaching, Christian Endeavor, Administration, Stewardship of Money. Our theme is to be: "Building a New World." Our theme song will be: "Building Day by Day." We are to have the All-South Secretary of Christian Endeavor, Mr. George Wilson, with us on both days, to help with the Christian Endeavor. All of the Conference Leaders are not decided on yet, but we hope to have the program ready for the next issue of THE SUN.

The dues for the Convention are five cents per enrolled member of the Sunday School and Christian Endeavor Society. This amount should be sent to the treasurer, Mrs. Floyd H. Dunn, 3407 Memorial Avenue, Lynchburg, Va., prior to the Convention.

The program committee decided that our institutions of the Church should be mentioned by one person and at one session we will have the reports of all the institutions and Rev. F. C. Lester will speak on the work of all these. One-night session will be given over to the work of the Young People. At this time the Youth Fellowship will have charge of the devotional service, the report of the Christian Endeavor will be made, and an address on Christian Endeavor.

We are looking forward to a great Convention, and hope to see a large attendance at this convention.

OUR REIDSVILLE CHURCH.

One of the most successful revival meetings has just closed in the First Christian Church, Reidsville. A two-weeks' meeting was conducted with the pastor, Rev. J. L. Neese preaching each service. There were fifty conversions, with thirty additions to the church. Since Mr. Neese came to our church, 18 months ago, there have been 117 additions in membership to the church.

Our Sunday school has reached our goal of 427 in attendance. The classes are well attended and also well represented in church services. The Baraca Class of which the pastor is teacher is composed of 70 or more men, who are much interested in each phase of the church work. We are very much in need of our new building. The outside brick work is almost completed and if some kind reader or friend of our work could just make us a friendly donation at this time our work could go on and the classes complete their rooms.

Mr. Neese has asked each member of the Church to tithe during May and June and a part

of the tithing money to be used on the new building.

Our prayer meetings are well attended with approximately 150 people on Wednesday evening. These seem to be the most inspirational services we have and each one looks forward to our meetings.

We, as members, are especially proud of the wonderful work Mr. Neese has done since coming to serve our church and we are so thankful to our Heavenly Father for the deep, consecrated, Christian life he lives and what his influence means to others in our church, city and community.

DO YOU KNOW YOUR BIBLE?

By REV. IRA CHARLES SWANMAN.

St. Matthew.

In the period between the Old and New Testaments three great factors, (1) Greek language and thought, (2) Roman order and roads, (3) Jewish Monotheism, took final form, and about 400 years after Nehemiah, they met to create "the fulness of time," the moment when the "promise" to Abraham was fulfilled by the coming of Christ, i. e., the Messiah or "anointed One." St. Matthew, presenting the Hebrew viewpoint, and emphasizing the "fulfillment of prophecy," appropriately stands first in the New Testament.

Questions.

1. From whom is Christ's genealogy reckoned? (1:2, 17.)
2. What does Emmanuel mean? (1:23.)
3. Where was Christ born? (2:4-9.)
4. Where was our Lord's childhood spent? (2:23.)
5. What were the three main divisions of Palestine? (3:1, 4:12, 10:5, v. map.)
6. What was Matthew's occupation? (9:9.)
7. What was the "unpardonable sin" that called forth Christ's remarks about it? (12:24.)
8. How many "parables of the Kingdom"? (13:1-53.)
9. What was the Messiah's popular title? (21:9, 22:42.)
10. Is there any Christian theology (i. e., any

mention of Christ's divinity) in the Sermon on the Mount? (Read chapters 5-7.)

Supply the Missing Word.

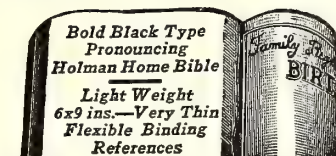
1. Blessed are the for they shall obtain mercy. (5:7.)
2. Ye are the salt of the (5:13.)
3. Where your is there will your heart be also. (6:21.)
4. No man can serve two (6:24.)
5. Judge not that ye be not (7:1.)
6. Whatsoever ye would that men should do to you, ye even so to them. (7:12.)
7. The Son of man hath not to lay His head. (8:20.)
8. Come unto Me all ye that and are heavy laden. (11:28.)
9. Thou art the, the Son of the living God. (16:16.)
10. Upon this will I build my Church. (16:18.)
11. Blessed is He that cometh in the name of the (21:9, 23:39.)
12. Whatsoever ye shall ask in prayer,, ye shall receive. (21:22.)
13. Render unto Caesar the things that are (22:21.)
14. Whosoever shall exalt himself shall be (23:12.)
15. The spirit indeed is but the flesh is weak. (26:41.)

Thought Question.

Does St. Matthew admit Gentiles to spiritual equality with Jews?—*In Southern Churchman.*

"As a white man, I am not disposed to tell a Negro what is the Christian thing for him to do We do not know how poor we are until we have made a friend across racial lines. . . . In the South there is a beginning of appreciation of the Negro—a stirring of the leaves in the mulberry trees, but in the North there is a frigidity—a slow freezing. . . . We must passionately believe in our program or we get to the stage of brilliant powerlessness.—*Buell Gallagher, at the Midwest Regional Conference, Grinnell, Iowa.*

BIBLE FOR OLD FOLKS and the HOME



When the Eyesight Begins to Fail

Extra Large Print with References. Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00



MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.



THE WOMAN'S CONVENTION AND OFFICERS.

The Twelfth Biennial session of the Women's Missionary Convention of the Congregational-Christian Churches held in Burlington, N. C., April 28th, was most helpful and inspiring. The theme for the day was "Ye Shall be Witnesses," Acts 1:8. Mrs. W. R. Sellars, the President of the Convention, presided in a dignified, charming manner and with Mrs. C. M. Cannon as the splendid secretary, the business and program was carried out in a smooth and efficient way. The reports from the various conferences showed a steady increase in interest and efficiency and the treasurer's report was most encouraging. The high spots of the day were the addresses. Dr. J. O. Atkinson spoke on "Missions, the Duty and Aim of the Church"; Mrs. D. E. Brown, associate secretary of the Commission on Missions, N. Y. City, spoke on "The Women and the Effective Church"; Miss Olive Green, Missionary to Turkey, spoke on "Our World-Wide Objective"; and Miss Pattie Lee Coghill, Jacksonville, Fla., used as her subject, "Standing by One Another."

The various department superintendents made their reports during the afternoon session and these revealed a steady growth and many plans of outlook for the future.

The following officers were elected:

President—Mrs. John G. Truitt Suffolk, Va.
Vice President—Mrs. Stanley C. Harrell, Durham, N. C.

Secretary—Mrs. C. M. Cannon, Elon College, N. C.

Corresponding Secretary—Mrs. J. B. Rollings, Suffolk, Va.

Treasurer—Mrs. H. S. Harcastle, Norfolk, Va.

Supt. Spiritual Life—Mrs. W. R. Sellars, Burlington, N. C.

Supt. Young People—Mrs. W. E. Wisseman, Greensboro, N. C.

Supt. Literature—Mrs. Carl R. Key, Holland, Va.

Supt. Life Memberships and Memorials—Mrs. M. J. W. White, Norfolk, Va.

Convention Editor—Mrs. W. M. Jay.

Supt. Cradle Roll—Mrs. B. D. Jones, Holland, Va.

One of the main points discussed at this meeting was the importance of well-prepared and attractive programs for each local missionary society meeting. Be sure to have a program committee whose business it is to see that a worth while program of missionary education is presented each month. Then acquaint your society with the recommendations adopted at the convention and appearing in this week's issue of the CHRISTIAN SUN. Write to Mrs. D. E. Brown, 287 Fourth Avenue, New York, N. Y. and tell her your wants and needs and she will send you literature which will help you on your programs. Read the *Missionary Herald* and CHRISTIAN SUN for helpful suggestions and materials. Lastly, send a write-up of your plans and accomplishments to your convention editor to be put in THE SUN. How about a question and answer corner?

If you have a problem, ask your question through THE SUN and we will have it answered by someone later. Let's try it.

MRS. W. M. JAY.

REPORT OF TREASURER.

Following is the report of the treasurer of the Woman's Board of Missions, S. C. C., May, 1934—May, 1936:

Balance on hand May 1, 1934 .. \$ 171.92

Receipts for 1934-35.

Alabama Conference:
1st Quarter 63.24
2nd Quarter 26.35
3rd Quarter 55.00
4th Quarter 40.00
184.59

Valley of Virginia Conference:
1st Quarter 183.98
2nd Quarter 23.36
3rd Quarter 88.90
4th Quarter 61.68
357.92

Eastern Virginia Conference:
1st Quarter 630.00
2nd Quarter 1,560.00
3rd Quarter 924.00
4th Quarter 1,002.30
4,116.30

North Carolina Conference:
1st Quarter 647.78
2nd Quarter 1,402.73
4th Quarter 959.44
3,427.11
8,085.92
\$ 8,257.84

Receipts for 1935-36.

Alabama Conference:
1st Quarter 50.00

Valley of Va. Conference:
1st Quarter 140.17
2nd Quarter 33.44
3rd Quarter 53.21
4th Quarter 66.87
293.69

Eastern Virginia Conference:
1st Quarter 1,005.00
2nd Quarter 1,160.00
3rd Quarter 1,270.00
4th Quarter 1,215.00
4,650.00

North Carolina Conference:
1st Quarter 640.51
2nd Quarter 1,610.62
3rd Quarter 449.96
4th Quarter 1,073.38
3,774.47
8,768.16

Total Receipts for Biennium . \$17,026.00

Disbursements 1934-36.

1934:

May 7—Exp. of Woman's meeting, Suffolk. \$ 85.34
June 11—Mrs. L. W. Stagg, Sect. 14.01
July 18—J. O. Atkinson, H. & F. Missions. 1,514.02

July 18—Mrs. H. S. Harcastle, Treas. ... 10.00
Oct. 22—J. O. Atkinson, H. & F. Missions. 2,831.02
Sept. 12—The Gurley Press 4.52
Sept. 12—Exp. of Program Committees ... 28.89
Oct. 22—Mrs. H. S. Harcastle, Treas. ... 70.02

1935:

Jan. 16—J. O. Atkinson, H. & F. Missions. 1,536.00
Jan. 10—Mrs. H. S. Harcastle, Treas. ... 10.00
Jan. 16—Norfolk Letter Writing Co. 1.85
Apr. 15—West and Withers, Bond 12.50
Apr. 16—J. O. Atkinson, H. & F. Missions. 2,013.00
Apr. 15—Mrs. H. S. Harcastle, Treas. ... 10.00
July 13—J. O. Atkinson, H. & F. Missions. 1,785.00
Sept. 18—Exp. of Program Committees ... 38.60
Oct. 22—J. O. Atkinson, H. & F. Missions. 2,784.00
Oct. 22—Exp. of Program Committees 20.39
Oct. 30—Mrs. H. S. Harcastle, Treas. ... 50.00
Dec. 13—Trollinger's, Flowers for Mrs. Carroll 5.15

1936:

Jan. 14—J. O. Atkinson, H. & F. Missions. 1,731.53
Mar. 24—West and Withers, Bond 12.50
Apr. 4—Mrs. W. R. Sellars, Pres. Exp. 3.00
Apr. 16—J. O. Atkinson, H. & F. Missions. 2,335.00
Apr. 16—Mrs. H. S. Harcastle, Treas. ... 50.00
16,956.34

Summary.

Total Receipts \$17,026.00
Total Disbursements 16,956.34

Balance May 1, 1936 \$ 69.66
Savings Acct.—Life Memberships and Memorials in Farmer's Bank of Nansemond, Suffolk, Va. \$ 287.39
Loan from Savings Acct. to Mission Board S. C. C. secured by notes of \$800.00 and \$200.00, total \$ 1,000.00

Respectfully submitted,
MRS. H. S. HARCASTLE, Treas.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 16, 1936.

Sunday Schools.

Henderson, N. C. \$ 3.73
Ocean View, Va. 4.51
Wakefield, Va. 2.92
Wake Chapel, Fuquay Springs, N. C. 8.86
Big Oak, Biscoe, N. C. 2.00
Christian Light, Fuquay Springs, N. C. 1.20
Mayland, Broadway, Va. 1.00

Individuals and Churches.

Union, Burlington, N. C. 16.42
Pleasant Cross, Asheboro, N. C. . 7.75
Union, Burlington, N. C. 19.63
Linville, Va. 6.80
New Lebanon, Summerfield, N. C. 45.10
First Church, Norfolk, Va. 55.00
Brown's Chapel, Spies, N. C. ... 6.90
Newport, Shenandoah, Va. 9.25
Mt. Auburn, Manson, N. C. 8.05
Rocky Ford, Fancy Gap, Va.30
Elk Spur, Fancy Gap, Va. 2.39
Moore Union, Jonesboro, N. C. .. 1.20
Suffolk, Va. 214.00
Flint Hill, Star, N. C.50
Christian Light, Fuquay Springs, N. C. 2.04
Christian Temple, Norfolk, Va. . 100.00
500.33

Specials.

Franklinton, N. C.	19.00
Cent-a-Meal Box.	
United Church, Raleigh, N. C. ..	4.97
Total for week ending May 16, 1936	\$ 548.52
Previously acknowledged	13,657.03
Total since Sept. 1, 1935	\$14,208.55
J. O. ATKINSON, Secretary.	

REPORT OF COMMITTEE ON RECOMMENDATIONS.

(At Woman's Convention, Burlington, April 28.)

We, your Committee on Recommendations, would offer the following:

1. The year 1937 marks the 25th anniversary of the Woman's Missionary Convention. We recommend that a committee be appointed whose duty it shall be to compile an adequate history of the Convention, and build a Program of Celebration to be used by churches and Conferences during the year.

2. That every society make sure of at least one paid-up subscription to THE CHRISTIAN SUN and that there be at least one person in each society responsible for a careful reading of each copy. We further recommend the *Missionary Herald* and *Advance* as sources of information and inspiration.

3. We recommend that every society president's name be placed on the mailing list of Literature Headquarters, 14 Beacon Street, Boston and the President's Exchange, 287 Fourth Avenue, New York.

We recommend the continuance of packets for Juniors and Willing Workers.

We recommend that the Conference Superintendents of Literature be prepared to recommend and sell booklets which in their judgment would enrich society programs.

We recommend that the Young People be encouraged to incorporate the Youth Fellowship Programs in their Mission Programs.

4. We recommend that all other sources, such as Literature Headquarters, 14 Beacon Street, Boston; President's Exchange, 287 Fourth Avenue, New York; Recommended Study Courses; and Spiritual Lift Programs be re-endorsed and continued; further, that the project known as, "A Day of Mission Study," introduced and so successfully promoted in 1935 by Mrs. L. E. Smith, be formally approved by this body, with a request to Mrs. Smith that in so far as circumstances permit she arrange for a similar program each year.

5. We recommend the continued support of the Elon Leadership Training School, and urge societies to send students there and to other available summer schools of religious instruction.

6. We recommend that women from this Convention avail themselves of the privilege of attending the Duke Institute of International Relations, June 8-19, 1936.

7. We recommend that every Christian woman diligently study the problems confronting our government and cast her vote for candidates whom she considers most worthy of her support during the 1936 elections.

8. We recommend to this body that a committee be appointed to appeal to the Southern Convention for the employment of a full-time worker

to promote the Educational Program of the whole church.

9. This convention acknowledges and appreciates the splendid cooperation which has been given by pastors in promoting mission work, and we recommend that all pastors of churches which do not have missionary societies be requested to cooperate with State Officers and District Leaders to the end that there may be a missionary society in every church within this Convention.

Respectfully submitted,

MRS. S. C. HARRELL, *Chairman.*

CENT-A-MEAL ITEMS.

At His Work Again.

New Mexico and the Southwest offer unsurpassed sunshine cure for tuberculosis. Tuberculosis Health Communities on the hot desert provide three-room bungalows with a nurse for every few houses. The cure does not come quickly, but the cost of lying in the sunshine with good food is low, yet many who have gone for the cure run out of money and turn to the local minister for help.

Our Extension Boards make a small appropriation to help Congregational-Christian patients by a monthly grant of \$20. Such help saved the life of a young man from Montana who had been a state leader of young people, and he is again at his work.

Two Cent-a-Meal boxes in a year provide a month's care for such a patient.

Self Help.

Several girls at our Dorchester Academy in Georgia faced the necessity of quitting school because their parents could not pay the monthly board of \$12; yet they could send from home table provisions. Principal Jenkins fitted an unused room with a second-hand stove, students made lockers and a table, and four girls are doing their cooking there with supplies sent from home. It cost \$20 to fit out this kitchen. A second has been made and two groups of students are learning to cook under supervision of the matron. More kitchens are needed. Two Cent-a-Meal boxes will in a year provide one and keep four girls in school.

Brought Milk to Thousands.

A group of Philadelphia women organized as an Emergency Food Brigade to get milk for children undernourished because of the depression. Through Cent-a-Meal boxes they collected enough to provide 22,712 quarts of milk.

Pennies mount up when given regularly thru many boxes.

Turned the Tide.

A minister writes: "We have used the Cent-a-Meal boxes for two years. Without them our payments on the apportionment would have been extremely small during these hard years. I expect to get more boxes."

Where a Little Goes a Long Way.

One of our medical missionaries in Africa, with his wife, who is a nurse and African assistants trained by them, give at their little hospital 40,000 treatments a year to folks who have never before had touch with scientific medicine. A Cent-a-Meal box will in a year meet the cost of 327 treatments. Where else will a small investment bring such a return?

If you wish boxes for your dining room table, order of your Mission Secretary, Elon College, N. C., or of Commission on Missions, 287 Fourth Ave., N. Y. Ten cents a box.

WHAT WE OWE AND HOW TO PAY IT.

By a Layman.

"Was not tithe paying a Mosaic and Jewish ritual law only, and hence abolished by Christ?"

No; no more than the law of the Sabbath. Abraham paid tithes hundreds of years before Moses was born. So did Jacob. So, it is fair to suppose, did all the patriarchs. So did the Phoenicians, the Egyptians, the Chaldeans and in fact, all the nations and tribes of antiquity to their gods hundreds of years before the Jews had an existence. No fact in ancient history is better established than this. In giving the law to Moses the first mention of the tithe is the simple statement, "The tithe is the Lord's." Not shall be, but is, as it always has been, and it was at least twenty years after this before God directed that the Levites, his ministers, should be supported from it. It was still longer before the tithes mentioned in Deuteronomy xiv, 22-29, were instituted. These were clearly national and ritual, and expired with the Jewish economy, but the law of the "Tithe Terumoth," God's Tithe, did not expire and never will.

"Did Christ commend the law of tithing?"

Emphatically, yes. He said to the Pharisees, referring to Judgment, Mercy and Faith: "These ought ye to have done and not (referring to tithing) leave the other undone." Can you find in His teachings any stronger language than this regarding the observance of the law of the Sabbath? Can you find any so strong?

"Is there any reason why our Saviour did not more strongly commend the law of the Sabbath as well as the law of the Tithe?"

So far as the records show, He never spoke of the Sabbath or the Tithe, except to the Pharisees and other Jews, who did not need teaching on either subject, except in the line of reproof for their observance of the form rather than the spirit of both laws.

"Do you mean to say that I should expect greater temporal prosperity if I scrupulously devote one-tenth of my income to the upbuilding and spread of Christ's Kingdom in the earth and that the remaining nine-tenths will go further in the support of those dependent upon me than if I should try to keep all for my own use?"

Yes. That is a plain question in plain English and I mean just that.

"Can you explain the reason?"

No; or at least not fully, and there are many more of God's laws which no one can explain. Gravitation, for instance, or how vegetation grows or how flowers are colored, or, to come nearer to the subject, I cannot explain why men and animals can do more and better work in one or five years working six days in the week and resting—doing nothing, so far as work is concerned, every seventh day.

"Do not we and they need rest?"

Certainly, but just now we are dealing with facts, not theories and reasons, and the facts are that it pays in temporal prosperity to observe the law of the Tithe, just as it does to observe the law of the Sabbath.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

THE JOY OF LIVING.

"Uncle" (Rev. J. W.) Wellons, who was then almost a hundred years old, used to say when I was in college, "It is good to be here." That was the way he felt about any good program and about living at Elon College. But he was not the first to say those words. Peter said them when he and James and John had seen the glistening clouthes and glowing countenance of Jesus on the Mount of Transfiguration. He wanted to build tabernacles for each of the honored guests, and remain there. He found joy in living.

Among the types of people I know are some who remind me of bumblebees. They are always buzzing. They make much noise, but seemingly accomplish little. They live for themselves and sting others if they are bothered. Another group are like butterflies. They flit from place to place with no particular reason save to show their personal beauty. If they have plenty of pretty clothes and can deck themselves up for people to see, they seem to be satisfied. Others are like honey bees. They work all the time. They think the greatest sin is to fail to work. Honey bees drag out the drones and kill them. Business so absorbs some people that they kill themselves as well as others at work. They have no time to live because they are so busy making a living.

To be happy one must be appreciative—and that takes time. Say the word of thanks for the favor received and it will bring you joy. Look at the flower and appreciate its beauty and your worries pass away. Accept the weather as it comes and be grateful rather than complain about it, for it takes both fair and foul weather to supply us with water and food. Gratitude pays big dividends in personal happiness.

Sacrificial service is another pathway to happiness. Peter wanted to build places of comfort for Jesus, Moses, and Elijah. He forgot about himself. He could sleep on the floor. Just to be near would be enough. Until we learn to serve and forget self, happiness stays out of reach. But those who serve freely usually sing in their souls.

Another way to find the joy of living is to keep good company. Peter was with the Law-Giver, the Prophet, and the Master of Men. No wonder that he could say, "It is good to be here." Those who read good literature, who study the lives of noble people, who live in the presence of kindly, aspiring, and good people, have a chance to find the currents of joy running deep in their own hearts.

Whether you must live in the kitchen, in an office, in the school room, on the farm, or in a factory, whatever your station in life may be, face the sunlight which God gives daily and say sincerely, "It is good to be here," and you will find the joy of living coming to you.

BEYOND THE BLUE RIDGE.

Mountains have a way of dividing, but friendship unites. There has just come to me an announcement of a Leadership Training School to be held on the western side of the Blue Ridge

mountains. Those mountains divide our south-east territory so that the people from West Florida, Alabama, Kentucky, and Tennessee can't come to Elon for the Training School. But I happen to know many of the leaders, and this friendship makes me interested in what is to happen beyond the Blue Ridge on June 8-14, next.

The school will be held at Grandview, sixty miles north of Chattanooga, on U. S. Highway 27, in Tennessee. Those who go will take most of the things they will need to use. Four dollars will pay expenses, or "eats" can be substituted for cash. All who attend will share in the work of cooking and keeping house. Surely there will be fine fellowship among those friends in the beautiful mountains.

Among the leaders will be Rev. F. P. Ensminger, Miss Marguerite Davison, Rev. A. W. Hurst, Rev. Carl C. Dollar, Rev. and Mrs. George Penn, Rev. E. E. White, Chandler Adams, Miss Lillian McKee, and Rev. Milo J. Sweet—all my friends, and many others whom I do not yet know. Good wishes to you, my friends, as you work and worship there on the sunset side of the beautiful mountains! Come over and see us who gather from the mountains to the sea and from Virginia to Florida on the lovely campus of Elon College June 29 to July 5. Whether you come or don't, we are all working at the same great task, and therefore we are together.

THOSE SUNDAY SCHOOL CONVENTIONS.

It is now time for the election of delegates and the collection of dues for the Sunday School and Christian Endeavor Conventions. Your local convention has written, or will write soon to each school and society telling the time and place and giving other information. Let me add my word just here.

These conventions are intended to be of help to the local churches by developing a friendship with people of other churches and by inspiration, instruction, and comparison with what others are doing. New plans and programs are considered in these conventions. Churches check up on themselves and see also what others are doing. Usually there are inspirational addresses. All told, the conventions can add much to the growth of the schools and societies that are represented. But those who have no delegates or visitors present cannot get the benefits of the meeting.

The Board of Christian Education depends quite largely on these conventions for money with which to work. It is not much that any school or Christian Endeavor society is asked to give. It is this once during the year that you are called on for contributions usually. Will you please see that your school or society sends in all that it is asked to send, and more if you can? We try to put back into the churches a dollar's worth of service for every dime sent to the Board. Do your best to help us serve. The North Carolina and Virginia Convention will meet at Ingram church June 9, 10, and the Valley of Virginia Convention at Bethel church June 11. Programs are in the making, and there will be something worth while for all who attend.

YOUNG PEOPLE'S BULLETINS.

A notice has just come stating that the Young People's Department, 14 Beacon St., Boston, can furnish Bulletin 55 on "The Effective Young People's Organization." Sub-titles include, Plans its Program, Faces Vital Issues, Provides Stimulating Meetings, Supports the Church, etc., etc.

Those responsible for the youth organizations should keep in touch with Miss Lucy Eldredge and Dr. H. T. Stock, secretaries of Young People's Work, as well as this office. They have an abundance of materials, and we have some. "The Pilgrim Highroad" is always filled with helpful materials, and all young people who hope to mean something to the Church should read this magazine, the cost of which is \$1.25 for single subscription, or \$1.00 in clubs of five or more.

SOME OTHER THINGS.

Liberty Springs young people meet with the young people of Bethlehem Church (Va.) Thursday night of this week. A party for the young people in First Church, Norfolk, prevented me from attending the other meeting.

Are you or your group going to help send our delegates to the Lakeside Youth Conference in June? If so, please hurry. The time is short now.

Should the Editor of this page become the Editor of THE CHRISTIAN SUN? The Convention said: "Yes." He thinks: "No." What do you say?

Have you contributed to the campaign fund to put Elon College out of debt? That is a mighty good thing to do, and you will be glad of it in years to come.

THE STORY OF THE CRIMINAL: WHAT SHOULD BE DONE WITH HIM?

CHRISTIAN ENDEAVOR TOPIC FOR MAY 31, 1936.

Scripture: Matt. 5:43, 44; 12:12.

Daily Bible Readings.

Mon.—Create respect for law. Tit. 3:1-7.

Tues.—The higher powers. Rom. 13:1-4.

Wed.—Apply the Golden Rule. Matt. 7:12.

Thur.—Help the weak. Rom. 15:1-4.

Fri.—Guard against revenge. Rom. 12:17-21.

Sat.—Let justice prevail. Deut. 16:18-20.

Our first problem is to catch the criminal. It is necessary that the criminal be apprehended quickly. Public safety is in grave danger so long as he is free. Much improvement has been made in methods of crime detection. "Scientific," "laboratory" and "training" are new words in crime vocabulary. Our people are becoming finger-print conscious. There is a strictly up-to-date "who's who" in crime. Those who laughed at the law are dead. An intricate system of co-ordination among federal agencies makes crime increasingly difficult.

The functions of the prison is to curb rather than to cause crime. Our efforts are threefold: first, to prevent crime in the first instance; second, to prevent its repetition; third, to prevent confirmed criminals from continuing.

Let us insist that criminals receive a fair trial, that justice and mercy may never be exploited by mob rule. We must insist that punishment be corrective and not vindictive. We will earnestly con-

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

BUILDING FOR THE FUTURE.

LESSON VIII—MAY 24, 1936.

GOLDEN TEXT: "In your patience ye shall win your souls."—Luke 21:19.

LESSON: Luke 20:1—21:38. Printed Luke 20: 45-47; 21:1-9, 34-36.

Beware of Those Who Play at Religion.

"And in the hearing of all the people he said unto his disciples. Beware of the scribes." The scribes were the copiers of the Scriptures and the teachers of the oral law. As is so often the case, familiarity with sacred things had bred a lack of appreciation of them. The study of the law instead of making these scribes more humble before God had made them more proud before men. They walked in long robes, they loved salutations, they picked out chief seats in the synagogue, and the places of honor at the feasts—they were proud, self-seeking, ambitious, vain. They either lived at the expense of widows who were wealthy and who were their patrons, or what is more likely they stealthily took from widows of moderate means their means. And then for a pretense, for show, in order to make folks think that they were religious, they made long prayers. It was a caricature of religion. It disgusted Jesus. He solemnly asserted that those who pretended to be religious would receive greater condemnation than those who made no such idle profession. Religion must be sincere, it must be real, there is no place in it for pretense.

"Not What We Give But What We Share."

In one of the Temple courts there were a number of trumpet-shaped boxes—thirteen to be exact—into which the worshippers put their offerings, each trumpet-shaped receptacle devoted to some benevolence. Jesus sat and watched the people one day as they made their gifts. Some put in substantial gifts. One woman, a widow, put in only two mites—she could not have put in any less. But Jesus declared that she had cast in more than any of the others who had put in gifts, for she had given sacrificially, indeed she had given everything she had, while the others had simply given of their superfluity, the left-overs. It is not what we give, but the measure of sacrifice involved in the giving. It is not how much we give but how much we keep for ourselves. Giving is a revealer of, and a test of character. The amount given is not the ultimate measure of a gift. And Jesus sees us as we make our gifts and He judges them by the standards of heaven and not of earth.

"When Shall These Things Be?"

The Temple at Jerusalem in Jesus' day was a magnificent and a seemingly permanent building. Imagine the surprise of the disciples, then, when Jesus bluntly said that the time was coming when not one stone should be left upon another. In reply to their question as to when these things should be, Jesus gave an answer that has been variously interpreted and viciously misinterpreted. It would appear that in verses 8 and 9 He was referring specifically to the destruction of the Temple in connection with the fall of Jerusalem. He specifically warns against false Christs, and against those who would come in His name, claim-

ing to be Him. He clearly says that although there shall be wars and tumults, there is no need to be afraid, for these other things must first come to pass, "but the end is not immediately."

His emphasis is upon the words, "But take heed to yourselves, lest haply your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly as a snare." It would seem that Jesus was emphasizing readiness, watchfulness, preparedness. The time of these things was uncertain, but the necessity for preparedness was imperative. "Watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of Man."

Frankly the writer of these notes cannot be as dogmatic on these points as are some writers and speakers. There is much confusion in regard both as to the nature and the time of the coming of Christ. There have been those in every age who have seen in that age the fulfillment of prophecy and the background of the words of Jesus Himself. There are those today who would have us believe that world conditions today fit in exactly with this picture. It is interesting to see how exactly some speakers can work out charts in terms of the imagery and the numbers of the Bible, especially in the apocalyptic books of the Bible. The writer is frank to admit that he cannot speak a dogmatic word on the subject. And perhaps, alas for him, he cannot see any reason for becoming particularly excited about the matter. One thing is certain—Jesus would have us live at our best whether He comes soon or late. And the writer believes that in spite of what some folks say about the few being saved and the world going to the dogs, Jesus would have us serve and sacrifice that his kingdom might come and His will be done on earth even as it is done in heaven. Thanks be unto God one's salvation does not depend upon any one view of the meaning of these enigmatic sayings of Jesus. The grace of the Lord Jesus Christ has been shed abroad in the hearts of countless believers who are poles apart in their theological views in the matter. That they are interesting subjects for speculation and study no one can deny. That they are necessary to salvation one can hardly demonstrate.

THE COMMUNITY

(Continued from page 6.)

railways, but by the men who build and run them. America was a great land when Columbus discovered it; Americans have made it greater."

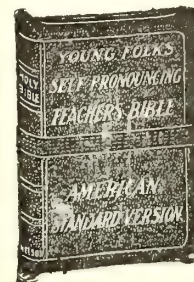
We should remember that if the school administration is to make a success of its dual responsibility of running the schools of today and through them the world of tomorrow, it will be obliged to keep one hand on the throttle of the school machine and the other hand on the pulse of the community life for which it is trying to train the children. The community life needs cooperation and frequently leadership.

And as has been our national experience in the past we must realize that only that democracy will be triumphant which has both intelligence and character; to develop them among the whole people is the task of education in democracy. To this task the administrators of school systems and the communities they serve must consecrate their best efforts.

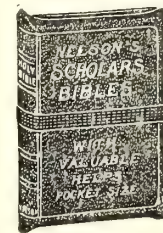
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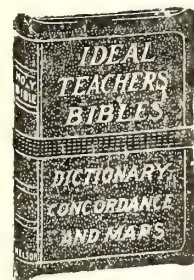
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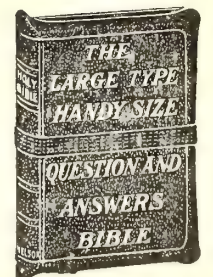
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CONDUCTED BY H. E. ROUNTREE.
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MONDAY.

"PERSPECTIVE."

"Now I know in part, but then shall I know even as also I am known."

"Life is like a work of art. We must get away from it in order to understand it. We must view its details in their proper perspective in order to appreciate their meaning. We must look back upon the events of today from the vantage point of tomorrow in order to perceive their true significance.

"At close range a great painting appears to be little more than a conglomeration of colors, but when one steps back a few paces one begins to appreciate the beauty of the canvass. Likewise a close-up of life often reveals nothing but a jumble of disappointed hopes, frustrated plans, bitter experiences. We must step back a few paces. We must view the present from the vantage point of the future. Then things are seen in their true perspective meaning, purpose, order, beauty and revealed, where before we saw only chaos, and confusion, suffering and sorrow."

"Be still and know that I am God."

Prayer—Our Father, amid the noise and tumult of the day, may we be calm enough to ever hear Thy voice, and, be Thy voice ever so still and low, may we accept it as Thy call, and we shall answer with our devotion. In Christ's name we ask it.—*Amen*.

TUESDAY.

"OUR FATHER."

There never was a time when man was so completely the master of things around him as he is today, and there never was a time when he was so completely the slave of things, of which he was their master, as he is today.

—John Gass.

There can be no enduring alleviation of the social and political ills which plague us until there is an essential change of ethical and spiritual attitude in the rank and file of men.

—J. R. Angell.

The brotherhood of man is implicitly contained in the words "Our Father," and the happiness and contentment of man lies implicitly in living that brotherhood and that fatherhood.

Prayer—O Lord, restrain these eager souls of ours lest striving we shall strive for the wind and come to despise the truth. Help us to walk in the light of Jesus and be always found true. Then though the end be the cross, we will follow on.—*Amen*.

WEDNESDAY.

"DESERVING TO BE BETTER."

"Wherefore I abhor myself."—Job 42:6.

Job's words are strange words to our ears today. Humility is not a present day virtue. We love ourselves and self-abasement is no requisite for exaltation. And yet we are not as far removed from the need as we may think, for there still remains with us a desire to be what we ought to be. The thing we will wish we had done when the final judgment comes is the thing for us to do today. We will not abhor ourselves in the judgment if we abhor our sinful selves today. The

apostle tells us that if we judge ourselves we shall not be judged.

Prayer—O Lord, our Father, forbid that any self-conceit shall be in us to frustrate the spiritual life thou art waiting to give us.—*Amen*.

THURSDAY.

"THE STRENGTH OF THE APPEAL OF LOVE."

"Friend, wherefore art thou come?"—Matt. 26:50.

These are words of our Lord addressed to Judas as the traitor was about to betray Him into the hands of the enemy. We wonder how Judas felt when the clear eyes of Jesus were laid upon him and when that soft, pleading voice, with all the beauty and glory of the innocence of heaven shining there, called him "Friend." It must have been hard for him to have gone through with it.

God has given us many barriers to keep us from sinning. The strongest of these is not the law but the love of Christ. Face the searching soul of Jesus and hear His still soft voice, and we cannot escape His call to "come unto me." How can I turn away to do evil and betray Him into His enemies?

Prayer—O Lord Jesus, who are so faithful to faithless ones, be Thou our friend, draw us to Thee always. Let us feel Thine eye and hear Thy voice. When we would forsake Thee, by Thy love forbid. Make us to hear Thy voice, and give us conviction to will to strive for Thee.—*Amen*.

FRIDAY.

"SINCERE."

"For I say . . . to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly."—Rom. 12:3.

We are told that the word "sincere" has its origin from the Latin words "sine" and "cere." It came this way: builders used wax to cover up their flaws which appeared well until exposed to the weather and use. In contracts it became necessary to specify "without wax." They used the Latin words, "sine cere." These two words have become the word for "sincere," by putting them together and dropping an e.

There are lots of people "with wax." They cover up, veneer, or put on a front that represents them to be what they are not. One may appear better than he is, or if goodness is not popular, he may cover up his best and appear to be a "rough-neck," or something worse than he is. Either is hypocrisy. Either is not "sincere." Either is "with wax." A sincere person is one who is not only free from that which covers up unworthiness, but is equally guiltless of that which precludes their master, as he is today.

Prayer—O Lord, we would think of ourselves more highly than we ought to think. Help us to remember always that we are Thy children and to be pure and innocent, true blue midst all people. In Jesus' name we ask it.—*Amen*.

SATURDAY.

"RICH REPUTATIONS."

"A good name is rather to be chosen than great riches."—Prov. 22:1-6.

A good name is not necessarily a great name. Some of the earth's most famous names are mentioned only to be execrated. Nero's, for instance, and the name of Judas Iscariot.

But a good name is everywhere blessed. We cannot mention John without an increased rever-

ence for piety, or Paul without a stiffening of the backbone, or Livingstone without an impulse toward heroism.

And the wealth of a good name is not at all confined to such great names as these. It is the dower equally of humble folk, like Mary of Bethany, like the little maid in the household of General Naaman, like all who in any sphere sweetly do their best.

Prayer—Bestow upon us these great riches, our dear Saviour, even as we hope in Thee.—*Amen*.

AMOS R. WELLS.

SUNDAY.

"CRUEL CHARACTERIZATIONS."

"Others mocking said, they are filled with new wine."—Acts 2:1-13.

How men jump at unkind conclusions! and there is nothing in the world less worth jumping at. If we place the worst construction on the deeds and words of others, we have no right to be displeased when others treat in the same harsh fashion our own deeds and words.

The apostles and the other Christians in Jerusalem at Pentecost were so moved upon by the Holy Spirit that they received the gifts of prophecy and of tongues. That the amazed listeners should charge them with drunkenness was little less than sacrilege; but do we not ourselves virtually say when others exhibit more religious enthusiasm than we feel, "They are filled with new wine?"

Let us seek in others the manifestation of God's holy spirit. Let us expect others to act in divine fashion. Let us believe the contrary of them only when we must.

Prayer—Help us, O God of love, into the charity which believeth all things and hopeth all things. Give us the spirit of Christ.—*Amen*.

AMOS R. WELLS.

COMMENCEMENT OF ELON COLLEGE.

(May 22-27, 1936.)

Friday, May 22nd—8:00 P. M.—Smith Oratorical Contest.

Saturday, May 23rd—8:00 P. M.—Playmakers of Elon College.

Sunday, May 24th—11:30 A. M.—Morning Worship—Baccalaureate Sermon, Dr. Charles F. Myers.

4:00 P. M.—Vesper Recital—Department of Music.

8:00 P. M.—Evening Worship—Baccalaureate Address—President L. E. Smith.

Monday, May 25th—10:30 A. M.—Class Day Exercises.

3:00 to 5:00 P. M.—Exhibits.

8:00 P. M.—Musical Program—Department of Music.

Tuesday, May 26th—Alumni Day.

11:00 A. M.—Assembly.

1:00 P. M.—Luncheon.

2:30 P. M.—Alumni Business Meeting.

5:00 P. M.—Garden Party—President and Mrs. Smith, Receiving.

7:00 P. M.—Concert by Elon College Band.

7:30 P. M.—Alumni Address—Dean. P. E. Lindley, High Point College.

8:30 P. M.—Alumni March—Alumni Banquet.

Wednesday, May 27th—9:30 A. M.—Meeting of the Board of Trustees.

10:30 A. M.—Graduating Exercises—Literary Address—Cameron Morrison.

A Story for the Children

SHOOTING STARS.

Jack and some of his friends had gone out into the country for a hike. After a while they came to a hole in the ground with fresh dirt thrown out around it.

"It must be an animal of some kind," Jack suggested.

"Let's dig it out," said one of the others.

They dug it out all right; but what they found was far more interesting than any animal. They found a curious rock—small, but very heavy. Just twenty-four hours before, this same rock had been more than three million miles away from that spot. That is so far away that if Jack's father had gone after it in his automobile and had been able to drive a thousand miles a day, it would have taken him twenty years to make the round trip.

But Jack's father could never have gone after it, for this strange stone came not from any place on earth at all, but from millions of miles out in space among the stars.

In fact, it was a piece of a star or a smaller heavenly body that had exploded a long time ago and still continued to travel through space. There are untold millions of these heavy rocks flying through space all the time. The earth travels through showers of them constantly; and it is estimated that thousands of them strike the earth's atmosphere every day. Only a few of them are seen, and still fewer are found. They travel so fast that most of them burn up when they strike the earth's atmosphere. Indeed, they travel as far in a second as you drive a car in an hour, or about thirty-six hundred times as fast as you go when you're out for a brisk drive with your father and mother.

The ones that burn up as they speed through the air are called meteors, while those that strike the earth are known as meteorites.

Some of these meteors appear to be small points of light traveling across the sky. They look like lightning bugs flying high, or like stars falling from the sky. But others streak halfway across the heavens like great sky-rockets, leaving brilliant trails of sparks behind them.

You are liable to see these meteors, or shooting stars on any clear, moonless night during the year. I have seen them while on a sleighing party in January and while camping out under the stars in August. One night a group of us counted nearly five hundred of them in a single night. Another night not long ago a friend and I had climbed a hill to watch the sunset. The stars were out when we started back home. "It ought to be a good night for meteors," my friend said. Hardly were the words spoken when a brilliant meteor shot out of the east and blazed across the northeastern sky. It left a dazzling trail of sparks behind it, and a bright path of light that glowed for several seconds. It seemed almost to hiss through the air, though it was probably fifty miles high.

But while you see meteors any night during the year your chances are much better in late summer or fall. The middle of November is probably the best time of all, for that is when the Leonid meteors appear. Some of them are seen each year, and about three times in a century thousands of them can be seen. A hundred years ago there were such great numbers of them that people who saw them said that the stars fell as thickly as snowflakes all night. It was estimated that more than two hundred thousand of them were seen that night.

There is no way of being sure of a meteor shower; but if one occurs, I guarantee you will have no trouble keeping awake. And even if you see only a few dozen shooting stars, it will be a night you will never forget.—*Ray M. Johnson in Advance.*

GATES COUNTY CHRISTIAN CHURCHES.

DAMASCUS.

Easter Sunday was a very busy day for the people at Damascus. At sunrise we had a dramatic sunrise service. "The Light of Life," given by the members of the church and friends from the other churches in town was inspiring and very much enjoyed by all.

The boys and girls of the church had charge of the evening service and they used for their program: "The Saviour's Seven Sayings." Each one on the program rendered his or her part just fine. This service was enjoyed by all.

EURE.

We are having a busy time at Eure. We hear much talk from church people about what we are going to do for our church. But we have gone by the talking part now at Eure. The paint is at the church and the painters are painting the building.

On May 17th, we had our annual memorial and home-coming service. Preaching at eleven o'clock with lunch at 12:30 and preaching in the afternoon. All members and former members and friends were invited to attend. We had a great day in the service of our Lord.

OAK GROVE.

We met in our regular quarterly conference Saturday, April 11th. At this meeting it was decided to elect three Junior deacons to help the senior deacons. Brothers H. V. Beamon, Emory Rountree and Emmett Jones were elected. These brethren were ordained at the eleven o'clock service Sunday.

We have been laboring under hardship for the last three months. The roads have been so bad we could not get to church on cars. Even if we had to walk in mud almost ankle deep, we have missed but one service and the attendance has been good.

HENRY C. HILLIARD, *Pastor.*

Sunbury, N. C.

YOUNG MINISTERS AT GRAHAM.

Last fall the Graham Christian Church was at a very low ebb and it seemed as if all activities would cease. No pastor was called and closing of the Sunday School was considered. In some way Mr. W. Alphonzo Grissom, a ministerial student in the Junior Class at Elon College became interested in the church and consented to preach for us on third Sundays, doing what pastoral work he could. He has preached most acceptably, has made friends and shown a strong missionary spirit.

We obtained the assistance of Rev. Millard Stevens, also a student at Elon and held a revival service May 3-10. Mr. Stevens did the preaching and Mr. Grissom led the song service. Although there was only one addition to the church, we feel that we are much helped by the meeting and the cooperation of these young ministers. We pray God's blessings upon them in their work.

A. H. R.

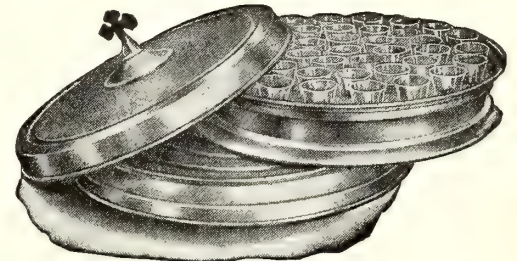
If we Christians, believing in the teachings of Jesus Christ and being guided by them, took a definite stand on modern problems, we could not only prevent another terrible war, but we could shape the political and economic tendencies of our day. As long as there is faith, civilization cannot be destroyed. As long as there is belief we will have the vital force necessary to improve the world.—*Rev. F. A. Liotard, minister of the French Church, Washington, D. C.*

Reading history, we smile at, we even admire, eccentricities of genius; but if we meet a warped genius in the flesh we hound him.—*Gennett.*

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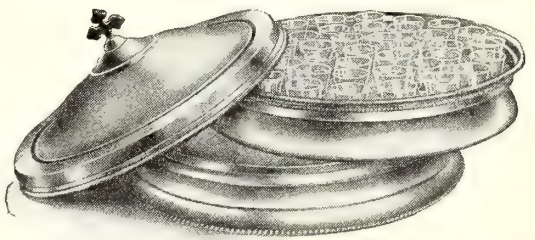


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Bread Plate No. 4—Broad Rim.....	9.00
Bread Plate No. 5—Broad Rim, Beaded.....	10.00
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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Our Graded school closed Friday the 15th. The Orphanage had four to graduate—three girls and one boy—all happy to graduate. We rejoice with them, because it is a credit to them to accomplish this honor before they reach the age limit here.

The sad and touching part comes when they have to say good bye to their classmates and their loved ones at the Orphanage. It is leaving home to them. It brings a bit of sadness to those in charge here who have had the joy and pleasure of training them these years. They grow to be near and dear to us. We feel toward them as if they were our own children. It always fills our hearts with joy when they go out and make good in life. One of the girls will enter college this fall. Another one hopes to, but arrangements are not fully made.

The third girl will accept work with a big manufacturing concern in the near future. The young man has promise of work in the next few weeks. The Orphanage will have several others to go out shortly.

Each year when school closes we always have a number who have reached the age limit and go out. It has been our custom for a number of years when a child reaches the age limit during the school term to let it remain until the close of the school and make its grade.

It is real interesting to watch the progress the children make after they leave the orphanage. Of course, some get along better than others because they are more talented. We find in our follow-up of the children who go out that those who are faithful in their work here are faithful in their work after they go out to take work to make their way in life. When our four children stood to receive their diplomas at the close of school with a happy smile playing over their faces, I could not help but think that the care given them here and the money spent on them was a fine investment. The orphanage gave them a chance when they had none.

CHAS. D. JOHNSTON, Supt.

REPORT FOR MAY 21, 1936.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Mt. Zion	\$ 1.13
Mt. Zion	1.02
Ingram	7.00
New Lebanon	9.10
Bethlehem	2.66
Union	3.50
	24.41
Western North Carolina Conference:	
Hanks Chapel, April	3.20
Ether	1.00
Pleasant Cross	.73
	4.93
Eastern North Carolina Conference:	
Piney Plains	11.00
Eastern Virginia Conference:	
Wakefield	2.98
Liberty Spring, April	7.00
Franklin	5.00

First, Portsmouth, April	5.02
Cypress Chapel	5.40
	25.40
Special Offerings.	
Bal. in full for Treva Renigar ..	105.00
Mrs. Dalton, support of children ..	12.50
Mrs. Mesley, support of Robt. A. Hines, Jr.	18.00
Mrs. Parke Hayes, for Landon ..	18.00
W. P. Perry, for Billy	10.00
	163.50
Singing Class.	
Mt. Zion Church	8.60
Endowments.	
L. S. Holt	150.00
Total for week	\$ 387.84
Brought forward	5,691.10
Grand total	\$ 6,078.94

GENERAL NEWS (Continued from page 3.)

Blackwell. She graduated from Oberlin College, Ohio, in 1847 and, with much misgivings on the part of some members of the faculty, from its theological school in 1850. She was a classmate at Oberlin of Lucy Stone from whom has come the term "Lucy Stoners" for women who keep their maiden names after marriage. They married Blackwell brothers, whose sister, Elizabeth Blackwell, M. D., went to England for a medical education and then returned to found the Women's and Children's hospital in New York where women could be internes and women physicians could practice.

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mud gun	mystery ship
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girl scout	airport
cyper	crystal detector
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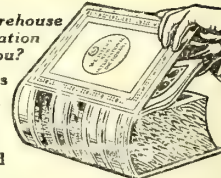
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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér-na-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lím:
14 That it might be fulfilled

A. D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

Isa. 9. 1, 2.

AND seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Záb'u-lon, and the land of Néph'tha-lím, by the way of the sea, beyond Jór'dan, Galí-lee of the Gën'tiles;

A. D. 31.

Isa. 9. 1, 2.

Luke 2. 32.

Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit:

for their's is the kingdom of heaven.

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MRS. FRANK W. WILCOX.

Mrs. Frank W. Wilcox, 69, head of the woman's department of the American Missionary Association from 1913 to 1927 and then until 1932 associate secretary, died unexpectedly of a heart attack Tuesday morning at her home in Upper Montclair, N. J. Mrs. Wilcox for many years represented Congregational Women as a vice-president of the Council of Women for Home Missions.

Mr. Wilcox died in 1911 and in 1913, Dr. H. Paul Douglass, at that time corresponding or executive secretary of the A. M. A., who lived in Upper Montclair and knew of Mrs. Wilcox's activity in women's missionary circles, urged her to become successor to Miss Delia E. Emerson who was retiring after a period of service which had begun in 1869. Miss Emerson, now in her ninety-eighth year, is living at Biddeford, Me.

Mrs. Wilcox endeared herself to the workers in the churches, schools and hospitals of the Association and as an interpreter of these to the women in the missionary societies. She travelled much, wrote and spoke effectively but cherished especially the personal interest which she could share in the "box-work," those boxes and barrels of clothing, bedding, curtains and table linen, the "Martha" side of mission work, whose assignments between the field and the missionary societies she directed.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

tend that the criminal be educated and that he be treated as a human being.

The criminal should receive religious training. The majority of men and women in jail have never even been introduced to religion. Not only have they had no religious training, but their treatment by society has been far from Christian.

They are walking examples of what happens when privileged people refuse to admit that they are their brother's keeper. There is no better investment for the State than providing religious training for the criminal.

For Discussion.

1. Is it true that some men and women are worse criminals when they are released from prison than when they entered? Can this be blamed on their associates? Prison rule? The State?
2. Do you believe in capital punishment? Give reasons for your answer.
3. Do you believe that criminals should be dealt with scientifically or should they be just punished?
4. Investigate and report on the conditions at the jail in or near your community. What, if anything, is being done to remake men?
5. In what ways can the criminal be trained for good citizenship?
6. When a person sins God will forgive him and give him another chance. Should society give the criminal another chance? Mrs. W. B. W.

WOMEN SMOKERS.

A woman said to us a little while ago: "Women have just as much moral right to smoke cigarettes as men have." All of which is granted in toto. On the other hand, men have the same moral right as women to paint their finger nails red, brown or pink. Men have the same right as women to wear a "permanent wave" or to parade in skirts. But a man like that would have qualified for a show of freaks in a traveling carnival. What we are saying is that some things look worse if men do them and others look worse if men do them and others look worse when indulged in by women because there is a fundamental difference between men and women, "believe it or not."—N. C. Christian Advocate.



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21 But that ye also may know my affairs, and how I do, Tych'icus, a beloved brother

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17 ¶ From that time Jēsus began to preach, and to say, "Repent: for the kingdom of heaven is at

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OBITUARIES

ETHERIDGE.

Whereas it has pleased Almighty God in His Infinite wisdom and mercy, to remove from our midst our dearly beloved Brother C. C. Etheridge, who departed this life Saturday, May 9th, 1936, in the 51st year of his life.

Whereas: From the tree of life the buds and blossoms fall with the ripened fruit, some lives are so full of usefulness that they adorn the world and bring blessings to those around them. Such a life was that of our dearly beloved brother, co-worker, and chairman of our Deacons' Board.

Whereas: He was one of those who walks the trail of life, and leaves such memories along the path. He made life a pleasure to all those who were associated with him. True and faithful in character, he drew friends to him who trusted him. His place in our Church is vacant and our hearts are sad, but while we as friends mourn our loss, our hearts go out in deepest sympathy to the wife and children.

Therefore be it resolved: That a copy of these resolutions be sent to the family. And be it further resolved: That a copy be sent to The Christian Sun for publication, and a page of our records be dedicated to his memory.

W. W. STARNES,
Old Zion Christian Church,

CASWELL.

(The following account of the death of one of our very faithful Christian ministers.)
W. W. STARNES, Secy.
Old Zion Church, Norfolk, Va.

"Rev. E. R. Caswell died February 29 very suddenly. He was dean of the city ministers, having been pastor twenty-one years at Laconia, N. H., and before that at Swansea Christian Church. He studied at Boston University and at the Gordon School of Theology. A classmate from Concord, N. H., conducted the funeral services. The daily paper expressed the opinion that he was one of the best known

men in the city and would be greatly missed. He leaves a widow, three daughters and a son. His death is a loss to the whole Southern part of New Hampshire, for he had held, or had opportunities to hold, special meetings in various parishes of friends. He was a strong preacher of the Bible and also a very faithful pastor."

M. A. T.

AN OPPORTUNITY FOR INVESTMENT IN MEN AND WOMEN

SOME investments pay three per cent. Some, with more risk, six or even ten per cent. Many fail to pay anything and vanish entirely. There is one investment to which there is no risk attached and which will pay living dividends far beyond the value of money and beyond the span of time allotted to human beings.

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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, MAY 28, 1936.

NUMBER 22.

DECORATION DAY

By PHILIP JEROME CLEVELAND.

A blare of bugles shakes the sky,
Wind-crumpled flags go swinging by
And to the throb of war-worn feet
Long khaki lines press down the street.
A cheer roars from the market place
And hope illumines each young boy's face;
The din is now so deafening
It drowns the robin's song of spring.

Inside one house the long lines pass
A mother weeps alone—a glass
Of sweet fern on the table spread,
And on the wall the shapely head
Of one—a boy—about whose lips
A smile still clings. Devout, she sits
Beneath his face, not knowing why
He had to leave her—had to die.

Still throngs can hear the marching feet;
But in the houses of that street
Now kneel a bent and broken line
Of gray-haired mothers—so like mine,
To pray the God of earth and men
That war shall never come again.

Two lines went down the city's way,
One young in years, one old and gray—
The seen and unseen passed today,
One line to fight—and one to pray!

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. Robert Lee House, Newport News, Va., preached the baccalaureate sermon for the Sanford High School, Sunday, May 24th.

The Southern Baptist Convention, in session at St. Louis, Mo., recently voted against the survey of social and economic conditions in the South, and also voted against the resolution favoring union with the Northern Baptist Convention.

Now why should our neighbor, the *North Carolina Christian Advocate*, get off a thing like this: "What is the remedy when a public speaker does not know when to stop? A man who knows prescribes as follows: 'The man who thinks by the inch and talks by the yard, should be dealt with by the foot.'"

Concord Church, Caswell County, N. C., Rev. L. L. Wyrick, pastor, held the annual Memorial Service, which was very largely attended, Sunday, May 24th. The former pastor, Rev. J. S. Carden, to the delight of the congregation, preached at the morning service. In the afternoon Dean J. D. Messick of Elon College was the speaker.

The forty-sixth Commencement at Elon College was concluded on Wednesday of this Week, when thirty-seven young men and women received their diplomas. There were present quite a number of alumni and former students and well-wishers of the College, and there was evidenced much interest in the plans which are now in progress to make of the College an even more useful enterprise.

Elon College first opened her doors for students in September of the year 1890, and all the members of her first faculty are still living, with the exception of the late lamented President, Dr. William S. Long, and one member of the original faculty, Dr. J. U. Newman is still in the faculty and giving good account of himself and his great ability as a teacher and scholar.

The editor sends greetings and gratitude for being remembered with the following and congratulations also: "Mr. and Mrs. Thomas Godwin Hyatte request the honour of your presence at the marriage of their daughter, June Joy, to the Reverend Robert Lee House, on Tuesday, the ninth of June at eight o'clock in the evening, First Congregational-Christian Church, Newport News, Virginia."

The program for the 34th biennial session of the Afro-Congregational-Christian Convention is now printed and covers five full days, May 31-June 5. The place of meeting is Kinches Chapel Christian Church, Graham, N. C., Rev. W. M. Lake, Pastor. The acting president of the Convention is Rev. J. D. Farrar, D. D., Newport News, Va., and Rev. C. A. Harris, D. D., is secretary. Quite an elaborate program is presented and a large attendance is anticipated.

A very suggestive and appropriate Children's Day Program has been prepared and published

by the Church Extension Boards of the Congregational-Christian Churches. Requests and orders for programs should be sent direct to The Sunday School Extension Society of Congregational-Christian Churches, 287 Fourth Avenue, New York. The program takes in the pupils for various ages and departments and will be found quite interesting.

The 18th session of the North Carolina Pastors' School, the third session of the Rural Church Institute of International Relations, are to be held at Duke University beginning Monday afternoon, June 8th. The roster of speakers and teachers for these institutes is especially promising and attractive, and any pastor or reader who may be interested should address a request to Duke University for a program for these institutes which have proven so very valuable in past years to many of our ministers who have attended them.

Mrs. Jesse F. West, relict of the late Judge J. F. West, of Waverly, Va., passed away from her home at Waverly May 19, 1936. The burial was from the home May 20th, the funeral service being conducted by the pastor of the deceased, Rev. T. Fred Wright, assisted by a former pastor, Rev. J. L. Foster, Elon College, N. C. Mrs. West had been for a long time a member of our Waverly Church, of which she and her late husband were faithful, loyal and life-long members. We express our sympathy for the bereaved ones. When "Mother" goes away there is always sadness in the separation.

Rev. James Everette Neese, who graduates from Elon College this week, having completed his course—the Bachelor of Arts Degree—was, by order of the North Carolina and Virginia Conference, in annual session, Concord Church, last November, ordained to the full orders of an elder at 3:15 P. M., Sunday, May 24th, at Elon College, the Ordaining Presbytery being J. O. Atkinson, chairman, Rev. G. C. Crutchfield, Dr. C. H. Rowland, Dr. L. E. Smith, Dr. J. U. Newman. Brother Neese is pastor of nearby churches and many of his members were present to witness the solemn service of ordination. Several of his ministerial brethren were present to give him the right-hand of fellowship and welcome.

Deacon J. J. Rountree, Norfolk, Va., died suddenly from a fall at his home at 7:15 P. M., May 20, and was buried in the Rountree burial ground near Damascus, in Gates County, May 22, the funeral services being conducted by the pastor of the deceased, Rev. H. S. Hardcastle of Christian Temple. Brother Rountree leaves to mourn their loss a wife and three children, Mrs. Lester W. Haynes of Norfolk, J. Hinton Rountree, Business Manager of Elon College, and Frances Rountree of the home. Our sympathies are extended to the bereaved. Brother Rountree was a good man, living such a life of faith and loyalty to his church as to leave an inheritance imperishable and incorruptible to his family and loved ones.

The Methodist Protestant General Conference, meeting in quadrennial session at High Point, N. C., after a lengthy debate, voted by a large majority for the merger of the three Methodist bodies—the Methodist Episcopal Church (North), the Methodist Episcopal Church, South and the Meth-

odist Protestant Church. The first named voted for the merger by a very large majority in quadrennial session at Columbus, Ohio, leaving only the Methodist Episcopal Church, South, to vote on the union—the prevailing opinion being that this body will also be favorable to the union. In case the annual Conferences of these bodies vote confirming the act of their General Conferences, this will make the largest Protestant denomination in America, numbering altogether over 8,000,000 members.

By order of the Executive Committee of the North Carolina and Virginia Conference, after due examination, the vice-president, Rev. G. C. Crutchfield, in an appropriate service in the Whitley Auditorium, Elon College, at 3:00 P. M., Sunday, May 24th, licensed Prof. D. J. Bowden to the Christian ministry. Prof. Bowden, son of Deacon D. J. Bowden of Christian Temple, Norfolk, Va., is a member of the Elon College Community Church, by which church he was recommended for licensure. As a teacher of religion in Elon College and by his exemplary walk and Christian character, he has proved himself highly worthy of this privilege granted by the Conference and is welcomed into the fellowship of the ministry by pastors and laymen who know him and his work in the School of Religion at Elon College.

A writer who signs "Mrs. V. Much Irked" in the *Methodist-Protestant Herald* is no more irked than the editor of THE CHRISTIAN SUN has been since this monstrosity of language crept into so many quarters and persons. Read what "Mrs. Much Irked" says and tell your neighbors about it, and if they all take heed there will still be enough of the unreached to irk the writers and speakers of correct English for some time to come: "Why don't we stop it? We hear people say nice things about a man sometimes and then, like a slap in the face, call him Rev. Smith. In the name of all that's English and polite, let's stop our Rev. Smith-ing and at least give him that appreciated 'Mr.' that every little boy hopes to grow to. If his name is Sam or Bill or Tom and you leave it out, do put in Rev. Mr. Smith. Rev. Smith, Rev. Jones, Rev. Brown is unpardonable."

SUN readers should bear in mind and give the information that the Elon Summer School of Leadership Training is to be in session, beginning Monday afternoon, June 29th, to Sunday, noon, July 5, 1936; the cost of the entire school, board and registration is sent in by June 15th. The chairman to furnish the information is Dr. Edwin C. Gillette, 117 W. Forsyth St., Jacksonville, Fla., or the dean, Rev. F. C. Lester, 505 S. Main St., Norfolk, Va. It is to be hoped that a large number of our ministers, church leaders and young people in the churches will take advantage of this school which promises so much to all who attend. An excellent program is to be presented. "World Missions" is to be taught by Rev. Wm. C. Bell, one of our missionaries to Africa. Other courses which will be given are—"Personal Religious Living"; "Family and Parent Education"; "Administration of Children's Work"; "Church Music"; "Youth Fellowship at Work"; "The Young People's Department"; "Vacation Church Schools," etc.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

THE GENERAL COUNCIL MEETING.

The main feature of the program for the biennial meeting of the General Council of the Congregational and Christian Churches of the United States to be held at Mount Holyoke College, So. Hadley, Mass., June 16 to 23, will be a series of seminars on the general theme, "The Effective Church."

The mornings from 9:30 to noon, except Sunday and on the closing day, will be devoted to the seminars. The sub-topic for each day will be introduced by two speakers. All registered persons will then separate into eight previously assigned discussion groups.

On the closing day, the findings of the discussion groups will be presented for joint discussion and the adoption of a message to the churches.

Associate membership in the Council is open to all persons who wish to enroll. There is a registration fee of one dollar for this enrollment. This entitles the members to a badge of admission, the rights of the floor at seminars and as otherwise announced, the assistance of the hospitality committee in finding lodgings, the advance reports, the minutes and other printed matter.

The voting membership of the Council numbers 850 and consists of delegates elected by the State Conferences and by the Associations, or representatives of colleges, officials of the Council and editors of national papers of the denomination.

Visitors will be always welcome within the limits of the seating capacity.

Noonday luncheons for laymen only are to be held in the First Congregational Church of South Hadley. Suggestions of topics for discussion will be gladly received by Donald A. Adams, 152 Temple Street, New Haven, Conn., chairman of the national Laymen's Advisory Committee.

Rooms completely furnished in the college dormitories with meals in the college dining rooms will be furnished at the rate of \$2.75 per person per day to the limit of the accommodations. Names of all delegates and associate members will be sent on to the College office at South Hadley as rapidly as they are received at the General Council office, 287 Fourth Avenue, New York City. It is suggested that persons planning to attend

should also write directly to the College Comptroller of the College, Mr. Boardman Bump, South Hadley, giving information as to when they will arrive and how long they will stay.

Hotel accommodations, if desired, can be secured in Holyoke, Amherst, Springfield and other nearby communities. Reservations can be made through Dr. Moses R. Lovell, Second Church, Holyoke, Mass., a general chairman of the local Council committee. For those who wish to camp, a well-equipped auto park will be provided with lights, rest rooms and cooking facilities.

The platform meeting the first evening will be the occasion for the moderatorial address to be given by the honorary moderator, Dr. S. Parkes Cadman, Pastor of Central Congregational church, Brooklyn, N. Y. An address of welcome will be given by President Mary E. Woolley of Mount Holyoke College.



REV. CHARLES E. BURTON, D. D.

Congregational Church, Norwich, Conn., who will speak in the Second Church, Holyoke.



MARY LYON HALL, MOUNT HOLYOKE COLLEGE

Of special popular interest in the program will be the Council Lectureship, the noon worship services, the Sunday services, and the platform meetings each evening.

Dr. Albert E. Day of the Mount Vernon Methodist Episcopal Church, Baltimore, Md., will be the Council Lecturer, speaking each afternoon at five o'clock upon "Religion and Experience." The topics for his separate lectures will be: 1. "The God of Experience." 2. "The Experience of God." 3. "The Jesus of Experience." 4. "The Experience of Jesus." 5. "The Experiencing Soul."

The noon worship services and the communion service Sunday morning will be conducted by the Council Chaplain, Dr. Arthur H. Bradford of Central Congregational Church, Providence, R. I.

The Council sermon will be preached Sunday morning in the College auditorium by Dr. Ferdinand Q. Blanchard of Euclid Avenue Congregational church, Cleveland, Ohio. The alternate preacher will be Theodore M. Shipherd of Park

Dr. Rockwell Harmon Potter of Hartford, Connecticut, Assistant Moderator of the Council will preach Sunday morning in the First Church, in Springfield. Arrangements are being made for other visiting ministers to occupy pulpits on Sunday in Massachusetts and the Connecticut valley by Dr. Edwin B. Robinson of Grace Church, Holyoke.

Sunday afternoon the Council will hold a special session in the Municipal Auditorium, Springfield, Mass., in observance of the tercentenary of the founding of the city. The principal addresses will be given by James Grover McDonald, former League of Nations' high commissioner for refugees from Germany and honorary chairman of the Foreign Policy Association; and Dr. T. Z. Kee of Shanghai, China, Secretary of the World Student Christian Federation.

A platform meeting will be held in the auditorium of Mount Holyoke College, Sunday evening, when Dr. Frank C. Laubach of the Philippines

(Continued on page 7.)



HON. JOHN V. SEES

E-D-I-T-O-R-I-A-L**EDITOR**

J. O. ATKINSON, ELON COLLEGE, N. C.

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117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MOVING.

The flight of the Hindenburg on regular schedules across the Atlantic from Germany to the United States and return, carrying, as the huge flier does, tons of mail and freight, in addition to more than one hundred passengers and crew, emphasizes the fact that we are moving. The huge zeppelin has now established her record and is to continue its schedule through the summer, with trips weekly between the two continents. So the matter of navigation in the air across the ocean is no longer a venture, or an experiment, but an established custom. No wonder we are upset in our thinking and activities. The only thing that man has done from Adam to the present is "to move"—either move himself or the things about him. Our Creator, in endowing man with imperial and divine attributes, saw fit to limit him, after all, to the sole business of moving. No man from the cradle to the grave has done anything else than this. The farmer moves his plow and hoe and the soil. He moves the grain to the furrow and, after moving away the grass and all hindering agencies, finally moves the scythe to the harvest and then moves the grain to the mill, and power moves the machinery for grinding, and the flour is moved to the bin, then to the cook-stove and the table. The same is true of all the attitudes and activities of man. He can only move things. The manufacturer moves the raw material to the machine, and the machine against the raw material, and the traffic agency to the consumer, and the consumer moves the material to what

ever need in the moving process the material may be required. The last analysis in every activity and achievement of man reveals the fact that the sole sphere of man's activity on this earth is that of moving himself or something else.

And thus the rapidity of motion, the swiftness with which men, women and events have moved, and been moved within the last decade, have upset our human adjustments, and we have somehow to establish new standards of measurement in time and space that we may fully get hold of ourselves and of the universe about us. The only security, the sole hope of mankind in a moving world, is the one supreme and omnipotent Power from Whom cometh all energy and the ability to move, viz: The great God of the universe who holds in His hands and the grasp of His power the planets above us and the earth and all contained therein. He is the source of our power and the strength of our might, and He it is that changeth not and is the same today and forever, and in Whom at all times we may find safe anchorage and security for all our aspirations, undertakings, and activities.

J. O. A.

CONSIDER AFRICA.

"Africa is no longer isolated." Basil Mathews need not have told us that in the preface to his new book on Africa. We have just seen how Italy reached out its arm and took over a large part of what was formerly called the dark continent. David Livingstone, it is recalled, gave to the world the declaration that "here is the open sore of the world" and I "beg to direct your attention to Africa." This continent may have been remote in Livingstone's day, but it is just outside our door now and, "because," says Basil Mathews, "today that great continent is central to the world's life, I invite you to 'consider Africa.'" Besides being the open sore and a fertile portion of the world, it has been for long ages the besetting sin of men and nations to exploit this country and do injury to its peace-loving, helpless peoples. Away back in 1791 William Pitt, the great orator, speaking in England's House of Parliament, said: (as quoted by Mathews) "And now, sir, I come to Africa . . . How shall we hope to obtain, if it be possible, forgiveness from heaven for the enormous evils we have committed, if we refuse to make use of these means which the mercy of providence has still reserved for us for wiping away the shame and guilt with which we are now covered?" So back in the 18th century, England had already committed her sins against Africa, and the other nations have done likewise. The God of mercy and justice surely has yet enormous debts against many nations for the crimes they have committed against Africa and the Africans. Our own nations, along with the rest of the world, was and is guilty, and the war of 1861-65 baptized us in a sea of fratricidal blood through which we may have expiated, in a measure, some of the wrongs we had committed, but not all, for the wholesale and heartless lynchings of Africans in our midst is a crime for which atonement must be made some day.

But Basil Mathews has written a great book, and it will help us if we shall read it—"Consider Africa." It is, indeed, a country worth considering. Through trade and the use of her products we are closer to Africa than many may think we are. Mathews thinks the citizens of the United

States "will be startled to discover that at their breakfast tables over three and a half million pounds of coffee are used each year from Ethiopia alone, and some twenty-five million pounds from Africa as a whole; fifty-five million pounds of palm oil are poured annually into American soaps, lubricants and cosmetics; and one hundred and ninety million pounds of African cocoa are used in our chocolate candies. For billiard balls and hairbrushes America imports over eight thousand pounds of ivory. For gloves and shoes, purses and coats many million pounds of sheep, goat and kid skins are sent to the United States from Ethiopia, Kenya, Algeria and Nigeria; and thousands of monkey skins from the Gold Coast."

"The housewife would hardly imagine that the kitchens of America are using some seventeen million pounds of African spices and salt, including over four million pounds of cloves, one and a half million pounds of ginger, over eleven and a half million pounds of salt; and more than a hundred thousand pounds of vanilla. It seems fantastic that the tiny beaks of canaries in the United States should consume over two million pounds of African canary seed. Copper—thirty-three million pounds are annually imported into this country from Africa—is only one of numerous minerals from that continent; the most valuable are the diamonds and the gold, of which the Bantu youth mine the greater part of the world's supply. Our demand for those materials thus ties us up in the bundle of life with Bantu men and women and youth even in the remotest equatorial forests of Africa."

This, however, is only the economic side, the moral and spiritual side being that through these contacts our Western industrialism, reaching out to control Africa's industries, has upset the African mind and methods; and in large areas of African life produced serfdom quite equal to the ancient slave regime. We are yet sinning against Africa, and the only way of removing this sin and shame and crime is to give the gospel of salvation to the African and the African a fair show and a square deal, remembering always the words of Him who said: "For God so loved the world that He gave His only begotten son that whosoever believeth in Him should not perish but have everlasting life." We invite CHRISTIAN SUN readers to "Consider Africa" with Basil Mathews, a copy of whose book many times worth the price of \$1.00 in cloth or 60c in paper, may be had from the Friendship Press, 150 Fifth Avenue, New York.

It will greatly enlighten, maybe help us white people of Christian America (?) to consider Africa.

J. O. A.

PERSONAL WITNESSING.

THE SUN's editorial column called attention, more than once recently, to the life and labor of a layman who believes with all his heart that the chief cause for slow growth in the church today is that so few members of the church, other than the pastor, bear witness for Christ by word of mouth, "individual to individual." Spiritual awakening comes when there is an awakening of an interest on the part of the laity, not in the welfare of the church, corporately, but in the salvation of individuals in the community. Quoting again from a personal letter, our friend says:

"This work seems so easy to begin and to carry on. No organization, no complications, no machinery. Just seeking on the part of the individual layman to do God's will in telling others. And if the churches will to do 'His' will, the power will come. Make Christ known—what a privilege as well as duty. What spiritual enrichment will come to a church and people who make it a vital part of their service.

"I have two letters now I wish I could read. I would send them but must not reveal the authors. I think you know them both—very prominent clergymen. Both long letters. One writing of my foreign work, after re-reading my experience says: 'Think of what it means to those tens of thousands who have learned of Christ through you. I wish I could feel that a single soul has been led to Christ through anything I have done or said.' Now think of that! All his life he has been in Christian work, and he is in it now. Of course, he is pessimistic and low-spirited to say that. I know him well and have for years, and don't think that's true of him by any means, but in his mind a lack of definite results troubles him. It is cause for serious thought. The other letter from a distant city. After reading the booklet, 'Concerning the State of Religion in the Churches,' he says of my article that the responsibility is the pastor's for the pitiable condition of the churches. He uses these words 'us Ministers and Pastors!' Note *he* is one of them. He states boldly 'We have taken into the churches thousands who are not Christians by any standard he knows of.' He cites a big church 'in a New England city,' largest in the State. Less than 50 per cent of its membership give anything to church or Missions, or perform any service. He wishes he was a young man again with the knowledge and vision of his age to start over again. At the close,—he is sure a spiritual awakening is coming 'for God still lives in Christ.' Note:—I am getting some inside views of Christian service that confirms my convictions that 'Personal Witnessing for Christ by Word to Individuals' is a vital way of 'Making Christ Known.'"

Because THE SUN's editor has the conviction that this humble layman, who writes the above, has laid his finger on the weak spot in present-day churches, he passes this information on, hoping that pastors and laymen may consider this matter—and do something about it. "Ye shall be my witnesses" are the words of the Seeking, as well as the Saving Christ.

J. O. A.

MURDERING THE INNOCENT.

The world has just witnessed a tragedy of first magnitude. The "victory" of Mussolini, the dictator, and his Italian cohorts, over helpless Ethiopia seems to be complete. This writer does not recall that war was ever declared against Ethiopia by Italy. Mussolini wanted Ethiopia, and because he had the weapons of warfare, robbery, and destruction in his hands, he proceeded to his self-appointed task. It was nothing more or less than the wholesale slaughter of the helpless by the strong and the mighty. One of the pathetic incidents of the sinful procedure was the helplessness of the League of Nations to prevent or check the catastrophe. Nor is our nation to look upon this with pride or pardon, since we have persistently refused to join the League and, even dur-

ing this Italo-Ethiopian conflict, we went on in the even tenor of our way, refusing to allow Ethiopia to purchase from us munitions of war that might have aided her in her self-defense. Of course, our nation was seeking neutrality and only watched at a distance, and with indifference, the conflict of the strong against the weak.

One is reminded of the ancient history of Rome when she arose to might and majesty through the sheer force of arms, and held the peoples of the wide world in and under her sway and dominion through force—and sang of "Arms and the Hero." Force, injustice, human might, may gain the ascendancy and rule for a season but not always. Ancient Rome, even with her advanced civilization, crumbled and went to pieces before the steady march of justice and mercy, divine love and righteousness. Somehow, some day the God of love and equity overcomes the forces of injustice and hate, and this same God will not be deaf to the prayers and pleas of the abused and the injured.

J. O. A.

THOUGH WEAK WE LIVE.

It is by and through the power of God that we live and shall live. Paul said as much of the Christ: "For though He was crucified through weakness, yet He liveth by the power of God." We may be indifferent to that Power, unconcerned as to its source and even deny Him who gives the power. It was noted in the papers recently that Clarence Darrow, the noted criminal lawyer of Chicago, said on his 79th birthday anniversary, "to believe in immortality of the soul, one must believe in God, and I believe in neither." Poor soul! Though he faces a future that is blank and without hope, though he repudiates and denies the power by which he lives, yet that Power sustains him while he does live. How different the words and the assurance of Paul: "For we also are weak in Him (the Christ), but we shall live with Him by the power of God. Know ye not yourselves, how that Jesus Christ is in you, except ye be reprobates." Thus we live in the flesh by the power of God, and if in the flesh we realize that the power of God sustains us and that the strength of His Son is sufficient for our weakness, we shall live in the spirit in spite of all that disease and afflictions and death itself can do.

J. O. A.

NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

To be held at Ingram, Va., June 4-5, 1936.

Program.

- 10:00—Convention called to order by W. T. Dunn, Vice President.
 Song—Prayer.
 Welcome address, Rev. H. E. Crutchfield.
 Response, Miss Margaret Earp.
 10:15—Report of Executive Committee.
 Report of Program Committee.
 Business and Appointment of Committees
 10:30—Report of S. S. Departmental Secretaries.
 Children, Mrs. Robt. Simpson.
 Young People, Miss Avis Dunn.
 Adult, S. D. Scott.
 Administrative, W. B. Truitt.

- 11:00—Address, W. T. Dunn, V.-Pres.
 11:30—Worship Service, Dr. J. O. Atkinson.
 12:00—Adjourn for lunch.
 1:30—Song Service, Rev. G. C. Crutchfield,
 Song Leader.
 1:45—Report of Christian Endeavor Secretary,
 Rev. B. J. Earp.
 Address, Geo. Wilson, Field Secy., International Society Christian Endeavor.
 2:30—Discussion Groups—Worship, Rev. B. J. Earp; Teaching, Prof. A. L. Hook; Christian Endeavor, Geo. Wilson; Administrative, W. B. Truitt; Stewardship, Rev. W. E. Wisseman.
 3:30—Re-assemble, Digest of Discussions, by Group Leaders.
 4:00—Business and announcement of Entertainment Committee.
 Adjournment.
 7:30—Worship Service, Youth Fellowship, Miss Dorothy Truitt, Pres.
 8:00—Reports of Orphanage, Mission, College, and Christian Education Sec'ys.
 8:15—Address, "Our Institutions," Rev. F. C. Lester.
 Adjournment.

Friday Morning Session.

- 9:30—Song Service led by Rev. Crutchfield.
 Devotional Service, Rev. J. L. Neese.
 9:45—Business and Election of Officers.
 10:30—Address, "Christian Youth Building A New World," Dr. S. C. Harrell.
 11:00—Statistical Report, Miss Florence Smith, Asst. Recording Secretary.
 Report of Finance Committee.
 Report of Resolutions Committee.
 Report of Committee on Place of Next Meeting.
 Report of Press Committee.
 11:30—Closing Devotional Service, Rev. C. E. Newman.
 12:00—Final adjournment.
 Lunch.

ELDER MEMORIAL MONUMENT.

Program for the unveiling of the monument, erected in honor of the life and labors of Rev. H. W. Elder and wife at Richland, Ga., second Sunday in June, 1936:

- 9:45—Sunday School.
 10:45—Assembly at the cemetery.
 Opening Hymn: "I Love Thy Kingdom, Lord."
 Scripture Reading—Rev. C. W. Carpenter, Tifton, Ga.
 Prayer—Rev. J. D. Dollar, Roanoke, Ala.
 Song: "Servant of God, Well Done."
 Short Addresses by the ministers and laymen present.
 Monument veiling will be removed by two of their little grand-daughters.
 Doxology.
 Benediction.

Lunch will be served at the church. Everybody invited.

Bro Elder did a great work on this field of service and the least we can do is to hold in sacred memory his sacrificial life. Meet us at Richland, Ga., the second Sunday—14th day of June.

G. D. HUNT.

CONTRIBUTIONS

SUFFOLK LETTER.

May is the month for Memorial Day. The 30th day is recognized as a National Decoration Day. Many churches have designated a day—usually Sunday—as a time for decorating the graves in their respective cemeteries. It is a beautiful custom. There is ample authority in the Bible for such a service, which honors the dead, and recognizes the goodness of God in guiding human destiny.

One of the heart-breaking facts about death is that one may be forgotten. Dr. W. W. Staley was instrumental in removing the remains of the late Dr. W. B. Wellons and others from a small cemetery to Cedar Hill in Suffolk. He thought it would be fitting to have a brief service in recognition of their lives. Only a few people accepted the invitation to be present. After the service he said: "It is sad to see how soon one is forgotten after the funeral is over. Fifty years from now who will know that I have ever lived?"

The cemetery is an interesting place to visit. It is a silent reminder of human mortality. Here and there a Scripture quotation may be carved upon a tomb stone as a comforting promise of our immortality, but the most lasting impression is, that death is the common enemy of man. As one reads the inscriptions upon these tomb stones one is reminded that these brief facts are revealed to an immortal soul. God is interested in every one who has lived and passed away. The Creator is watchful over every one of his creatures and His deepest concern is for the salvation of man and the spiritual uplift of the human race.

When the time came for Joshua to lead the Israelites over Jordan and establish them in the Promised Land of Canaan, God gave definite instructions about the establishment of a memorial of this great day. Twelve men from the twelve tribes were designated to take up twelve stones from the river bed and set them up as a sign, or memorial of that historic event. And it should be observed that this order was given before the people crossed the river bed. History should be written while it is being made. Much is lost because historians wait too long before they think of writing great spiritual history. Some day children will gather around these twelve stones and will ask questions about them. "Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea which He dried up from before us, until we were gone over; that all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God forever." (Joshua 4:22-24.)

Three lessons are suggested by that heap of stones: 1. God has a hand in human history. 2. People should know that the hand of God is mighty. 3. People should fear God forever. And these lessons were crystalized in a background rich in spiritual leadership. As long as that nation learned these lessons, and recognized the leadership of God, it grew in power and influence. There came a period when memorial stones meant

nothing to them. Their children were not permitted to play around this heap of stones and ask questions. In all probability the stones were crushed and scattered. Their lessons were forgotten.

How this age needs such a lesson! God is forgotten. He is neglected. Historians are leaving Him out of the records. The church has lost His power. Many do not know His Voice. If the grave stones in our cemeteries may become a sign of Divine leadership, and if Memorial Day may be an occasion for sitting at the feet of historians, and biographers, who will tell us of God, and His mighty power, and call all the peoples of the earth to fear Him, then let us have a universal observance of Memorial Day. Make it spiritual and let it ring with the voice of God in human destiny.

I. W. JOHNSON.

RADIO ADDRESS.

(Presented at Norfolk, Va., May 12, 1936.)

Inheritance and environment are the contributing factors to individual ability. Instruction and training are the principal forces in the development of personality. To the home, the school, and the church the individual is committed for instruction and training. Tremendous responsibility rests upon these agencies, particularly in a day such as ours. Neither the home, nor the school, nor the church can evade this responsibility or its consequences. The home stands at the beginning of this instruction. The college with its advanced and technical curriculum stands at the end. At this moment I am to speak in the interest of higher education and particularly with reference to Elon College.

Today, May 12, has been designated as alumni day. By means of newspapers, mail deliveries, personal messengers, and radio broadcasting, we hope to reach everyone who at any time was a matriculated student at Elon College. You will be greatly interested in what has been happening and what is happening today in the interest of your college. Every advanced step on the part of the college increases your admiration but at the same time multiplies your responsibility.

Elon College is an institution of higher learning, owned and controlled by the Congregational and Christian Church. It is interdenominational and positively religious. It is located in the beautiful Piedmont section of North Carolina. It is adequately equipped for first-class instruction in the classics, arts, sciences, and religion. Dr. Robert L. Kelly, Executive Secretary of the Association of American Colleges, has said over his signature that Elon College is the best equipped small college in this country. Honorable O. Max Gardner, Ex-governor of North Carolina, declared Elon to be one of the beauty spots of the state. Elon was founded in 1889. During its nearly half century existence it has graduated more than one thousand young men and women and has enrolled on its campus an additional seven thousand. These graduates and students have gone out to take their places efficiently in the various trades and professions of life. The second

ranking officer in the chaplaincy of the United States Navy is an Elon College graduate.

During these years of depression Elon College has moved steadily forward along all lines that make for efficiency and progress in institutions of higher learning. During the past four years the student body has more than doubled. Three additional dormitories have been opened to accommodate the increased enrollment. The faculty is made up largely of younger men and younger women, selected on the basis of superior scholarship and adaptability for class-room instruction and college responsibilities.

Elon College has been in serious financial difficulties. Debts mounted up and far beyond the financial ability of the natural constituency of the college. Through the helpful cooperation of creditors and a handsome bequest of a benefactor of the college our debts have been reduced to \$160,700. We are now in the midst of a campaign to raise \$250,000 to be used in complete settlement of all claims against the college, to provide for necessary repairs, and to supplement our current funds so as to prevent annual recurring deficits. In this campaign members of the Congregational and Christian churches in North Carolina and Virginia, every alumnus and alumna, and the generous friends of the college will be approached. In a financial crisis a college naturally turns to its alumni. Every alumnus of a college is indebted to his alma mater. He may have paid the tuition charge, plus the fees required. Even so, it is a known fact that the average college student today only pays about 50 per cent of the cost of his education, the other 50 per cent has been provided by contributions to buildings, grounds, equipment, and endowment. If you will turn back to your records and secure the totals paid by you for your college expenses you can easily ascertain somewhat your present obligation to your college. Aside from the monetary contributions, the college made contributions to your life that cannot be measured in dollars and cents nor can you begin to estimate their real value. However, there comes a time when financial contributions are necessary and for your college that time has arrived. Payments may be made monthly, quarterly, or semi-annually for a period of two years. Elon College lays its claim for support on the grounds that it is a church institution, interdenominational and religious. It stands for the development of the whole of life—not merely the physical and the mental, but the physical and the mental plus the spiritual. It shares the conviction often expressed today that the needs of sane, safe, wholesome leadership for state and church will be met largely by young men and young women who are the products of the small church college. Elon College commits itself to the high task of discovering the possibilities of the individual and developing individual personality to the highest possible degree that the individuals interested in the future well-being of his day and generation. On this declaration of purpose we rest our case and covet the support of individuals interested in the future well-being of the nation.

L. E. SMITH.

Can a man do better with his life than Jesus did with His? Can he do better than give his life for others in service, in helpfulness, in prayer?—Vernon Bullock.

GENERAL COUNCIL NEWS.

(Continued from page 3.)

will speak for the American Board, and Dr. Geo. Luther Cady of New York for the Home Boards.



PRES. MARY E. WOOLLEY

The Council will be called to order at 2 o'clock, Tuesday afternoon, June 16, by the moderator, Judge John V. Sees of Huntington. Mr. Sees, who was first assistant moderator, succeeded to the moderatorship upon the death of Dr. Jay T. Stocking, of Newton Center, Mass., in January.

Exhibits and literature of the work of the American Board, the Home Boards, the Council for Social Action, the Interdenominational Bureau of Church Architecture and of colleges and other church agencies will be arranged. There will also be an exhibit of religious education materials, of program material of the Commission on Evangelism and Devotional Life, and of books from the Pilgrim Press.



REV. S. PARKES CADMAN, D. D.

The business sessions of the Council will be held each week-day morning from 9:00 to 9:30 o'clock and at periods in the afternoons as the Council may decide.

Voting members of the Council are also voting members of each of the mission boards. The American Board will have its annual meeting on Thursday afternoon and the Home Boards on Monday afternoon.

The principal business of the Council will be the election of officers, of members of commissions and committees and of directors of the boards, and the consideration of the prepared reports of officers, committees, commissions, and boards. An important report having to do especially with the promotion of missionary interest in the churches will be presented by the Strategy Committee which was appointed at the preceding meeting of the Council at Oberlin College, Ohio, in 1934. Dean Luther A. Weigle of Yale Divinity School is chairman of the Committee and Dr. Oscar E. Maurer of Center Church, New Haven, Conn., was acting chairman during Dean Weigle's trip to Asia.

* * *

FUNCTIONS OF THE COUNCIL: STATEMENT BY DR. BURTON.

Just what is the General Council? It is the national expression of the fellowship of the churches. Our churches have fellowship, first, in their local associations, to which all churches are invited to send delegates; in the next place, these same churches are invited to send delegates to the State Conference; then these associations and the State Conferences throughout the country elect delegates to the General Council for its meeting held once in two years.

The functions of the Council include in addition to the personal contacts made possible, the inspiration of public addresses, the discussions of church problems, and public questions, and the making of recommendations to denominational organizations and churches.

The matter of recommendations becomes the important thing when it is remembered that every member of the Council is also a voting member of

each of the national missionary and education societies, all of which hold their annual meetings in conjunction with the General Council.

IS IT TRUE?

By REV. G. H. VEAZEY.

Is it true, if I would humbly
Be a Christian brave and strong
That I must tread the rugged pathway
'Ere I join the bloodwashed throng?
Is it true that I must ever
Live a life that's free from sin
If I would reach the pearly portals
And by Christ be welcomed in?

Is it true the Christ my Saviour
Bled and died upon the tree
For the sinners lost in darkness
That through Him they might be free?
Is it true that I must tarry
There in dark Gethsemane
And in agony and suffering
Have His will revealed in me?

It is true through fiery trials
I must witness for my Lord?
I'll be true to my conviction
And rely upon His word.
Is it true that I shall ever
Meet with persecutions great?
And will Jesus shield and keep me,
While I labor, watch, and wait?

Is it true that from the graveyard
There beneath the silent sod
I'll be called on that great morning
To appear before my God?
Yes, 'tis true, this Holy Record
Given by the God of love
He'll fulfill each precious promise,
We shall reign with Him above.

Wadley, Ala.

Had I money to give to missions, I would put it into the press, which has a thousand tongues and is not silent day or night. —Alfred Jackson.

BIBLE FOR OLD FOLKS and the HOME

Bold Black Type
Pronouncing
Holman Home Bible
Light Weight
6x9 ins.—Very Thin
Flexible Binding
References



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

No. B2014. Durably Bound in French Seal Leather,
full flexible covers, round corners, red
under gold edges, silk head bands and
silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit,
overlapping covers, extra lining and fly
leaves, head bands and marker, red
under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles,
burnished edges \$3.00

PRINTED from large,
clear, Pica Type, with
Marginal References.
Family Record and Maps.
This Home Bible is new
and very desirable for
everyday use, containing
all the advantages of a
family Bible in a compact
size that can be easily
handled, with Record for
Births, Marriages and
Deaths. The best Bible
obtainable for old folks
who need extra large,
clear print and a light-
weight book.



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

TRAVELING BY TRAIN IN COLD NORTH MANCHURIA.

If sardines in a can should come to life, they would hardly find themselves more crowded than passengers in the Harbin railway station. Tickets are sold only a short while before the trains are to leave, so the crowds come early and stand for hours. Then before the line has bought tickets, the trains frequently leave. Families get separated. Baggage frequently cannot be checked and one has to wait for another train. Many try to get through with bedding which they would use for covering on cold cars, but are turned back. Only a limited number are allowed on each train, and the next day must make another attempt. Just as many as can actually be packed into a definite number of cars; the remainder must wait until a later train. There are plenty of cars but not enough engines to pull them.

When Soviet Russia realized that she would ultimately have to sell the Chinese Eastern Railway to Japan and the new state of Manchukuo, she began sending into Russia from North Manchuria all the best rolling stock. Only the old engines were left. These have broken down badly the past winter. Being a different type of engine to that used by the Japanese on the South Manchuria Railway. It has been impossible for the Japanese to keep the engines in repair. The engines are able to pull only a limited number of cars even when in fair condition. If the train must stop between stations there is danger from an attack by bandits. On much of the line trains dare run only in the daytime. In winter a long delay might mean freezing to death of passengers, for our winters here are terribly cold and this has been the worst in thirty years. The Japanese, who are efficient in operating railways in South Manchuria are working hard to meet this difficult situation. In the meantime the public must be patient.

These third-class cars have no ventilation, so the atmosphere is dense and can be endured only by Europeans who are used to it, as are we missionaries. The cars are triple-deckers, old Russian style, so a vast number can be packed in. Alas, that so many Chinese now smoke cigarettes, and of the rankest kind! It is claimed that many of them are drugged with cheap morphine, etc. On returning home after one of these trips the old clothes which I wear must be aired for at least a day before they can be put away in the back part of our house for the next trip. Those who support us as missionaries would not object to our riding even first-class, but if we traveled even second-class the amount of travel in extensive evangelistic work as is being done over a large area would hardly be possible for financial reasons. Someone asked Hudson Taylor, the founder of the great China Inland Mission, why he traveled third-class. He replied: "Because there is no fourth." We, too, would extend the usefulness of our money to the limit. Then we desire to travel with the common people, of whom we are a part. There is a saying in the Far East: "Fools travel first-class; sensible people second; missionaries and natives third." The second-class here is now

filled almost entirely by Japanese officers and officials. The writer travels on a third-class free pass. This enables us to cover much territory at little expense. We were afraid to ask for a second-class pass fearing it would not be granted. For a third we are most grateful. Riding even third-class on a train is much better than on a rough bus or old car over rough roads, or on a cart or sled with the thermometer thirty degrees below zero. Traveling third-class gives us an excellent opportunity to preach and talk to the people while traveling with them. There is always much for which to be thankful.

CHAS. A. LEONARD, SR.

Harbin, Manchuria.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 23, 1936.

Sunday Schools.

Waverly, Va.	\$ 2.00
Berea, Altamahaw, N. C.	4.00
Pleasant Hill, Liberty, N. C. ...	4.56
First Church, Greensboro, N. C. .	6.21
Durham, N. C.	7.38
First Church, High Point, N. C..	1.96
Liberty (Vance), Henderson, N. C.	5.27
Berea (Naas.), Driver, Va.	4.80
Bethlehem, Suffolk, Va.	2.00
Biscoe, N. C.	1.10
South Norfolk, Va.	15.00
Apple's Chapel, Gibsonville, N. C.	1.50
Union (Surry), Dendron, Va. ...	2.25
	58.03

Individuals and Churches.

Lebanon, Semora, N. C.	11.67
Spring Hill, Waverly, Va.	2.00
Ramseur, N. C.	8.00
Lee's Chapel, Sanford, N. C. ...	1.00
Wake Chapel, Fuquay Springs, N. C.	37.00
Mt. Zion, Burlington, N. C.	11.65
Berea (Norfolk), Hickory, Va. .	9.00
Union (Surry), Dendron, Va. ...	6.50
	86.82

Specials.

Pleasant Union, Lillington, N. C.	10.20
Burlington S. S., Burlington, N. C.	35.28
	45.48

Total for week\$ 190.33

Previously acknowledged 14,208.55

Total since Sept. 1, 1935\$14,398.88

Will churches that have not yet sent in the Annual Easter Offering for Missions now do so? This is sorely needed and will be greatly appreciated.

J. O. ATKINSON, Secy.

"I wish the people in the churches of America could know how many times the American Board is remembered in prayers on Sunday mornings in our congregations both large and small," writes Rev. Raymond A. Dudley from India. "When there is so much that divides the world today, blessed is this wonderful tie that binds us together."

THE CHURCH AND ITS YOUNG PEOPLE.

(By REV. CARL R. KEY. Published by request of Eastern Virginia Ministerial Association.)

The church is the recipient of the most priceless heritage outside the home and the school. To make a supreme contribution to the development of the life of its youth is its greatest business. It goes without saying that the church and its young people are two of the mightiest factors in modern civilization. All other units in society are handled on a more business-like basis. Why all the carelessness and disinterest, I almost said, disloyalty, on the part of youth and to the church? If, and when, we have answered this question we will have begun to solve a most vital problem. Such issues as administration, leadership and the like will be less troublesome.

The church is a group of believers of like mind and purpose whose chief concern is the worship of God, our Father, and the development of radiant personality. The church stands second to none in the guidance of youth into realms of experience where they may develop the fundamental Christian characteristics that become the warp and woof of fellowship, democracy and the abundant life. Organizations, methods and mechanics are secondary and only means to an end. The end is the increase in life and the continued revelation and realization of the kingdom of God in the corporate group.

The young people are its most sacred trust. The home is the greatest ally of the church. Parents place their children in the Church School in good faith that it will do its best to continue the work of character development or the sculpturing of souls begun in the home. They cooperate with a definite end in mind. These children will be the men and women, the leaders and burden-bearers of tomorrow. It is the business of the church, in cooperating with the home, to so equip, train and guide its priceless heritage for the task that lies ahead.

Plastic, enthusiastic, anxious youth is hungry for adventure. They are ready to pioneer. They are ready to blaze new trails and discover what the present deems impossible. Lack of invigorating, lasting vision may be most detrimental. A group of young people who fail to retain their youthful attitudes and to understand the real values of life may be worse than a bull in a china shop, if let loose in society. Failure on the part of the church to provide for its young people the proper metabolism of the spirit has revealed in recent years this most essential fact.

It is high time that the church realize that its chief purpose is to provide for the highest type of worship possible for its young people in which each individual has an active, vital part. Once the church has learned the art of guiding its youth in sharing in the problem of worship it will begin to solve the many problems of attendance, lack of interest and participation and the general moral breakdown in the country. The church has failed to make real the presence of God in the religious experience of its youth. This seems to be the heart of our universal problem. That is why we ministers suffer many heartaches and disappointments while haphazardly seeking them as members and participants in our program of worship. We touched on the problem in the Annual Spring Conference of the Youth Fellowship while seeking a way for youth to share in the

program of worship, evangelism, missions, finance and leadership training. We are only partially awake. What we need is a total awakening if we care to avoid a total eclipse of the future.

It seems that Raymond C. Knox, Chaplain of Columbia University, heartily agrees with us, in his most timely book, "Religion and the American Dream." In his thinking, "The highest thought of God which the mind can conceive is that He is One whose purpose for men is the fullness of life, whose nature can best be expressed by the word 'love.'" So to apprehend His Reality is the sole aim of worship. Life will then be seen to have supreme worth. One becomes inwardly aware of the meaning of the Kingdom: that it is the upbuilding of a society of free personalities, united and working together in constructive good will, expressive of His spirit, and in which life is to be realized."

We fail to some degree in leading our young people into a vital experience of the presence of God because our methodology of worship is a bit faulty. How to meet this indictment is almost beyond us. The technique of worship was discussed with clarity at the Youth Fellowship meeting and we accepted it without a murmur. It is fine to recommend sharing in worship by cultivating our devotional life, through music, improvement of art and architecture and participation speaking from a group standpoint. But our task lies in the field of personal religion first. The minister and the other leaders must cultivate individual worship and urge and guide our young people in the cultivation of the same. Once the individual learns to worship privately he is better equipped to share his experiences in the group.

A second problem of which we are quite aware and have made some effort to solve is the lack of leadership with the vision and the commitment of an Isaiah. We need leaders with a keen sense of their responsibility to God, an understanding of the young people placed under their guidance and a keen insight into the issues involved in this changing civilization in which youth must "live and move and have its being." The leader must have a profound conviction and faith in the supremacy of God and human personality if they hope to have a group of live, vibrant, energetic young people follow them.

Youth demands as much from its leaders. They seek the guidance of kindred spirits, sympathetic hearts, understanding minds and the willingness to explore each human situation or experience from every angle. They want to leave no stones unturned.

To substantiate our position here we turn to the records of the Spring Conference report of Youth Fellowship as to how youth may share in leadership training:

"A. We believe every person having the responsibility of teaching in a church school should prepare themselves to teach that class; a preparation which should compare favorably with the preparation of a public school teacher.

"B. We believe that there should be held within the reach of every present and prospective teacher or leader in our conference a Standard Training School in as many churches as possible, and that each church should send at least two young people to Elon Summer School of Leadership Training.

"C. Every Sunday School should provide leadership training books and literature which should be accessible to the teachers.

"D. We believe that every Sunday School in the Conference should cooperate with the Board of Christian Education by seeking assistance from the Board for the promotion of leadership training and by contributing financially to the Board."

This is no criticism of our past and present leadership but a constructive effort to pave the way for a creative leadership which can lead us to the very throne of the Eternal. A creative leadership will of necessity employ the creative method of teaching which is a new name for the present system in use in the public schools of Virginia as explained by the supervisors and teachers. Creative teaching utilizes all the tried and tested methods. The young people who worship and are taught creatively will come to see that each item in a worship service such as the offering, a talk, a sermon and announcements are just as vital a part as the hymns and prayers.

What are some of the fruits of creative worship as observed in the growing youth? The fruits of creative worship with which the church supplies its youth are an inspiration, a vision of the fullest possible life, a vision of God which promotes and increases in life, an alert leadership, knowledge of God an apprehending experience, the culminating sacrament of fellowship, and an unchanging faith in God which establishes the highest values in life as real and makes lucid our one purpose.

Creative worship produces a faith which brings adjustments necessary and the harmonizing of life to each growing person. It clarifies one's philosophy of life. It gives the youth an invisible faith in God and in humanity. Their convictions arise from the crucible of experience and once they are harmonized with his faith and purpose he becomes well-grounded for the battles and vicissitudes that often wreck lives. Then their resolutions are rooted and grounded in God. This is the deepest meaning of worship.

The final consummation of creative worship is the preservation of sacred personality which is its natural fruitage. It is the business of the church to provide just such worship for its young people even if it means the scrapping of stereotyped methods and customs. This depends upon the knowledge the church has of its heritage and whether its program is based on the interests and experience of its youth.

Raymond C. Knox describes the worship experience. It is just such an experience that each young person in the church must have if it hopes to serve its youth to the best of its ability. "In worship, man's finite life has its contact with the the Infinite. Within his life there is an inner court, a shrine wherein his sacred values are placed, where he may have a vision beyond the world of sense with which he is daily concerned. There his innermost resolutions are formed, and the purpose his life will serve is determined. Into this court he alone can enter; but it is there that he can be aware of the reality of God. In obedience to that vision he goes forth to a life of fellowship and achievement." p. 79.

Book and church and day are given

For man, not God; for earth, not heaven.

—Anon.

S. S. & C. E. CONVENTION TO MEET— BUT WHERE?

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference is to meet Tuesday following the first Sunday in July. But where is it to meet?

At the 1935 sessions of the Convention held at Pleasant Hill Church an invitation for a place of meeting for 1936 was not received. Nor has one been received since.

What church will extend the Convention an invitation for this year's sessions? The Convention convenes at ten o'clock and adjourns at four. So entertainment consists of the use of the church and the provision of a dinner.

If there is a church so disposed, communicate at once with Miss Lillie Horne, Ireland Street, Burlington, N. C.

BURLINGTON ITEMS.

During the recent sessions of the Southern Convention the Burlington Church provided overnight entertainment for one hundred and nine delegates and visitors.

On Monday before the Convention convened, funeral services were held for Cara, wife of Mr. John Isley. She was a woman held in high esteem and general affection. Mr. and Mrs. Isley had celebrated their golden wedding anniversary.

On Friday afternoon following the adjournment of the Convention funeral services were held for Judge Wm. Houston Carroll. Judge Carroll had lived richly and usefully, serving in many ways the church and the state. He was a veteran Mason, dean of the Alamance County bar and Judge of the County Court. On the 6th of last November the wife of Judge Carroll preceded him in death and her going deeply affected the husband. He wished to go to her.

On Sunday, May 24th, Baccalaureate Services were held at our church for the 1936 Class of Burlington High School. Rev. Daniel T. Eaton, Rector, The Church of the Holy Comforter, Episcopal, Burlington, preached the sermon. It was an unusual and especially effective message based upon marriage as instituted of God, on the basis of mutual love, endless and holy.

The Burlington pastor was privileged to be the afternoon speaker at the annual Memorial Services at Long's Chapel, May 3rd, at Union, May 10th, and at Bethlehem, May 17th. It is reported at the latter church that after preaching twenty minutes he four times said, "and in conclusion,"—and preached on for five minutes more each time.

On the 21st of May, funeral services were held at Union Church for Mrs. M. J. Foster. Esteem for Mrs. Foster was manifested by an attendance of friends and neighbors which over-taxed the capacity of the Union Church, and love for her found expression in flower-gifts which formed for her grave a wilderness of beauty and fragrance. Four fine children survive, the husband having died seven years ago.

This world in which we live is a huge example of cooperation. The sun cooperates with the earth in the production of food, and man must cooperate with both sun and earth. If one link in the chain breaks, the effect is spoiled or weakened.—Anonymous.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

TO THE GRADUATE.

Here on my desk is the invitation to his Commencement. It was only a little while ago that he came as a very small boy to join my church. Now he is graduating from High School. He is one of thousands of boys and girls in Congregational and Christian churches and members of other churches, and member of no church at all. Then there are other thousands who are receiving their diplomas from college. One of the members of my church, Lanson Granger, is among this group. And a niece of mine will be in the line of those who march across our college rostrum and receive all the honor our college can confer.

This Saturday night as I think of those who are now happy in the attainment of their educational ideal, I remember back to the days when I was graduating from College and then University. Memory leaps over the years and makes me share in the life of the dreamers who are happy in the fulfillment of hopes and yet look to the future with its unexplored mysteries. Time blurs the vision of the little things that vexed and annoyed, and leaves standing, like mountain peaks on a clear day, the golden dreams of youth.

To you who today stand in the company of the fortunate ones who have cared to keep on until you reached your goal, let me say just a few words of counsel.

Yes, I want to congratulate you, and to wish you all the happiness that you deserve. If you have been faithful, if you have done your best, you deserve much, and much will come to you. Your family and friends are proud of you. They may say but little about it, but they are. If parents have sacrificed so that you could study, they need not speak words for what they have done speaks for itself.

Now the counsel. If you have your heart set on making money, don't become bitter if you fail. In recent years most college graduates have been unable to get a job. There is a better chance for you. More of you will find work. But some will have difficulty in doing so. And most of you will never get rich. It is to be hoped that the social order will change in your day so that all will have plenty and few, if any, will be wealthy. The chances are that it will become more and more difficult for people to get rich in America, but it is likely that it will become easier for all to make sufficient for comfort and culture.

If you have dreamed of sharing in the process of world change, you are now ready to get into the company of those who are really making the world over. You are fortunate in your desires, and can find plenty of problems to whet your keenest thoughts and to use all your skill. Thrills that you have not yet dreamed of will probably come to you, or else you will go to them. But do not be disappointed if "making a new world" becomes hard work in pretty nearly the same way that you have seen others at work. And do not get weary if the millennium does not dawn when you wish that it would.

Another dreamer long ago thought that He saw the Day Star arising in the east, and launched a

campaign for world revolution. His enthusiasm took Him to a cross, and the dream has been long in fulfillment. But it is coming. The very fact that you and millions of others are eager to share in His program is evidence that He was right. The heaven is gradually going through the dough. The seed is growing. The Kingdom is coming. But you are to have your share in its coming. Keep your dreams even if sometimes it seems a bit dim. The Master did.

MEMORIAL DAY.

Saturday is Memorial Day for our nation. About this season of the year many of our churches observe Memorial Day. This is a time to recall the heroic deeds of national heroes, faithful soldiers, and familiar friends who have answered the call of the Captain of the Soul. E're long we too shall answer the summons to join "that innumerable caravan that moves to that mysterious realm from whose mourn no traveler ever returns." This Memorial Day gives us a chance to make some thoughtful preparation for that journey.

THE CONCORD HYMN.

I hope never to forget the dignity and poise of the eight-year-old boy who acted as our guide at the battle ground and burial place at Concord, Mass., in the summer of 1924. He had shown us the "House of Seven Gables," the home of Emerson, the last resting place of many of our country's great. Then we went down to the little stream hard-by. With hat in hand he approached cautiously a slender shaft and a rude bridge. Almost in a whisper he directed us where to stand. Then with reverence and awe, standing at attention, he repeated Emerson's immortal poem:

By the rude bridge that arched the flood,
Their flag to April's breeze unfurled,
Here once the embattled farmers stood,
And fired the shot heard round the world.

The foe long since in silence slept;
Alike the conqueror silent sleeps;
And time the ruined bridge has swept
Down the dark stream which seaward creeps.

On this green bank, by this soft stream,
We set today a votive stone,
That memory may their deeds redeem,
When, like our sires, our sons are gone.

Spirit, that made those spirits dare
To die, and leave their children free,
Bid Time and Nature gently spare
The shaft we raise to them and Thee.

THE WAR IS OVER.

More and more we are learning that war is foolish. It settles nothing. It breaks up homes; it destroys life; and it divides nations. All honor to those who have sacrificed and died for a cause they believed to be right! But God pity us if we try to settle our disputes by the sword, machine guns, and poison gas.

My maternal grandfather fell on the fields of battle in Virginia. His widow and orphans entertained uninvited Yankees, and found them to be friendly. It is too long since then for me to poison my system with the hatred of war. I can tell no difference between the sons of the Rebels and the sons of the loyal Unionists. The war is over. And let it be over forever.

"Under the roses the blue;
Under the lilies the gray."

What matters the color of the clothes? Who cares whether your grandfather followed Grant or Lee? It was an honor to be in the company of either.

"Oh, the roses we plucked for the blue,
And the lilies we twined for the gray,
We have bound in a wreath,
And in silence beneath
Slumber our heroes today.

"Over the new-turned sod
The sons of our fathers stand,
And the fierce old fight
Slips out of sight
In the clasp of a brother's hand."

This, I think, is the spirit of Memorial Day that will bind us to the past and prepare us for the present and future.

THE STORY OF THE CRIMINAL: HOW SOCIETY RECEIVES HIM.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 7, 1936

Scripture: Gen. 4:9-15; 41:39-41.

(CONSECRATION MEETING.)

Daily Bible Readings.

Mon.—Help the prisoner. Matt. 25:31-40.
Tue.—Help the prisoner's dependents. Jas. 1:27.
Wed.—Jesus can save the prisoner. I Cor. 6:9-11.
Thurs.—The right training. II Tim. 3:13-17.
Fri.—A helping hand. Luke 10:30-37.
Sat.—No ease hopeless. Heb. 7:25.

Since society is partly responsible for crime and the criminal, in that social conditions often encourage crime, it must accept as its responsibility the task of helping the criminal to get a new start in life.

It is true that the attitude of society toward the criminal is a result of the very nature of crime itself. Experience indicates that a criminal cannot be trusted. And the hostile attitude of the public is a protest against that kind of person and life. It is not to be hoped or expected that we should condone crime or the criminal. The difficulty is that a man may serve his term and then remain a criminal at heart. Society should frown on a criminal life before and after conviction and imprisonment. Too many people indulge in obvious criminal conduct and receive the approbation of human society. Crime must never be encouraged by the shock-proof conscience of a complacent society.

However, when a criminal has repented he is no longer a criminal and should not be treated as such. If God forgives a criminal, we cannot as a Christian do less. The church can help such a person. It can fortify him with friendship and new incentives. It can open up to him the possibilities of a new life.

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE LAST SUPPER.

LESSON IX—MAY 31, 1936.

GOLDEN TEXT: "This do in remembrance of me."—Luke 22:19.

LESSON: Luke 22:1-38; Printed Text: Luke 22:7-23.

The story is told that just before his death in April, 1735, Samuel Wesley, the father of those two great religious pioneers, John and Charles Wesley, asked his two sons to celebrate with him the sacrament of the Lord's Supper. "The weaker I am in body," said the aged man, "the stronger and more sensible support I feel from God. There is but a step between men and death. Tomorrow I would see you all with me around this table that we may once more drink of the cup of blessing before we drink it new in the kingdom of God. With desire have I desired to eat this passover with you before I die."

It was with this spirit of deep and sacred emotion that Jesus came to the last passover supper with His disciples. He himself says: "With desire have I desired to eat this passover with you before I suffer." It was a significant, even if a simple feast, teeming with sacred associations, commemorative of the delivery of the Hebrews from the bondage of Egypt, reminding them that because blood had been sprinkled on the doorposts, the angel of death had "passed over" them, and spared them and their first-born, and calling to their minds the fact that God had delivered their nation and made them free. That passover signified in a striking way the birth of a nation and the birth of a new freedom. For centuries that feast had been kept, and although there is evidence that there had been some breaks in the continuity of the feast, it had become a permanent part of the nation's national religious life.

Jesus knew the value of religious feasts and fasts. In keeping with his spirit, he took it and filled it with new meaning. He was especially eager to eat this passover with them, not only because of its past history, but because of its future influence. He wanted to have his disciples alone that night for a few precious hours to tell them such things as they were able to bear, and then to put indelibly into their hearts an unforgettable experience that through them, would continue through eternity.

The supper itself was comparatively simple. A paschal lamb, roasted according to the ceremonial law, unleavened bread, some bitter herbs, and the usual Jewish wine. There were certain forms and ceremonies associated with the meal, but dignity and simplicity were the main notes. There was an air of solemnity and sacredness about it too.

This particular supper was eaten in a large upper room, furnished and made ready. A persistent tradition has it that it was at the house of Mary the mother of John Mark. Here away from the bustling crowds, above the level of the noisy and the dusty street, safe for the time being from His enemies, and in intimate companionship with His disciples, Jesus came at the evening hour for the passover supper. From that plain room and that simple passover meal there came the

central sacrament of the Christian Church, and a permanent or continuing memorial to Christ Himself.

Today, after nineteen centuries, in great cathedrals and in crude, plain buildings, by high and low, by rich and poor, by learned and ignorant, this Lord's Supper stands as a memorial to Jesus Christ. It is a modern miracle. No costly monument, no magnificent building, no endowed foundation, nothing that modern men do to perpetuate their memory. Just a simple sacrament, the eating of a very small piece of bread,—it is supposed to be unleavened, and the drinking of just a bit of the fruit of the vine—sometimes it is fermented, sometimes it is unfermented, but as often as men observe this simple custom they are inevitably reminded of the One Who said, "This do in remembrance of me." It is hardly likely that He would have been completely forgotten if He had not instituted this sacrament. But it is undeniably true that His memory is more vividly kept in mind and more precious kept in heart because through the centuries men and women have attended the communion service and there had their memories refreshed and their lives renewed. And miracles of miracles the thing grows greater, not less.

The details of that first Lord's Supper are familiar to the average Christian. The Lord Jesus Christ, on the same night in which he was betrayed—alas that that should be a part of the record—took bread and when he had given thanks, He said, Take eat, this is my body which is broken for you; this do in remembrance of me. And in like manner he took the cup when he had supped and said, This cup is the new testament in my blood; this do as oft as ye drink in remembrance of me. And then the prophetic words, For as oft as ye eat this bread and drink this cup, ye do show forth the Lord's death, until He come. It is a reminder of what He has done and a pledge of what He will yet do. It looks back to his sacrifice as it looks forward to his coming. It reminds us that because he loved us and gave himself for us we ought to love one another and to give ourselves to Him. It is the seal of a new covenant, a covenant signed and sealed not with ink, but with blood, the blood of the Lamb of God which taketh away the sin of the world. Let no man eat unworthily. Let every man examine himself. But let no man remain away from the Lord's table. Just as the physical elements which are used in the Supper strengthen the body of the physical man, just so is there in this simple sacrament, rightly received, that which feeds a man on the bread of life and renews life of the spirit within.

THE YOUTH FELLOWSHIP.

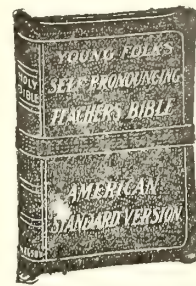
(Continued from page 10.)

Just because a person has served a prison term is no reason why he should bear the stigma of prison all his days, or why his family should suffer and be looked upon as the wife and children of a "jail bird." There are many people who are unkind in their dealings with the person who has a prison record, and place them as below their station in life even though the person has signified his intention to go straight. But none of us are perfect. Jesus said, "Let him who is without sin cast the first stone." It is up to the

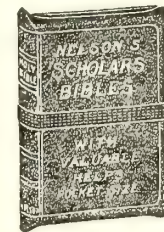
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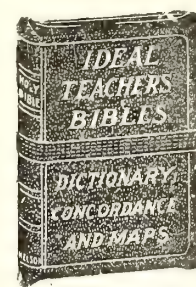
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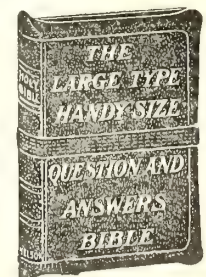


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One of our Chaplains in the U. S. Navy.

MONDAY.

"THOU ART WITH ME."

"Lo, I am with you always even unto the end of the world."—Matt. 28:20.

These words were spoken on the occasion of Christ's appearance to the disciples after His resurrection and in them He declared His presence, what their mission is in the world, and He assures them that He will always be with them.

Although these words apply to the ministry of the disciples in the world, they are also intended for every Christian that they may be ever conscious of the reality of His presence in everyday life. We are to understand that Jesus Christ is a personal, conscious, intelligent presence forever abiding with us, sharing our difficulties in life and participating in our triumphs to the end of the world. Thus, we can believe that He is a personal presence, He is an abiding presence, "always," and He is a victorious presence.

It is in this three-fold abiding presence that He comes to us momentarily and would inspire every act. It is in this abiding presence that the judgments of our daily doings approve or condemn our acts. If we are consecrated and watchful, we shall be prepared to march to Zion gloriously.

Prayer—Our Father, we believe in the ultimate victory of our Lord, and we want to be there with Him. O God, we take Thee this day as Heaven's presence with us. May we live the life of the faithful. "Abide with us still."—*Amen.*

TUESDAY.

"FAITHFUL ENDURANCE."

"Moses endured as seeing Him who is invisible."—Hebrews 11:27.

"Where the many toil and suffer,
There am I among mine own;
Where the tired workman sleepeth,
There am I with him alone.

"Never more Thou needest seek me,
I am with Thee everywhere;
Raise the stove and there shalt find me;
Clear the wood and I am there."

—Hasting—G. T. B.

Prayer—Our Father, we thank Thee for Thy presence. Suffer us not to fail in our duty because Thou art with us. We must work Thy works every day. Inspire us to that faithfulness that at last, like Paul, we can say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight. I have finished the work which Thou gavest me to do, I have finished my course, I have kept the faith."—*Amen.*

WEDNESDAY.

"BELIEVE. FOLLOW. BEAR."

"Not by might nor by power, but by my Spirit, saith the Lord of hosts."—Zech. 4:6.

There is nothing we can do, of ourselves, to become heirs to the Kingdom of God, save to believe

in God and surrender our lives to Him. Christ is our light and example and it is through humbling ourselves as He humbled Himself that we shall be exalted and become like Him.

But even this cannot be accomplished without following Him. He is pattern as well as Redeemer. "Follow Me" was His theme. It was the world's greatest event when there was born into it a Perfect Man, whom to follow disclosed what man can be and do in achieving like perfection.

To follow the Lord, however, is not all. There is a cross to bear. Christ said: "Take up his cross and follow me." See the Saviour bearing the cruel load of the cross up Golgotha's hill. We, too, have crosses to bear up the hill; crosses that fall upon our shoulders from the hands of sinful men, crosses of self-denial, crosses of various sorts every day. In His name and for His sake, we shoulder these crosses and we struggle with Him on the upward way. We are His soldiers, and we share with Him the burdens of the world, that His glory may come, and that we may be with Him in that glory.

Prayer—Our Father, make the consciousness of self-denial in our lives voluntary and a delight. Make us to share His spirit consciously, willingly and lovingly. In His name we ask it.—*Amen.*

THURSDAY.

"CONFESSING AND FORGIVING."

"But if ye do not forgive, neither will your Father which is in heaven forgive you."—Mark 11:26.

The forgiving spirit is a necessary condition of peace and well-being, and of happiness in our relations of man to man. There is scarcely a day in which it is not necessary for us to say to someone, "I beg your pardon." So human are we that it is almost impossible to keep from "treading upon someone's toes." He who is unforgiving brings upon his own head the condemnation and ill will of others. It is a case of forgiving and being forgiven, if we would get on.

When Christ said, "forgive and it shall be forgiven you," He was not merely declaring a condition necessary to entrance into heaven, He was declaring a law of life, and in that law heaven's laws are operative.

Furthermore, whoever opens his heart to God, makes a clean breast of his sins, of himself, and says, "I am a fool and erred exceedingly," the Psalmist said, that man is "without guile." (Ps. 32:1, 2.)

Prayer—Our dear Father, humble our hearts into true sorrow for sins and enable us to sin no more. In Jesus' name we ask it.—*Amen.*

FRIDAY.

"COURAGE AND STRENGTH."

"Be of good courage and he shall strengthen your heart, all ye that hope in the Lord."—Ps. 31:24.

Strength is related to courage indescribably. Without courage man is a failure.

"Courage is not just to bare one's breast
To the sabre's thrust. Alone is daring,
Courage to grieve, to have the hurt
And make the world believe
You are not caring.

Courage does not die alone, in dying for a cause,
To die is only living.

Courage is to feel the daily daggers of relentless steel,
And keep on living."

—Author Unknown.

Prayer—Lord's Prayer.

SATURDAY.

"MUCH FRUIT."

He that abideth in me, and I in him, the same beareth much fruit."—John 15:1-8.

Lives that abide in Christ are happy lives. Lives in which Christ abides are successful lives. With Christ as our home we are at peace. He is around us as an encompassing wall, warding off all harm, closing in all joy.

And lives in which Christ abides are successful lives, achieving lives. He furnishes the needed strength for all enterprises. He supplies the winning plan for all our labors. He cheers us on. He comforts our failures. He rejoices in our triumphs. He is our all-powerful Partner, our all-comprehending Companion.

Such lives cannot fail of bearing much fruit, because Christ, who is in them and through them, is the living Vine. No word of His falls empty to the ground. No deed of His dies resultless on the air. And such are our words and deeds when we are in Him and He is in us.

Prayer—Our blessed Saviour, may we never be content with meager harvests. May we build large barns and fill them to overflowing, to Thy glory.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"THE DEVIL'S LIE."

"And the serpent said unto the woman, Ye shall not surely die."—Gen. 3:1-8.

The devil, that "liar from the beginning," does not originate new lies. He finds the same old falsehoods amply sufficient for his devilish purposes, and so he repeats them over and over.

And so this primal lie, that sin is not bad after all, has gone its snaky way down the centuries. In spite of accumulated human experience to the contrary, in spite of God's word, men go on believing Satan when he tells them that the wages of sin are not death.

"You can go on," says the devil, "in the path of vice, and later, when you tire of it and when it is quite convenient, at the close of life, you can shift over to the path of virtue." Like all the devil's lies, this falsehood contains a half truth, for it is possible that a man may repent, and it is certain that God will gladly receive any repentant prodigal creeping back to the Father's arms. But, alas! how dim is the hope that repentance will end a career of shame!

Prayer—And how contemptible it is our Father, that men will serve Satan most of their life, and then give to Thee, the rightful owner of it all, only its final hour!—*Amen.*

AMOS R. WELLS.

A college cannot educate the student. Teachers put knowledge before him, but his own brain must assimilate it. That takes time and effort, and is part of the cost of education.—*Anon.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE LORD'S WITNESS.

By JOHN G. TRUITT.

"Ye shall be witnesses."—Acts 1:8.

Once more they were assembled in their old country,—Galilee. Once more they were looking upon familiar scenes. Once more, for a brief while, they were with Jesus, their Lord and teacher. Far to the south of them was Jerusalem. Jerusalem, the city over which Jesus had wept; Jerusalem, the place of the trial, and crucifixion of their friend. All that was far away. What joy now, and ecstasy! they were back amidst their familiar hills. Hard by was Capernaum, and Cana, and not far away was Nazareth. Together they had met in Galilee, and just as far as possible they had shut out of their minds Jerusalem, and the awful Calvary just outside its gates.

We might pause long upon their meeting in Galilee. Convinced of the resurrected presence of their Christ, assured of His forgiveness, and alight with His eternal glory what joy must have been theirs! The heat of thunder had died out of their souls and a new power was warm within. The hope for a material kingdom had died on Calvary. The places on the left-hand and on the right seemed now such a strange, unnecessary request. What will be the further program?

Well, my friends, men and women in every age have come to just that place in life, and they have answered it in various ways. Some great soul-discipline has been felt, and a cleanness has followed. A cleanness like that which follows a terrific storm, when all is peace and sunshine again. Perhaps they have wrestled with some great sin, and won their forgiveness, or they have been to some great convention and been upon a mountain top of spiritual experience, or perhaps they have been enjoying a great revival in their local church, and this is the morning after, or perhaps they have just been graduated from some school and had their idealism reach its supreme zenith, or in some way they have been visited with the very presence of God, and have felt themselves a-tingle with the triumph of it. What shall the program be? They have said, some of them, I shall absent myself from all the things of the world, and they have shut themselves up unto their ecstasy and their silent meditations. Others have sought to build some fair Utopia and wasted their strength, and often the strength of many others with some "wild-cat" scheme which resulted in everything but a success. Still others have mistaken the might within their hands and have put themselves up as supermen and have thus brought about havoc and servitude for others. And others still have been content to remember only yesterday, and drift along with the tide, say-as they reflected on it that it was very fine while it lasted, but it could not continue.

There is that danger to mountain-top experiences, the follow-up is so often fatal because it is not based on the sound wisdom set forth in the instructions given these followers of the Christ. They might gather together their nets and go back to the sea, or to the receipt of custom, or to some other work in unknown places. Whatever

they did they might elect to forget Jerusalem! "O Jerusalem, Jerusalem, which killest the prophets (It had just killed the greatest Prophet that ever walked through its portals!), and stonest them that are sent unto thee; how oft would I have gathered thy children together, as a hen doth gather her brood under her wing, and ye would not!" Yes, they might at least leave Jerusalem alone. Forget her, if they could not forgive her, but their Lord was standing in their midst, and He was telling them to go right back to Jerusalem! *There is where we left off! Go back there, begin again! ! !*

Again, they might slip into Jerusalem, and get their clothes, and quietly steal away. They might go there and bring out their friends, and possibly some members of their families who were still there. But how could they become known again in that city? That was the city that had asked them about following the Nazarene. And they had crucified Him. That city was indeed the city that killest the prophets. If they went back to Jerusalem at all they must do it very quietly. But Jesus was standing in their midst and telling them to go back to Jerusalem, *and talk! Speak out! Cry aloud! Witness!*

Go back, and get together. Marshal the friends of Jesus. Wait in prayer in a given place until endued with power from on high, and then ye shall be my witnesses. But said the disciples, we are too weak, we have such a little following, some of your own brothers are not with us, we fight against overwhelming tides, it is an impossible task. But Jesus was standing in their midst answering: "All power is given unto me in heaven and in earth." Wait for that power which shall be given you, *and then talk!* Tell it right out, yea, tell the whole story. "Ye shall be witnesses unto me in Jerusalem."

They went and they waited. The power followed their praying. They spake as never before tisciples had spoken: "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it" . . . "This Jesus hath God raised up, *whereof we are all witnesses.*" You know the result. Instead of crucifying them they cried out for their help, and became themselves, in turn, possessed with this Christian courage.

When I read those words, "Ye shall be my witnesses," I say to myself: "What a trust!" For there was giving over to them, faulty as they had been, the great business of propagating Christianity. He had laid a supreme trust in their hands. But, my friends, we stand in their shoes today. To us in our day this same trust is given. They did their work. They did not fail their Lord. Even to the death they served Him! Again when I read these words, "Ye shall be witnesses"

I see that it is not only a trust but it is an incapable command. They could not overlook it and be true to Him or themselves. It was imperative. They could but obey. Is it not just as binding upon us today? Did Jesus mean to get this far and fail here? Is there not the need for the Gospel story just as urgent as ever today? Then by what logic can we escape that command? We have chosen to be his followers. We must obey.

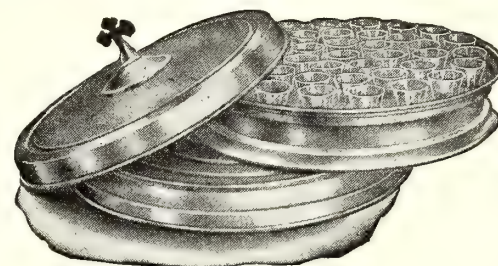
Then, too, I like to say to myself it was not only a trust, a command, but it was also a prophecy! How they witnessed! In Jerusalem, and in

(Continued on page 15.)

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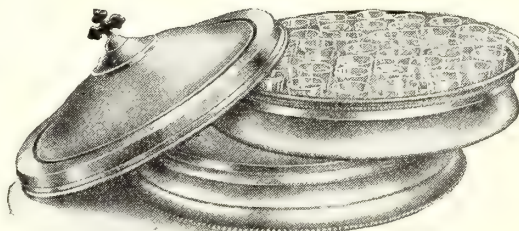


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends.

Our report for the past week is accompanied by the list of items received by the Orphanage since our last report. We are thankful to each and every one who had a part.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 28, 1936. Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
Apples Chapel	\$ 1.42
Union, April & May	5.00
Reidsville	7.32
Greensboro, First	11.86
Salem Chapel	2.00
Berea	4.00
Shallow Ford	5.41
Western North Carolina Conference:	
Pleasant Ridge	2.91
Zion	4.44
Ramseur	6.00
Eastern North Carolina Conference:	
Liberty, Vance	4.52
Wake Chapel	7.83
Shallow Well	2.50
Pleasant Union	7.20
Eastern Virginia Conference:	
Holland	16.78
Bethlehem	7.00
Waverly	2.25
Berea, Nansemond	5.00
Valley Va. Central Conference:	
Newport	2.21
Concord	2.68
Whistler's Chapel	.85
Alabama Conference:	
Bethany	1.00
Special Offerings.	
Mrs. Pugh for phone calls	1.25
A. J. Morgan, Gdn., for Morgan children	30.00
Total for the week	\$ 141.43
Amount brought forward	6,078.94
Grand total	\$ 6,220.37
Mrs. G. C. Franklin, So. Boston, Va.: 5 dresses.	
Missionary Circle No. 4, Burlington, N. C.: 21 cakes Octagon soap.	
Mrs. W. K. Holt, Burlington, N. C.: Box girl's clothing.	
Missionary Society of Ramseur Christian Church: 2 quilts.	
Missionary Circle No. 3, Burlington Christian Chr.: Jelly and coat racks.	
Mrs. Tup Jones, Franklin, Va.: Box girl's clothing.	
Mrs. Charles Burrell, Portsmouth, N. H.: 1 quilt.	
Missionary Society, Burlington Christian Church:	
Circle No. 1: clothing.	
Circle No. 2: clothing.	
Circle No. 3: dresses and 1 sheet.	
Circle No. 4: 1 hat, 1 pr. gloves, and dresses.	
Circle No. 5: Box clothing.	
Mrs. E. Carl Brady, Hemp, N. C.: 1 dress, 2 sheets.	
Circle No. 1, Burlington Christian Church: 1 dress.	
Circle No. 4, Burlington Christian Church: 1 suit.	
Carrie Beale S. S. Class, Franklin Christian Church,	

Franklin, Va.: 2 sheets.

Ladies Aid Society, Berea Christian Church, Driver, Va.: 15 dresses.

New Lebanon S. S. and Missionary Society, Reidsville, N. C.: 11 dresses, 1 slip, 1 brassiere, 3 prs. socks.

Flint Hill Woman's Missionary Society, Biscoe, N. C.: 5 dresses.

Loyal Woman's Class, Mt. Carmel Christian Church, Walters, Va.: 13 dresses.

Miss Nancy Branch, Garner, N. C.: 2 dresses.

Woman's Council of the Christian Temple, Norfolk, Va.: 7 dresses, 1 pr. shoes, 1 pr. hose.

Miss Lighbourne, Burlington, N. C.: 2 dresses.

Miss Faye Simpson, Burlington, N. C.: 1 pr. shoes and 5 dresses.

Miss Edith Walker, Burlington, N. C.: 3 dresses and 3 hats.

Young People's C. E. Society, First Congregational-Christian Church, Newport News, Va.: 9 dress length prints, 2 spools thread, 2 little boy's suits, 4 dress patterns, 11 dresses and 2 prs. anklets.

Mr. T. F. Ayscue, Farmville, N. C., for Young Married Women's Class, Liberty Vance S. S.: 1 dress.

Sanford Ladies Aid Society, Sanford, N. C.: 10 dresses, 1 little boy's suit.

Mrs. R. O. Strange, Vernon Hill, Va.: 1 dress.

Missionary Society and S. S., Pleasant Grove Chr., News Ferry, Va.: 6 dresses, 1 pr. pillow cases.

Missionary Society, Union Christian Church, Alamance County: 5 dresses, 5 sheets and 2 pillow cases.

Ingram Christian Church, Ingram, Va.: 4 dresses.

Mrs. A. Slater, Albemarle, N. C.: 12 dresses, 1 pr. hose, 1 pr. small shoes.

Christian Missionary Society, Ramseur, N. C.: 8 dresses.

Mrs. W. H. Boone, Durham, N. C. for Missionary Society: 8 dresses, 1 white shirt and 1 pr. white pants.

Mrs. Higgins: 1 dress, Mrs. Huffines: 1 dress, Miss Bessie Tucker: 1 dress, No name: 2 dresses.

Ladies S. S. Class, Liberty, Vance: 2 quilts, 2 sheets.

Ladies S. S. Class of Parks Cross Roads: 4 sheets, 2 pillow cases and 1 white coat.

The Ladies Aid Society of the Richland Christian Church: 2 sheets, 2 pillow cases.

High Point Church: 1 sheet, 8 dresses, 3 prs. bloomers, 9 prs. anklets.

Miss Celeste Penny, Chapel Hill, N. C.: 3 dresses, 1 blouse.

Mt. Zion Church: 1 quilt.

THE YOUTH FELLOWSHIP.

(Continued from page 11.)

Christian and the Church to help any person who tries to "come back." No case is hopeless.

For Discussion.

1. What do you think should be the attitude of the Christian toward the person who has a prison record and who seeks to re-enter society?

Would you welcome an ex-convict to your society meeting? What could easily be the effect on him if you did not accept him?

2. There are many people who would mingle with the ex-convict at church and at other public places, but would you be willing to entertain him in your home and receive him on the basis of a friend? Or would you be afraid of what "the people" would say?

3. If you were in the business world would you employ a person with a prison record who was trying to go straight?

4. Do you think a person with a prison record should, in seeking employment, tell the employer about his past? Why?

5. How do you think Jesus would receive the criminal?

MRS. W. B. W.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

AND seeing the multitudes; he went up into a moun-

14 That it might be fulfilled

Isa. 9, 1, 2.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

2 And he opened his mouth, and taught them, saying,

Isa. 9, 1, 2.

3 Blessed are the poor in spirit:

Isa. 42, 7.

for their's is the kingdom of heaven.

Luke 2, 32.

Mark 1, 14.

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THE SUN'S PULPIT.

(Continued from page 13.)

all Judea, and in Samaria, and unto the uttermost parts of the earth! In dungeon, on the scaffold, at the stake, before the courts, before the crowds, as one expressed it, "they turned the world upside down" as they went with their witnessing! They put their testimony on every road, they poured their truth into every stream of thought, by word of mouth, by script of pen, thru establishing churches, and building schools, in their own country and unto the uttermost parts of the earth, indeed, they went witnessing. Their witness still lives. The Gospels and the epistles are still racing from our modern presses at publishers' top speeds! And you and I dare not be stagnant pools along this progression, but let us be used of the Lord to bear on this most beautiful testimony. For see what we bear forward when we carry the gospel forward: "It is the power of God unto everyone that believeth; to the Jew first, and also to the Greek."

Let us observe some of the ways in which we may be witnesses,—the Lord's witnesses,—today. There is yet no finer way than that of the personal testimony given. There are many in this church who definitely bear this sort of testimony. Seventy-five new members received into this, our church, in recent months show the results of that sort of witnessing. Let me urge its continuance. I shall be glad to meet you in the study and give you names and addresses of men, women, and young people you may seek to win in that way.

Again we may establish this great church as a teaching force and power in this city. To it we may bring our own children. In its school we may instruct them in the gospel, and the Christian way of living. Your special contributions today greatly helped in that very thing. You may feel like you want a very real, and definitely

worth while part in this most excellent work. Feel then and know that your contributions of your own time, talent, and money to your Sunday School and Church serves in a great way to make you a witness.

One of the finest places I know about now to do a real, and lasting piece of witnessing for the Lord is to lay up, in our college's need, a portion of that with which God has blessed us to enable our own college,—a part of our church's program just as our Sunday Schools are,—to do the witnessing for our sons and daughters in a way such as only a college can. Your dollars devoted thru your college to serve thru the years to come is one of God's modern ways of making us witnesses. You may not be able to witness personally as your heart prompts. Give your dollars a chance to speak for you years after you are gone. Say to your dollars as Christ said to His disciples: "Ye shall be witnesses." And the Lord's witnesses they shall be!

Then, too, what more noble thing can we do than devote much of the earnings of our hands to Him in fields at home and abroad? It multiplies our testimony in many ways. It shows that we believe what we profess. It speaks for us when and where we cannot ourselves in person speak. And it puts the seal of discipleship, and kinship with the Christ upon us, for then truly we are the Lord's witnesses.

The men who are gone seem to have left behind them in the world much of their power of vitality; and I suppose hardly a day passes in which we do not do some act under this power of inspiration of our predecessors, something we should not have done, or should have done differently, if, even with all the machinery of living and all the truths we now know, we had no predecessors; had been the first tenants of our earth.—*Phillips Brooks.*



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21 But that ye also may know my affairs, and how I do, Tych'i-cus, a beloved brother

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17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

MARION.

Bro. J. E. Marion died March 9th at Lanett, Ala., at 86 years of age. A kind and gentle character, he will be remembered as an angel of mercy by his many friends.

He was a member of Lanett Christian Church. He leaves five children and a number of other relatives. His body was laid to rest in Concord Cemetery by the side of his wife, the writer conducting the funeral with Rev. G. P. Penn assisting.

G. D. HUNT.

GRAHAM.

We, the deacons of Union (Alamance County, N. C.), Christian Church, wish to commend our faithful brother, George R. Graham, for his long service as secretary of this church. He was first elected October 25, 1902, and served until October 12, 1912. On August 8, 1915, he was again elected as secretary and served in this capacity until October 12, 1935.

During the thirty years of his tenure, he was absent only four times from quarterly conference, which was held 128 times. Few persons could equal this record, and few persons have shown as much interest in the affairs of the church as Brother Graham has done. The work of the church would prosper and be carried to untold usefulness if more of its members had the zeal of our recent secretary. This example of fidelity should be an inspiration to all members to share more of their lives and give more of their time to the Master. Especially should all members who are elected to offices of responsibility in the church organization strive to fulfill their duty with such sincerity of purpose.

As a mark of respect and appreciation we recommend that a copy of this letter be sent to Brother Graham, a copy to The Christian Sun, and a copy recorded in the Minutes of this meeting.

BOARD OF DEACONS.

WHICH SIDE

THIS ROAD from Jerusalem to Jericho represents the Great Highway of Life.

Elon College, our beloved and faithful Child has been beaten, stripped, and left half dead on the roadside by robbers of fire and economic depression.

You and I are traveling this Road today from Jerusalem to Jericho. There are only two sides on this Highway. The Samaritan side, the side of sympathy, unselfishness, and love, and the Priest-Levite side, the side of self-centered selfishness and murderous-mindedness. The first leads to life—the second to death.

On which side of the road from Jerusalem to Jericho are you traveling?

"Think ye upon these things."

"If ye love me, 'Feed my lambs.'"

—A member of the Christian Church
and an Alumnus of the College.

Elon College Development Program

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Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JUNE 4, 1936.

NUMBER 23.

.. THE SUN'S OBSERVATORY ..

Pretty Well Named.—

They call it an "Angel Buggy" and its name is suggestive to say the least. Its driver needs a steady hand and an iron nerve, for he handles one of the most ticklish jobs that can be imagined. It is rubber-tired, mounted on soft springs, and is cooled before receiving its cargo, and it is pushed along over a specially prepared bumpless roadway. The "angel buggy" is used to convey the nitroglycerine used at dynamite factories. And yet, according to accident records, "angel buggy" pushing is a comparatively safe job. Thousands of "angel buggies" of another type crowd our highways today, and in the hands that control them, they are far from "comparatively safe."

The Little NRA Upset.—

One of the last acts of the United States Supreme Court before adjourning was to upset the Guffey Coal Act, popularly known as the little NRA. This was almost a foregone conclusion in the minds of legal authorities, but notwithstanding this it has caused comment far and wide. The thing that killed the Guffey Law was its attempt to regulate coal-miners' hours of labor and wages. The Court held that even though coal might be sent outside of the state in which it was dug, "the local character of mining, of manufacturing and of crop-growing is a factor and remains a fact," and "the relation of employer and employee is a local relation." Five of the justices held that the regulation of labor was unconstitutional, and the Chief Justice agreed with them in a separate opinion. Three justices refused to render an opinion. On the question of price-fixing, the situation was reversed, however. The majority held that they were not called upon to decide that question. The Chief Justice and three associates did express an opinion that the price-fixing feature of the act was constitutional. If Congress re-enacts this part of the bill the Court may have to render a decision. Opinion is divided as to the good or harm that may come from the court's decision.

Population Changes.—

Figures presented by the Census Bureau present a statistical picture of many shifts in America's population during the past five years. While most of the states have shown gains, eleven have even fewer residents than they did in 1930. From that date until 1935, the population gain of the entire country increased from 122,775,046 to an estimated 127,521,000, or nearly 5,000,000. These figures were given by the Bureau some time ago,

but only recently were they broken down to show the gains and losses of the individual states and the District of Columbia. The district led in percentage of increase, showing a gain of 107,131, or 22 per cent for the five-year period, and giving it a present total of 594,000. This increase was due primarily to the increased number of government employees during that time. New York, with 12,889,000 as compared with 12,588,000 in 1930, was still by far the largest state. Pennsylvania increased her 9,631,000 to 66,000 above the ten-million mark, while Illinois added 183,000 to make a new total of 7,817,000. The eleven states showing a loss of population were Arizona, with the largest percentage of decrease, 11.4; followed by New Mexico, 5.0; Michigan, 3.7; South Dakota, 2.6; Mississippi, 2.4; Rhode Island and Nebraska, 1.9 each; Kansas, 1.8; Montana, 1.2; Wisconsin, 1.1, and California, 0.7. States showing the greatest percentages of gain included South Carolina, 15.7; Georgia, 15; Tennessee, 11, and Florida, 9.9.

Still Blessing War.—

"With God, let us have faith in the national and Catholic mission, particularly since at this moment, on the battlefields of Ethiopia, the Italian flag is carrying to triumph the cross of Christ, breaking the chains of slaves, and leveling the path of missionaries of the Gospel. Peace to the dead who died in doing their duty, in the faith and by the grace of Jesus Christ. Peace and protection to the valiant army, which in unquestioning obedience to the command of the country and at the price of its blood, is opening the gates of Ethiopia to the Catholic faith and to Roman civilization. . . . For according to the eternal mission of Catholic Italy and Dante's Rome, where Rome is, there is also Christ." These words, according to the Italian newspaper, *Corriere della Sera* (quoted by the Nofrontier News Service), were uttered by Cardinal Schuster in the Cathedral of Milan on the occasion of the 13th anniversary of Mussolini's "Black Shirt" march on Rome, and in blessing the battle flags and machine guns before sending them on their mission. Before condemning the Catholic Cardinal, it is well to remember the horrible imprecations that were uttered in the name of God by British Protestants during the Boer War, and by Protestant leaders of this and other countries during the World War. If man in his blindness, incompetency and brutality is bound to have war, let him leave God out, and the more he can do to leave the church out, also,

the better. The Pope, it should be added, has spoken better than the Cardinal and we may quote one of many pronouncements, in which he declares, "We affirm solemnly again that we appeal to all men of goodwill, wherever they may be, that peace inseparable from justice, from truth, and from love, be their warmest desire. It is peace which with all our power we will endeavor to establish."—*Advance*.

Men and Machines.—

Nearly everyone who reads at all has seen the phrase "technological unemployment." It is usually used by those opposing modernization because of their belief that machines take work away from men. They have the idea—a mistaken one we believe—that the installation of a machine, because it lets one man do the work of five, means that four men must join the bread-line. Such thinking goes only half way, for actually the machine, instead of throwing men out of work, has increased employment. It is proven by facts that during the three decades ending with 1929, the United States went through the most rapid development in its history in the invention and application of machinery. What was the result? The number of persons employed rose 88 per cent, while the population increased only 62 per cent. Mechanization increased 331 per cent and production rose 216 per cent. An example is a machine with which the writer is most familiar—the linotype. It was introduced in the early 90's. In 1889 there were 50,000 persons employed in the printing and publishing business. Forty years later—though the linotype did the work of five men—there were 150,000. And this does not take into consideration the thousands of others who received jobs because of the stimulus given to the paper, ink and printing machinery businesses. And certainly the linotype played its part in the drop in illiteracy which included 10.7 of the population in 1900 and had dropped to 4.3 per cent in 1930. One writer in a current magazine blames the present unemployment situation on the failure of capital to have provided research laboratories that might have developed new machinery and new industries. He proves his point to his own satisfaction, at least, by pointing out the present telephone system and the automobile industry, either of which employs as many or more people than are now out of employment in the United States. The development of another machine such as the automobile, ten years ago, would have by this time absorbed all surplus labor.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

In filling the vacancies on the Board of Trustees of Elon College, from the nominees presented by the recent session of the Southern Convention, two women members were elected by unanimous vote of the Board: Miss Susie Holland, Suffolk, Va., and Mrs. R. T. Bradford, R. 2, Suffolk, Va., both being alumnae of the institution.

Rev. Joe French, pastor of our Ocean View Church, Norfolk, Va., writes May 20th: "We are beginning our evangelistic services here Monday night, June 1st. Prospects look promising for a great revival. Our church needs a meeting that will bring the people about here into the kingdom. We are hoping, working and praying for a great meeting."

A postcard bearing a photograph of our Leaksville Christian Church and the following message reached THE SUN's office this week: "You are cordially invited to attend the Annual all-day Memorial and Home Coming Services of the Leaksville Christian Church on the first Sunday in June." We regret that it was not received in time to have a cut made for this week's issue of THE CHRISTIAN SUN.

Congratulations to our highly favored friend, Rev. H. E. Crutchfield, beloved pastor of Ingram Church and Apple's Chapel. In appreciation of their pastor's services, these two churches united recently in presenting their pastor with a "brand new spick and span" Plymouth automobile, which in addition to being an expression of the gratitude of his members, is a pressing invitation for their pastor to come to see them and to ride hastily, happily and comfortably when he does come.

Welcome visitors to the Richmond office of THE SUN were Rev. Frank Atkinson, and his wife and daughter of West Palm Beach, Florida. Journeying leisurely up the Atlantic seaboard, they are viewing with interest the historical points along the way. Their ultimate objective is to reach Mt. Holyoke College in time for the opening sessions of the General Council on June 16th. Rev. Atkinson is one of five delegates elected to represent the state of Florida.

Rev. Wilbert W. White, D. D., president of the Biblical Seminary, New York City, has recently given to the public a booklet, "Why Read the Bible?" The three topics treated in the booklet are: "Why Read the Bible?", "How to Read the Bible," "What to Read, and Why." This booklet is exceedingly readable, giving not only the appraisal of Dr. White, himself an eminent Bible student and teacher, but the appraisal of the best minds of our times and of antiquity. A copy can be had for one dime if ordered from the Biblical Seminary, 235 E. 49th St., New York.

Rev. and Mrs. R. T. Grissom brought to a conclusion their work as our representatives in Carroll County, Va., with three services on Sunday, May 31st, one each at Elk Spur, Ivy Hill, and Rocky Ford. These two faithful workers have

rendered faithful service while they have been in charge of the work, and many regret to see them leave the work. They are succeeded in this field by Rev. and Mrs. O. A. Elmore, Greensboro, N. C., who are to move into the parsonage next week, Brother Elmore having his first appointments at all three of the Sunday schools and preaching places, Sunday, June 14th.

The North Carolina *Christian Advocate* comments as follows on the union of American Methodism: "Saturday, May 23, 1936, the Methodist Protestant General Conference assembled in High Point, N. C., by a majority of 142 to 39 voted for union with Episcopal Methodism. The General Conference of the Methodist Episcopal Church assembled in Columbus, O., voted by a majority of 470 to 83 for union. When the General Conference of the Methodist Episcopal Church, South, votes on the question the majority doubtless will exceed the vote of either of the other two."

Florida will be well represented at the General Council at Mount Holyoke. The following have been elected regular delegates, the state being entitled to five: Rev. Frank Atkinson of West Palm Beach; Mr. and Mrs. Robert G. Williams of Lake Worth; Rev. Everett B. Leshner of Jacksonville; Rev. Walter Metcalf of Tampa. The alternates elected are Rev. Henry J. Condit, D. D., of Orange City, Miss Pattie Lee Coghill and Mrs. Everett B. Leshner of Jacksonville; Rev. James E. Parker of New Port Richey, and Rev. George B. Spalding and Miss Edna Atkinson. Rev. and Mrs. W. T. Scott will also attend, but they will attend as delegates from the Georgia Conference.

Rev. James E. Parker has accepted the call to the church at New Port Richey, Florida and will begin his services with that church in the fall. In the meantime, Mr. Eben Chapman, student at Union Theological Seminary, will supply the pulpit this summer under the Student Summer Service. Mr. Parker has served the church at Palm City, Florida, for about nine years. He was responsible for the building of a comfortable parsonage and after the church was destroyed in a hurricane he supervised the building of a beautiful little church which was financed from the storm relief fund raised in 1928. Mr. Parker spends his summers at his old home in Spencer, Iowa. He was recently elected Moderator of the Florida Conference.

Rev. and Mrs. Oscar H. Denney were given a delightful farewell reception at First Church, Miami, on May 26th, as they were leaving Miami to take up their residence at the Granger Homestead in Canandigua, New York. Mr. and Mrs. Denney have rendered the churches a splendid life service. They have been in Florida churches for the past twelve years, having served several years at New Port Richey and North Miami, and at different times serving as interim or assistants at Miami First, Coral Gables and St. Petersburg. Wherever they have been they have won the love of the people, especially of the young people. They will be missed in the church life of Florida, but their friends wish them years of happy life at the Granger Homestead. At the reception they were presented with a generous purse from their many friends.

A long-time subscriber, a widow far advanced in years, in renewing her subscription to THE CHRISTIAN SUN and declaring she would not know how to get along without it, lists first in her enjoyment of the paper, "The Youth Fellowship Page," especially. Now there you are! One gets the opinion that youth alone is interested in youth, but here is a dear soul far past her threescore and ten whom youth and the writings about youth very much interest. And then, secondly, in her list of appreciation, she records "The Family Altar Page," "The Sunday School Lesson" and "The Sermons by Dr. Truitt." It is true that all the people do not read their church paper, but it is likewise true that some of the people, often the elect and the saints, whose lives influence other lives about them, not only read the best that their church paper carries but make the same essential and fundamental in their living and experience.

COMMENCEMENT AT ELON COLLEGE.

Elon College has just closed one of the most successful years in its history. Commencement exercises were held May 23rd-27th inclusive. The graduating class numbered thirty-seven. There were others who received diplomas and certificates in music, expression, and business. This was one of the smallest graduating classes that we have had in years. This class entered in September, 1932. The enrollment for 1932-33 was the smallest that the college has had for years. The class, however, represented a very high type of scholarship and a variety of talents. We graduated a very fine type of young man and young woman. Many of this year's graduates will make their marks in the world.

The commencement exercises were well attended, particularly on Sunday for the baccalaureate sermon and on Wednesday for graduation. Dr. Charles F. Myers of Greensboro inspired his great audience with a message Sunday morning at 11:30 on "The Rugged Individual." Honorable Cameron Morrison of Charlotte, ex-governor of North Carolina, addressed the graduating class on good government and made an appeal for the support of democratic principles in government.

Tuesday was alumni day with a morning program, a complimentary lunch at noon, a business meeting in the afternoon, and the regular literary address in the evening followed by the regular banquet. Honorable J. O. Atkinson, Jr., of Greensboro, is president of the association. Mr. M. L. Patrick is secretary-treasurer. The morning address was delivered by Dr. H. Shelton Smith of the Duke University faculty. He delivered a most unusual address on the Christian college, an address that should be read by every one interested in the cause of higher education from the Christian viewpoint. Publication of this address has been requested. Dean Lindley of High Point College gave the regular literary address. Dean Lindley is an interesting and an entertaining speaker and gave his audience a great message.

We are looking forward to another year. We seriously request the cooperation of alumni and friends of the college to the end that the campaign now in progress may be a complete success and that we may have the kind of student body for 1936-1937 that we can serve best and that will mean most to the institution.

L. E. SMITH.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

REPORT OF THE STRATEGY COMMITTEE.

The formation of a new "National Board of the Congregational and Christian Churches" to take over the administration of all missionary work, church extension, church building, religious education, general education, ministerial relief and other benevolent work which is conducted on a national scale, will be recommended to the General Council at its biennial meeting at Mt. Holyoke College, South Hadley, Mass., June 16th to 23rd.

The recommendation is made by the strategy Committee of nine appointed at the last biennial meeting. Dean Luther A. Weigle, of the Divinity School, Yale University, is chairman of the strategy committee; Dr. Oscar E. Maurer of Centre Church, New Haven, is vice-chairman and the Rev. John C. Schroeder of State Street Church, Portland, Me., is recording secretary.

The recommendation for the formation of a new Board follows upon ten years of increasing unification in the work of the national boards under identical directors and general officers with Dr. William Horace Day of the United Church, Bridgeport, Conn., president.

Referring to the committee of twelve which planned the reorganization of the Congregational missionary boards adopted in 1925, the strategy committee says:

"The Committee of Twelve recommended the unification of the Home Boards and recorded its judgment that a consolidation of the existing Societies into one corporation was the ideal and practical method of effecting such unification.

"After a study of the charters and by-laws of the different Societies, and an examination of the controlling laws of Connecticut, Massachusetts and New York, a review of opinions made by lawyers and laymen when the question of unification was being considered by the Committee of Twelve, and after securing other legal advice,

"We recommend:

"1. That steps be taken to have a multiple corporation created by the Legislatures of the States of Connecticut, Massachusetts and New York, possessing under its charters powers similar to those granted by the charters of the following Societies:

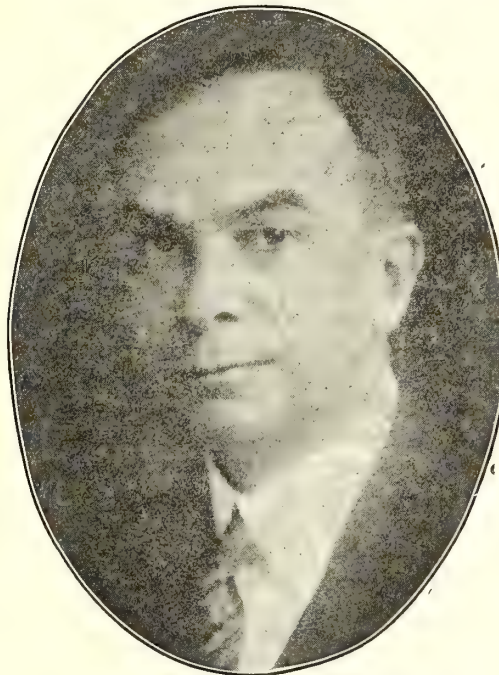
- The American Missionary Association
- The Congregational Home Missionary Society
- The Congregational Church Building Society
- The Congregational Sunday School Extension Society
- The Congregational Board of Ministerial Relief
- Congregational Education Society
- Congregational Publishing Society

"The corporate charter will also contain express authority (a) to take over, carry on and conduct the work, or any part of the work, now or heretofore carried on by these Societies, and (b) to receive such portion of the property, estates and rights held by such Societies as may hereafter be legally permitted.

"2. That the activities of the existing Societies shall be conducted by the new corporation, and their funds used by it to carry out the respective purposes of each Society and to comply with the terms of all specific gifts. The Societies shall, however, continue as legal entities, and not be dissolved until, in the future, it shall appear certain that their dissolution will in no way injuriously affect the funds which they now possess, or in the future may possess."

Other recommendations concerning the unification are made by the strategy committee, the most important being one for the creation of the office of an executive vice-president who would be the general executive of the new Board.

The entire report of the strategy committee is a lengthy document. Besides its recommendations for a National Board it has sections dealing with Unified Promotion, with the Council for Social



DEAN LUTHER A. WEIGLE
of Yale Divinity School; Chairman of the
Strategy Committee.

Action, with Retirement Age and Pensions and with the Executive Committee of the General Council.

Another section is headed "Eliminating Distinctions Between Congregational and Christian Churches." This section says:

"The Oberlin Council passed a resolution favoring the elimination in financial and administrative matters of all distinction between Congregational and Christian churches so far as possible. This was not referred to the Societies for action.

"We therefore recommend to the General Council that it in turn recommend to the several Societies and agencies and to the State Conferences that so far as legally possible and morally justifiable, no distinction be made henceforth between Congregational and Christian churches.

"Here a word of caution may be needed lest there should be a thought of some change which should shift missionary moneys from churches and organizations now receiving them to those not receiving them. The significance of this recommendation is that when money is available for expenditure, without subtracting it from worthy objects to which it is now devoted, Societies should consider what projects are most worthy of its use

without any reference to previous connection with Congregational or Christian churches.

"On the positive side we wish to record our sense of the highly important contribution which the former Christian churches are making to the life of the united denomination. Their contribution to the common fellowship has given a geographical distribution of more nearly national scope. Especially in the southeast, where Congregational work was chiefly on the missionary level, they have added a body of indigenous self-supporting churches, many of which occupy places of vital leadership in their communities. Along with the final removal of administrative distinctions between the institutions of the two happily merged churches we urge full appreciation and cordial support for the common work in areas where the Christian churches were relatively strong and the Congregational weak, that we may fully possess our common heritage and render the largest possible service in all parts of the nation."

In a general statement about the agencies of the denomination, the strategy committee declares that its studies "have made it clear that our denominational agencies have been and are doing the important work with which they are charged with a high degree of efficiency, so that the task of the Strategy Committee has not been that of designing a plan of rescue from failure, but rather that of adding efficiency by any improvements it might be able to suggest."

REVERENCE.

Reverence is born out of a sense of mystery. It is a mood of the soul arising in the presence of the unexplainable. We feel it when we look into the face of a little child within whose fragile life are all the possibilities of divinity. We are aware of it as we gaze wistfully upon the immobile features of one whom we have loved lying at last in the majestic dignity of death. The stars, shining in their etheric solitude, command it. Life! Death! Stars! Who can explain them?

God is the supreme mystery, everywhere apparent and yet everywhere concealed. He is manifest all about us in trees and flowers, in storms and rainbows, in friends and strangers, but He is vastly more than our eyes can see or our minds can comprehend. To realize His nearness is to be on holy ground. Pride, arrogance, self-esteem vanish at such a time. Reverence is the only appropriate mood. But reverence is more than duty; it is the innate courtesy of the soul. Its garments are humility; its language is silence; its crown devotion.

The spirit of reverence should prevail within the church, for it is the house of God, a sacred shrine to which men come to meet Him. Its very stones should command our respect. Its services should be places of holy meeting. When we wait in the courts of the Lord, let us do so with bowed heads, with contrite hearts and with reverent spirits, that we may have fellowship with Him who is the great Reality and the eternal Mystery.

A. G. WALTON, D. D.

Brooklyn, N. Y.

Christ was the temple of God, because in Him God has most fully revealed Himself.

—Spinoza.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE COMMENCEMENT.

The Forty-Sixth Annual Commencement of Elon College was in routine much like other Commencements that have gone before; but every Commencement is new and a-throb with significance to every member of the graduating class and to all the hopeful, vigorous and expectant youth who take part in these formal exercises. The Class Day exercises, the sermon and baccalaureates, the musical numbers and all the rest may fall in line with the prevailing custom for such events, but those who are conducting these exercises and those who are a part thereof are deeply and immeasurably concerned personally, for after all a college commencement is a very personal affair—personal to the fathers, mothers and relatives and friends of the members of the graduating class and those participating in the exercises, and then personally, intensely so, to the graduates and the departments whose day and performance belong to and are an expression of the individuals participating.

On Saturday, May 23rd, 8:00 P. M., the College Players opened the commencement and held the stage and drew an appreciative audience to its delightful performance. Sunday, May 24th, Dr. Chas. F. Myers, pastor, First Presbyterian Church, Greensboro, N. C., gave the baccalaureate sermon, using as his topic the note that was sounded through the whole commencement exercises—"Rugged Individualism." His message was exceedingly appropriate, in that it brought impressively to the minds of the class and all who heard it the fact that a firm, fixed faith in God is absolutely essential to the making of any life that counts for righteousness and immortality.

The students in the Department of Music gave a vesper recital at 4:00 P. M. and at 8:00 P. M., President L. E. Smith gave a very practical and pointed baccalaureate address to those with whom he had wrought and labored for four years. The Class Day exercises, Monday, the 25th, varied from those of previous years and afforded much merriment and glee to the graduates themselves and to the large number of friends who heard them. The art exhibit from 3:00 to 5:00 P. M. in the Art Department and by the Home Economics Department were of a high order and enjoyed by those who viewed the exhibits. The Department of Music, under the leadership of Prof. Dwight Steere, head of the Music Department of Elon College, with Miss Helen Barney at the piano and Mr. Fletcher Moore at the organ, presented a festival chorus at 8:00 P. M. on Monday, which was appreciated and enjoyed by all lovers of music who gathered for the occasion.

Tuesday, May 26, was Alumni Day, with the alumni in charge of all the exercises, President Smith, himself an alumni, presiding. The exercises began at 11:00 A. M., with many alumni present, J. O. Atkinson, Jr., Attorney, Greensboro, President of the Alumni Association, introducing the speaker for the morning, Dr. H. Shelton Smith of Duke University, who delivered a very thought-provoking and stimulating address (which in condensed form, by the request of the editor, is to appear in THE CHRISTIAN SUN.) A sandwich luncheon was served on the campus at 1:00 P. M., followed by the Alumni business meeting at 2:30 P. M., at which many alumni spoke enthusiastically of their Alma Mater and of their great anxiety for the present development program for the College. President and Mrs. Smith received at a garden party at 5:00 P. M., which was attended by a merry throng and was exceedingly attractive with its campus setting and appointment. The College band gave a concert at 7:00 and at 7:30 P. M., Dean P. E. Lindley of High Point College and an honored alumnus of Elon, delivered the Alumni Address, an address filled with humor and brilliant lights of wit and wisdom to all who heard him. The Alumni Banquet followed at 8:30 P. M. and was very largely attended, the president of the Alumni Association being toastmaster, and many toasts by alumni made the occasion delightful and auspicious.

The graduating exercises at 10:30 A. M., Wednesday, May 27th, were very largely attended. After the academic procession had entered the building and the processional march was concluded, the exercises were opened with the invocation by Rev. Carl Hermann Voss, pastor of our United Church, Raleigh, N. C. Of this occasion a correspondent of the College wrote as follows for the daily press:

"Elon College, May 28th.—Thirty-seven members of the graduating class received their diplomas at the finals of the commencement week program held in the Whitley Memorial auditorium at Elon College yesterday with Hon. Cameron Morrison delivering the literary address.

"Concluding the year's work at Elon, the commencement finals today was a highly impressive ceremony with a number of distinguished visitors, the final appearance of the Elon band and choir, and the commencement procession.

"Morrison, Charlotte, former Governor of the State of North Carolina, and former United States

senator, who has rendered great service to the state, gave the graduates a parting farewell and a bit of advice as to the things to expect when turned out into the business world of today. With a life of experience and service to the government, the former state governor urged the graduates to become true citizens. "It takes a great deal of sense to become a citizen of the United States, because it is unlike any other country in the world," he stated.

"The speaker criticized the methods that are being used to run the public affairs of today. He named a 'few organic difficulties in politics of today,' and stated that the 'sorriest people in the country seem to be trying to get into the political parade while our best and most learned people are staying clear of politics.' He called attention to the fact that difficulties are arising in the government of the nation not because of lack of power, but because of our ineffectualness. The only way to true patriotism, conscience, and the brains of our continent, he pointed out. 'Rise above these little prejudices of the hour,' he told the Elon Graduating class.

"The list of those receiving diplomas and certificates and awards follows:

"Bachelor of Arts: Ernest Askew, Eure; Donald Autman, West End; Helen Barney, Elon College; Luther Boyd, Henderson; Herbert Burton, Brown Summit; Drury Chandler, Durham; Turia Coble, Haw River; Esther Cole, Durham; Oliver Cook, Norfolk, Va.; Wm. Cooper, Norfolk, Va.; Ollie DeMoss, Burlington; Hazel Farmer, Norwood; Nannie Farmer, News Ferry, Va.; Lanson Granger, Norfolk, Va.; Charles Holmes, Caldwell, N. J.; Esther Hoppenstedt, Briarcliff Manor, N. Y.; Waitus Howell, Goldsboro; Chester Hughes, Elon College; Earl Johnson, Elon College; W. W. Kimball, Jr., Manson; Dan Matthews, Mount Olive; James Neese, Reidsville; Martha Neese, Burlington; Alfred Nelson, Bris, Va.; Ralph Newman, Virgilina, Va.; Rhetta Newman, Woodleigh; Elmina Rhodes, Windsor, Va.; Thomas Rosser, Jonesboro; Robert Sims, Mt. Airy; Wyatt Stevens, Roanoke, Ala.; George Taylor, Lewisville; Aubrey Todd, Norfolk, Va.; John Troppoli, Neptune, N. J.; Ethel Truitt, Glen Raven; Margaret Walker, Brown Summit, and Samuel Watson, Sanford.

"Certificates: Diploma in piano—Helen Barney, Elon College; Oliver Cook, Norfolk, Va. Expression—Hilda Lee Heatwole, Burlington; Sara Virginia Hook, Elon College. Certificates in Secretarial Practice: Jesse Howard Cates, Burlington; Lou Vina Brann, Brown Summit; Mattie Lucille Pickett, Burlington; Geraldine Mangum, Burlington; Henry Speck Morgan, Prospect Hill; Mary Lois Straughan, Siler City."

A Bible was presented, on behalf of the College, to each member of the graduating class by Rev. W. E. Wisseman, pastor, First Christian Church, Greensboro, in a most fitting, impressive and comprehensive manner.

The degree of Doctor of Divinity was conferred on Rev. Richard H. Clapp of New Haven, Conn., a member of the Board of Trustees of Elon College and a very able minister and pastor of one of our New Haven churches. The benediction was pronounced by Dr. Clapp, thus bringing to a close another and an epoch-making Commencement, the 46th in number, of Elon College.

J. O. A.

UNDER ATTACK.

Ours is a time of attack and criticism of the existing order, whether that order be in society, church or state. Nothing seems to escape, and the high ideals of the best seem to invite rather than repel the vigorous attack of opposing forces. Speaking with marvelous fervor and zeal as a fraternal messenger to the General Conference of the Methodist Episcopal Church in session at Columbus, Ohio, recently, Dr. W. Harold Young of the United Church of Canada used words which brought to their feet hundreds of assembled churchmen who heard him and registered their approval by rounds of applause and hearty "Amen's." We give two or three closing paragraphs from this masterful address:

"The things, the ideals we have tried to live for for centuries, the very ideals in which your nation had its birth, are *under* such *attack* as they have never been subjected to in modern times before. In one thing only, fathers and brethren, is there any real chance of their survival.

"In the things which greatly matter, the Stars and Stripes and the Union Jack should remain forever entwined and the two great English-speaking peoples of the earth should stand as one on all moral questions which confront mankind. The time is upon us when only by a high and perhaps by a costly loyalty to the most genuine Christian idealism can a future of any worth be assured to mankind.

"Surveying the life of the world today, one is increasingly conscious that it is in the English-speaking peoples that there lies the best chance of the emergence of that type of loyalty can it be effective for the saving of the world.

"Men and brethren, in all the things that greatly matter, we are one. Whatever can divide two peoples who have in common the cultural and spiritual heritage that is represented by the names of Chaucer and Wyclif, of Ridley, of Shakespeare, of Milton, of John Wesley and John Knox? May we ever realize our essential oneness and live by it, and live with it—for in that, justice and freedom and decency among men, and Jesus Christ and His dreams, have their best chance in this troubled world today."

J. O. A.

SHARING.

It should be borne in mind by our critics of "Foreign Missions" that we of America have shared, and are sharing, the worst we have with the heathen, and it certainly behooves us to share with them the best we have. Our industrialists have sent to the East their shrewdest salesmen, our manufacturers have shipped to the Orient their worst and vilest productions, our movies have reeled off before the eyes of the Orient the most sensual and degrading scenes of American life, and a soulless press has heralded to the four corners the deeds and daring of our gangsters, our lynchings and our murders. A returned missionary from the Orient was heard to say not long since that there were people in Christian America who felt that the time had come to call home the missionaries from abroad. He said the missionaries would be willing enough to come home and devote the rest of their lives to helping Christianize America, provided the agencies of evil from our American society and civilization would also come home from abroad and confine their de-

grading and pagan practices to the people at home. We agree with a recent publication by our Commission on Missions that "America desperately needs the spirit and message of Christ. Our churches exist to exalt Righteousness against selfishness and strife." Continuing, our Commission declares that "America's best export is the spirit of Christ, and the more of that we send to others, the more we have to share with each other. America's commerce, good and bad, goes to every nation. Surely, we must share our best export—the teaching and service of well-selected missionaries—with nations in need and thus help to build a better world." And this is exactly what our Mission Board is trying to do—to export the best that, in a measure, at least, the export of the worst may be counteracted. Under the American Board more than 765 national churches, with their pastors and Bible women, now spread the Gospel of Christ abroad. Six thousand new members were added during 1934. About 85,000 pupils are now receiving Christian instruction in our schools, whose purpose is to 'select and train in Christian character the leadership of the coming generation. More than 650,000 treatments are given each year in our clinics and hospitals overseas. Clearly, our 'foreign' work is more than an 'export.' It strengthens and inspires the Christian forces in America. It goes forth, but returns heavily laden with blessing, to increase faith and loyalty here."

It is the climax and glory of our religion to share the love of our Lord with others, that others less favored than we are may have Him and His power in their lives, since it is only through His name and power that the most unfavored may be reached, redeemed, saved.

J. O. A.

MASSANETTA SPRINGS CONFERENCES.

Massanetta Springs, four miles east of Harrisonburg, Va., is to have a new swimming pool this summer. The excavation work has been completed, the concrete is being poured and the contractor promises to have it finished by June 15th.

The pool is located on a beautiful sloping hill south of the hotel and east of the old pool. This location with its commanding elevation is unsurpassed. From this hill there is a beautiful view, and the Management plans to make this an ideal recreational center. The walls of the pool will be white so that the blue-green Massanetta water will make the pool a thing of beauty.

Massanetta Springs has gradually grown during each of its fourteen years. Last year it had an attendance of approximately 50,000 people. There were 1800 young people on the grounds for a period of a week. The State Christian Endeavor Convention will be held at Massanetta Springs this summer for the first time, which will bring 200 more young people to this conference center, making approximately 2,000 in attendance for a period of a week. So far as is known, no other conference in America has so many young people in the course of a summer.

A beautiful Biblical Pageant was an added attraction last year, drawing a crowd of about 4,000. A pageant of even larger proportions, and more attractive in its setting, is to be put on again this year.

The program has won national reputation, securing as it does the outstanding leaders in the whole Protestant world as principal speakers. Re-

presentatives were present last year from eighteen denominations and thirty States. Three other denominations—Methodist, Lutheran and Baptist—put on an annual assembly for a period of a week with a superlative program, securing leading men of their respective denominations.

The dates of the Conferences at Massanetta Springs this summer are as follows:

State Convention of the Virginia Christian Endeavor Union, June 18-21.

Camp for Intermediate Boys and Girls, June 22-28.

Presbyterian Young People's Conference, June 29-July 5.

Methodist Young People's Conference, July 6-12.

School of Sacred Music and Sacred Music Festival, July 13-19.

Elders and Deacons Conference, July 18-19.

Lutheran Church Workers Conference, July 20-26.

Baptist Assembly, July 27-August 2.

Training School for Auxiliary Workers, August 3-10.

Bible Conference and School for Pastors, August 10-23.

Among the great leaders who will speak on the platform of the Bible Conference, August 10-23, are the following:

Dr. Daniel A. Poling, New York.

Dr. Albert W. Beaven, Rochester.

Dr. Robert E. Spear, New York.

Dr. Herbert Lockyer, of England.

Dr. S. D. Gordon, Winston-Salem.

Dr. Wm. Evans, Los Angeles.

Dr. Clovis G. Chappell, Birmingham.

Dr. F. Crossley Morgan, Augusta, Ga.

Dr. Hart-Davies, of England.

Dr. Charles L. King, Houston, Texas.

Rev. Peter Marshall, Atlanta, Ga.

Other outstanding speakers will be added to the program from time to time. For information, literature, etc., write to Wm. E. Hudson, Conference Manager, Box 684, Staunton, Va.

MY CHURCH.

Dr. Alfred Grant Walton, pastor of the Tompkins Avenue Congregational Church, Brooklyn, N. Y., has a very high regard for his church. He writes in his calendar about it in these lines:

My Church—

"Is the branch of the great fellowship of Christian believers in my community with which I have chosen to be identified and I will give it my noblest efforts and my greatest enthusiasms.

"I will support my church regularly. It is not too much to ask of any man that he give one hour each week for the worship of the living God.

"I will think of my church not simply as an organization from which I may derive benefit but one through which I may give my devoted service.

My church will have my full support and undivided allegiance. I will be prompt to recognize its virtues and quick to overlook its faults.

"Since my church is composed of many individuals of varied training and diverse backgrounds, I will be ready to respect the opinion of others, seeking a basis of unity through comprehension and not through compromise.

"I will support my church financially, not as a matter of duty, but as a Christian privilege.

"I will give my full cooperation to the pastor, my complete fidelity to the church's program and my prayers will be raised for its progress, prosperity and peace.

"Christ also loved the church and gave Himself for it."

CONTRIBUTIONS

SUFFOLK LETTER.

On Saturday, May 30th, 1936, at 3:30 P. M., a fitting service dedicating a Memorial Urn to the memory of the late Dr. W. W. Staley, was held at his grave in Cedar Hill Cemetery, Suffolk, Va. The Memorial Urn was presented by the Woman's Missionary Society and the W. W. Staley Missionary Society of the Suffolk Christian Church. The pastor, Dr. John G. Truitt, presided. The Urn is carved from granite and is beautiful in design.

Dr. John G. Truitt read the following "Opening Sentences" and led the Invocation:

"Blessed are the pure in heart for they shall see God." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth.—The steps of a good man are ordered by the Lord and He delighteth in his way."

Mrs. W. H. Andrews on behalf of the Missionary Societies, made the presentation in the following words:

"Thou shalt remember all the way the Lord thy God led thee. . . The righteous shall be in everlasting remembrance." In behalf of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, and of the W. W. Staley Missionary Society of the Suffolk Christian Church, it becomes my great pleasure to present this Memorial Urn, which bears the following inscription:

"IN MEMORIAM

REV. W. W. STALEY, D. D.,

*Erected by the Woman's Missionary Societies
Suffolk Christian Church, 1936.*

And may this Memorial Urn be this day dedicated to God, and to the memory of our beloved, sainted Doctor William Wesley Staley, who for fifty years, as pastor and pastor emeritus, led our feet in the pathway of righteousness, and pointed our eyes to the Lamb of God which taketh away the sin of the world.

Scripture Lesson: Ephesians 3:8-21, was read by the writer.

Dr. John G. Truitt spoke as follows in accepting the Urn and dedicating it for future use:

"As pastor of the Suffolk Christian Church, it gives me great pleasure to accept in behalf of the family, the church, and the friends of the late Reverend William Wesley Staley, D. D., the beautiful Memorial Urn, as presented today. And I hereby dedicate it to the glory of God, and the memory of Dr. William Wesley Staley, in the name of the Father, and of the Son, and of the Holy Ghost. Amen. In this humble, but artful, and beautiful way, the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church have done honor to the name of Dr. Staley, whose memory we all alike cherish and delight to honor, and have also brought honor to themselves, for we honor ourselves when we honor so great and worthy a name as that honored here in this simple rite and ceremony."

Prayer was offered by Rev. H. S. Hardcastle, a former pastor of the Suffolk Christian Church, who was associated with Dr. Staley for a number of years.

The writer pronounced the benediction.

I. W. JOHNSON.

DUTY.

Webster defines duty "as that which a person is morally obligated to do or forbear." Duty is a household word. We have been urged to do our duty all of our lives. When a person does his duty completely there is a sense of satisfaction accruing to him personally and enjoyment to those who are interested in him. When a person fails to do his duty there is a sense of condemnation from within and not much admiration from without. To do one's duty fully has never been injurious. The failure to discharge duty completely has often times resulted in dissatisfaction and in serious losses to the individual. When a person becomes a Christian certain responsibilities are his. The question of duty becomes a definite requirement. When he becomes a member of the church by such an act he assumes for himself definite responsibilities and faces squarely the question of his duty as a Christian.

I write chiefly to the members of the Christian Church. The Christian Church is a great denomination with a wide vision and a spiritual program. Ours is a denomination with various and varied departments necessary for the conduct of a great religious program. The membership of the Christian Church individually and severally is obligated to the requirements of their denomination. Elon College is an institution of the Christian church, conceived by the church's most enthusiastic and most progressive leaders. The Christian Church at no time has questioned the need of her college, nor has it ever minimized the responsibility of the church to give to the college necessary support. Every individual belonging to the Christian Church has a definite responsibility for the support of Elon College. He has a duty to the college to perform. The extent of this duty is determined by the extent of his ability. No one is expected to do more than his duty and every Christian wants to do his duty, he is not impoverished; when he fails to do his duty he must pay the consequences for such a failure either directly or indirectly. The results of living cannot be evaded. The law of compensation in the field of duty is inexorable. Neither the Christian Church nor educational institution expects anyone to do more than his duty but expects everyone to do his duty to the full.

If you are an alumnus of the college your responsibility is more weighty and your duty is more exacting. You have entered into the labors of those who have served and gone. It now becomes your solemn duty to perpetuate the high privileges that were yours that others may have the joy of entering therein. In the Development Program for our college we are at grips with the future of our church. This is an appeal to every one certainly to do his duty. As we stand in the face

of duty many things may influence us. Voices from the past cry out mistakes, failures, losses, but these do not compensate. Fortunately God does not hold us responsible for things acknowledged, confessed and asked to be forgiven for. The life of the college is at stake. We are asked to forgive and forget, and walk up like Christian men and women take our stand on the plain of Christian cooperation and discharge our duty completely regardless of the cost. Suppose you have given suppose you did give in the re-building program, did God cease his favors to you then or have you enjoyed the blessings of life and have you been blessed with the necessities of life since? Our Master taught us to pray for forgiveness as we ourselves forgive. He has also taught us to give as we have received. Our support to Elon College today cannot be withheld on the ground that we have given in the past unless God has ceased giving to us. This matter of giving is conditioned not by our own generosity but by God Almighty's goodness to us. We hope some day when for us life is done to be given abundant entrance into riches of which we know but little. How terrible if we have blocked that entrance by piling up possessions which we should have shared that his kingdom in force and power might march uninterrupted in its conquest for righteousness in the earth. We need to be careful, seriously so, lest our own decisions and our own conclusions become for us the voice of judgment when we stand in the wake of eternity.

God's gifts to us are not ours because of Divine duty but because of Divine love. God's gifts to us on the other hand create on our part a duty to God that is inescapable. If every individual will do his duty by Elon College nothing more nor less, he will be enriched and the college will be made secure. Not only the college but our own destiny is at stake.

L. E. SMITH.

GULPH MILLS (PA.) LETTER.

The Gulph Mills Christian Church began a series of special services March 23, closing March 29, with Rev. J. F. Morgan, pastor of the Rosemont Christian Church, Norfolk, Va., assisting the pastor. The purpose of the services was to quicken the spiritual life of the church, and to bring to fruition some of the work done during the past year in our various departments of Christian Education. Brother Morgan did all the preaching and rendered a valuable service in his messages of song. He left a fine impression on the church and community, and we have reason to believe that the church and community impressed Brother Morgan. We hope to have him here again sometime after the summer season. Brother Morgan is a good preacher, with an excellent evangelistic note in all of his messages. About twenty professed faith in Christ and a large number of church members made reconsecration during the services. At the close of the series the pastor organized a Pastor's Class for study and instruction in church membership and received thirteen of them into full membership on Easter Sunday. Palm Sunday and Easter gave us record attendance when the influence of the series of services was reflected.

This is a suburban church, near the city line of Philadelphia, within sight of Conshohocken,

and a community center. Three years ago we celebrated the hundredth anniversary of our organization and last year the hundredth anniversary of the dedication of our first building. The church was dedicated free of debt and has never had any debt on the property, and no trustee note ever existed, although we have no wealthy members. Through the entire century the church has kept her doors open and maintained regular services. We do not write this in any sense of boasting, but think that it is an unusual record and worth publishing for the brotherhood. The writer served this field from 1911 until 1919 when he resigned and accepted a call to the First Christian Church of Muncie, Indiana, and after seven years was called back to this pastorate, in 1927, making in all seventeen years we have spent in this parish.

Six years ago the church purchased an abandoned school building adjoining our grounds, which has been fitted up as our Education Building. It is used by the primary department of our Bible School, and a Circulating Library, installed and conducted by a friend in the community, which makes the church still more a community center. The library now has about two hundred readers. The purpose of this letter is not to project myself or work, but to give our southern friends a slant on a southern man's field in a northern climate, and the fellowship which he has recently had with a southern brother in evangelistic work here. Possibly after all it is a contribution to the improvement of sectional differences and a better understanding, to have had pastors locate at points far removed from their native environment and local prejudices and customs. However, there still steals upon us seasons of home-sickness for the dear Southland and scenes and associations of earlier years. The climate here is a bit severe and the winters are long, yet the people are warm-hearted and of generous hospitality.

MURDOCK W. BUTLER.

Conshohocken, Pa.

TO THE RESCUE OF HUMANITY.

By TIMOTHY THOMAS.

Three men hitherto unknown except to their own community descend into a mine. They are trapped by a cave-in; and although in another land, the news spreads throughout America and other countries. The world waits anxiously and hopes for their rescue. Minutes grow into hours and hours into days, and days into months to those most directly affected. Prayers go up from a million hearts—many hearts least suspected of supplication. Hope almost fades, one victim of the accident succumbs and the world grows more anxious. Newspaper headlines grow larger and rescue workers heighten the tenseness of their labors. At last to the joy of the world the two survivors are rescued. What a relief!

And what a lesson in this tragedy for us! Death and destruction come through cruel and senseless wars that engulf its thousands, its millions. Only close relatives of soldiers and potential soldiers are really anxious. What if all humanity treated war to the extent that we would work feverishly to avert it? What if public opinion placed the profits of war in the same category with robbery with intent to kill? What if all nations should be so thoughtful of and interested in humanity that war would be hated—hated into extinction?

Crime—that monster within our midst—aside from its cost of more than fifteen billion dollars

per year, is trapping young and old, destroying property, and doing irreparable damage. What if nations became so anxious for the eradication of crime that united forces would combine to wipe out this sorry blight upon our civilization? Victory would be the result.

Ignorance in many forms still stalks the earth, taking its victims by the thousands and marring the lives of millions. Trapped as we are in many forms of illiteracy, would that every heart went out to scout this scourge so that knowledge in its full significance would fill all the earth!

Disease and death take their toll of children and grown-ups in thousands of instances where longer life and greater happiness should prevail. Disease could be abated even more; it could be stamped out, if only we became as engrossed in the welfare of all humanity as we do at times over the rescue of one or more individuals.

Glorify that indefinable heroism that moves us to save one mortal; let not a word be spoken to condemn, but rather sing the highest praise of him who gives effort and risks his life to save his brother-man. Let us encourage and kindle that same spirit that we may seek to rescue all humanity from the cruelties of war, clutches of crime, shackles of ignorance and blight of disease.

Truly there are encouraging signs that men are moving toward such a great, but not impossible, ideal!

REVIVAL AT HOPEWELL.

On Sunday, May 10th, a revival meeting was begun in the Hopewell Christian Church and although God had apparently abandoned His Son May 24th. The meetings were conducted by Rev. W. H. Garman, of Mt. Zion Church, Norfolk, Va., assisted by Rev. T. N. Lowe, pastor of the church. The services were well attended, having a number of conversions and many reclamations, with ten additions to the church membership. The singing was inspirational, and the sermons were forcibly rendered by Rev. Garman. The Gospel truths which he preached are indelibly stamped on the hearts and minds of his hearers. May God bless him for the good that he wrought in this part of God's moral vineyard.

MRS. J. R. BABER.

DAMASCUS.

On Sunday, May 17th, the annual memorial service was held at Damascus Christian Church, (Chapel Hill, N. C.). The morning service was divided into two parts, the first being beautifully presented by the children. The next was a Memorial Address by Rev. Farrell Pledger of Duke University. Then the service was concluded in the cemetery where flowers were placed on all the graves.

Lunch was served out in the grove.

The afternoon service consisted of familiar hymns sung by the audience. At this service we were favored in having a male quartet from Palm Street Christian Church, Greensboro, one from Carrboro Baptist Church and a solo by Mr. Larry Poythress of Washington.

The afternoon sermon was by the pastor, Rev. W. J. Andes.

At the close of the service Mr. A. M. Crabtree and Mr. Aubrey McLandon were ordained as deacons of this church.

Large audiences attended the services and enjoyed the day together.

MISS LOUISE CRABTREE.

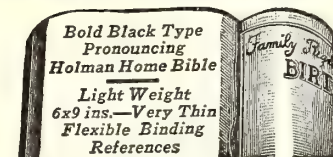
"SINGIN' IN THE RAIN."

A college president has said, "All my life I have heard great cheering. Expectant cheers, clamorous cheers, loyal cheers, the thunderous cheer of victory. But I never heard such cheers before or since, as that which greeted a crippled boy on commencement day, carried across the platform in the arms of a college football player to receive his degree with honor."

For, years before, upon entering college, his professor had said, "Stand up." "I should like to, sir," came the answer, "but I have not been able to since I was four year old."

Suppose we put ourselves in that boy's place. How easy to surrender; to stop dreaming; to become lost in a morass of self-pity. Instead, that boy fought his fight, and so carried himself that thousands cheered him on the day of recognition because he kept "Singin' in the Rain."—*Christian Advocate*.

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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MISSIONS



REV. J. O. ATKINSON, D. D., *Secretary.*

SEEN FROM A CAR WINDOW IN MANCHURIA.

There is an advantage in learning to enjoy all kinds of food. Likewise one is fortunate if interested in many phases of life and objects in and out of doors. Under these conditions life never grows monotonous.

We have much snow here in North Manchuria, but it never ceases to be beautiful. When the writer grows too old for real, aggressive work and there's time, he's going to sit down and just watch it fall for hours. The flakes are now striking the dirty double-window panes of this packed railway car. We see wood being hauled into the villages on sleds. Beautiful Manchurian pheasants are scratching up the famous Manchuria soya beans from beneath the snow, or are feeding on grass seeds, paying no attention to the train. An acquaintance shot plenty of rabbits and some foxes out this way. A deer has just bounded out from a clump of trees and gone up and over the hill. In the mountains more distant are wapiti, elk, wild boar, bear, Manchurian tiger—and still plenty of bandits.

The large city of Achong, which we are now passing, with clay animals perched on top of the station, as on heathen temples, holds many tens of thousands of people who do not know the Creator of all we see in this interesting, wild country. As a rule they persist in their old superstitious beliefs and practices. Here and there from this city has radiated to many places streams of spiritual light, for in the midst of its crowded homes and shops Scotch Presbyterian missionaries have preached and taught the saving gospel of our Lord. Truly it is the power of God, for we have found many whose lives have been changed from darkness to light as they have taken Christ as Lord. Now on nearly every car of these trains we find men and women who at these gospel centers have come to know Him, more and more in numbers as we few here proclaim His Word.

Burnt farm houses and railway stations tell of recent numerous bandit attacks. One frequently sees holes in car windows and seats, rifle shots of the cruel bands who have unloaded their rifles against the trains, but more striking are the remains of burnt passenger cars, bean oil tanks and engines. These bring to mind the robbing of all passengers, the death of some, and the carrying away for torture and ransom, or torture and death, very many over the past few years. Here at Ert-sientenza we see a beautiful big hotel, summer-resort building, the only one east of Harbin, standing in ruins, another mute reminder of lawlessness.

The Japanese were wise in cutting back for a quarter of a mile all trees along the railway line. This makes it harder for the bandits to attack, even when the trains have been wrecked, putting the outlaws at a disadvantage. Since this has been done and systematic drives made into the mountains against the organized bands, trains are now not so frequently wrecked.

One can hardly imagine a state of greater personal insecurity and hardship from lawlessness as has existed in this part of the world for a long

time. But attacks of the devil through opium, morphine, gambling, immorality, heathen customs and other forces of sin are just as violent and even more disastrous. Christ is truly needed in this land. We rejoice that improvement is being made in law and order, and that many are turning from darkness and sin to the light and righteousness that may be had only through Christ Jesus. Deep gratitude and thanksgiving we hold for those in the homeland who are making possible this lasting spiritual improvement and blessing for many!

CHAS. A. LEONARD, SR.

Harbin, Manchuria.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 30, 1936.

Sunday Schools.	
Leaksville, Luray, Va.	\$ 2.44
Pleasant Cross, Asheboro, N. C. .	.53
Shallow Ford, Elon College, N. C. .	7.46
Rosemont, Norfolk, Va.	14.72
Ether, N. C.	1.00
Franklin, Va.	5.00
Wentworth, Raleigh, N. C.	1.65
Pleasant Union, Lillington, N. C. .	1.38
Lebanon, Semora, N. C.	1.11
Ramseur, N. C.	4.70
Dry Run, Seven Fountains, Va. .	2.57
Whistler's Chapel, Mt. Jackson, Va.	.65
Piney Plains, Raleigh, N. C.	2.00
Holy Neck, Holland, Va.	6.75
Bethlehem, Broadway, Va.	3.42
Suffolk, Va.	25.00
Mt. Bethel, Stokesdale, N. C. .	1.00
Flint Hill, Biscoe, N. C.	.24
New Lebanon, Summerfield, N. C. .	6.70
Pleasant Ridge, Ramseur, N. C. .	3.85
Turner's Chapel, Sanford, N. C. .	.80
92.97	
Individuals and Churches.	
Elm Avenue, Portsmouth, Va. . .	2.50
East Green St. Church, High Point, N. C.	3.00
Monticello, Brown Summit, N. C. .	8.26
Hanks Chapel, Pittsboro, N. C. .	14.34
Needham's Grove, Hemp, N. C. .	2.81
Biscoe, N. C.	4.87
Mayland, Charlottesville, Va.	1.92
37.70	
Specials.	
Ladies' Bible Class, Rosemont S. S., Norfolk, Va.	12.50
Wentworth Christian Endeavor, Apex, N. C.	1.00
13.50	
Total for week	\$ 144.17
Previously acknowledged	14,398.88
Total since Sept. 1, 1935	\$14,543.05

In THE SUN of May 21st, our Rocky Ford Church offering was, by a typographical error, given as 30c, whereas it should have been \$5.30.

There are yet many churches that have not sent in their Easter offerings. It will help if pastor or secretary or treasurer will see to it that the offering is now sent in. Thanks for every offering made.

J. O. ATKINSON, *Secretary.*

TOPICS FOR DISCUSSION IN MISSIONARY SOCIETIES.

1. What is done in your Society to interest and enlist new members in mission work?
2. How may the Society introduce and promote a mission program for the entire church?
3. What percent of the church membership attends the regular services of worship, and how might the Society help to increase church attendance?
4. How many Sunday School members 12 years of age and over are not church members?
5. How many families in your church, and how many members of the church families over 12 years of age who are not affiliated with any church?
6. How many families in your church community which are not affiliated with any church?
7. Does the Missionary Society's reaching its financial goal help or hinder the other financial interests of the church?
8. Has your Missionary Society ever made a study of the financial plan of the church?
9. If your church does not have an Every Member Canvas, and provision for regular and systematic giving, could the Missionary Society introduce such a system?
10. How can the Missionary Society share its Spiritual Life Program with the entire church?

SURVEY OF CHURCH GIVING.

The research department of the Federal Council of Churches reports that annual gifts to twenty-five Protestant church bodies dropped 43 per cent in the seven years from 1928 to 1935. Contributions for 1935 slightly exceeded those for 1934, however. The contribution per capita for all purposes in 1934 was \$12.07 and in 1935 it was \$12.10. The contribution per capita for congregational purposes only was \$9.92 in 1934 and \$9.98 for 1935.

Total gifts declined from \$532,368,714 in 1928 to \$304,692,499 in 1935, while total gifts for congregational purposes declined from \$402,683,861 to \$251,347,435. The per capita contribution for all purposes declined from \$23.30 in 1928 to \$12.10 in 1935. Per capita contribution for congregational purposes declined from \$17.30 in 1928 to \$9.98 in 1935.

The report says that nearly all the communions maintained their per capita contributions for congregational expenses better than those for benevolences. The Protestant Episcopalians were the only group to lose proportionately less on benevolences than on contributions for congregational expenses.—*Exchange.*

TRAVEL IMPROVES IN CHINA.

A man drank hot coffee in the afternoon in Szechuan Province that was brewed that morning in Shanghai—a journey which used to require the better part of six weeks. Reason? China's rapidly developing air lines. Rev. Earle H. Ballou of Peiping traveled to Taiku in a clean, comfortable train within a few hours on a journey that two years ago by bus was a painful affair with 15 buses stuck in the mud and 25 miles traveled on foot, before his own bus caught up with him. Now there are two railroads running into Taiku. Such stories come often from China usually with the phrase: "If only she could be let alone. . ."

REPORT OF COMMITTEE ON SOCIAL RELATIONS.

(Read before, discussed and adopted by the recent session of The Southern Convention of Congregational and Christian Churches and published in THE SUN by vote of that body.)

Congregational and Christian churches have always concerned themselves to some extent with the social application of the Christian gospel. But the precarious condition of the present world order compels much greater vigilance in this sphere. The gospel of Christ is the gospel for the whole of life, or it is the gospel for none of it. Moreover, no individual gospel is adequate for our generation that does not concern itself with the most crucial relations within which persons achieve Christian character. Approached from this standpoint, it is clear that the church is compelled to share in social reconstruction, or else suffer loss of Christian vitality.

I.

The Social Ideals of the Churches.

Ever since 1908, the major Protestant churches in America have supported a platform of social ideals, popularly called a social creed, as adopted through the Federal Council of Churches. In revised form, these ideals were re-adopted by the Council in 1932¹. Your Committee recommends that this statement be adopted as the basis of study and of Christian social action on the part of the Congregational and Christian churches of the South. These Ideals, in revised form, are as follows:

The Churches Should Stand For:

1. Practical application of the Christian principle of social well-being to the acquisition and use of wealth, subordination of speculation and the profit motive to the creative and cooperative spirit.
2. Social planning and control of the credit and monetary systems and the economic processes for the common good.
3. The right of all to the opportunity for self-maintenance; a wider and fairer distribution of wealth; a living wage, as a minimum, and above this a just share for the worker in the product of industry and agriculture.
4. Safeguarding of all workers, urban and rural, against harmful conditions of labor and occupational injury and disease.
5. Social insurance against sickness, accident, want in old age, and unemployment.
6. Reduction of hours of labor as the general productivity of industry increases;² release from employment at least one day in seven, with a shorter working week in prospect.
7. Such special regulation of the conditions of work of women as shall safeguard their welfare and that of the family and the community.
8. The right of employees and employers alike to organize for collective bargaining and social action; protection of both in the exercise of this right; the obligation of both to work for the public good; encouragement of cooperatives and other organizations among farmers and other groups.
9. Abolition of child labor; adequate provision for the protection, education, spiritual nurture and wholesome recreation of every child.
10. Protection of the family by the single standard of purity; educational preparation for marriage, home-making and parenthood.
11. Economic justice for the farmer in legislation, financing, transportation and the price of farm products as compared with the cost of

machinery and other commodities which he must buy.

12. Extension of the primary cultural opportunities and social services now enjoyed by urban populations to the farm family.
13. Protection of the individual and society from the social, economic and moral waste of any traffic in intoxicants and habit-forming drugs.
14. Application of the Christian principle of redemption to the treatment of offenders; reform of penal and correctional methods and institutions, and of criminal court procedure.
15. Justice, opportunity and equal rights for all; mutual goodwill and cooperation among racial, economic and religious groups.
16. Repudiation of war, drastic reduction of armaments, participation in international agencies for the peaceable settlement of all controversies; the building of a cooperative world order.
17. Recognition and maintenance of the rights and responsibilities of free speech, free assembly, and a free press; and encouragement of free communication of mind with mind as essential to the discovery of truth.

II.

Items for Special Emphasis During Next Biennium.

Although every item of the foregoing social platform is important, certain ones are of imperative concern to the churches at this stage of our social scene, notably the following:

1. *Peace Action.*

War is not only a present reality, but it threatens to spread to the dimensions of another world war, with consequences infinitely worse than those of the war of 1914-1918. Europe is an armed camp that may burst into violent conflict at any moment. Should war embroil Europe, the United States will be sought as an ally by both sides. Economically interwoven as we are with European powers, the United States will find it extremely difficult to remain neutral to military operations, to say nothing of other forms of neutrality. Only with the greatest economic sacrifices can we hope to avoid involvement. The present Emergency Peace Campaign is an effort to awaken the people of this nation to the threat of war, and to create among us the will to sacrificial peace. If the churches really believe in peace, let them say so by united peace action that is convincing.

2. *Race Relations.*

In many centers of the world racialism is the basis of human tension and conflict. If racialism is finding bitter expression in Hitler's Germany, it is also a source of friction elsewhere, even in our own America. In times of economic strain factors of race are especially disturbing to the social peace. It is not surprising, therefore, that the years of depression have seen here in the South a recrudescence of racial antipathy, resulting in an increased amount of lynching. It's a time in which the churches of the South should give more thought to the underlying factors of racial disturbance, and seek to remove them in every possible way.

3. *Civil Liberties.*

One of the most disquieting features of our present social scene is the way in which ordinary civil liberties, as guaranteed by the Constitution, are being arrested by the drift of economic and political circumstances. In some twenty states, we are told, legislatures have been asked to enact Teachers' Oath Laws. Historic Massachusetts

is an example of what can happen, even in a state whose past derives its principal glory from its loyalty to human liberties. Such democracy as we now enjoy can be preserved, and can be the instrument of orderly social change, only if our constitutional guarantees of free speech, free press, and free assembly are maintained. Once civil liberties are lost in the political and economic sphere, the churches will not long enjoy their historic liberties in the sphere of religion. For confirmation of this, we may examine the religious situation in certain areas of Europe.

4. *The Liquor Problem.*

Since the collapse of the 18th Amendment, the churches have been bewildered in the midst of the growing ravages of drink. No issue reveals more clearly the moral impotence of American Christianity. However much the church needs the arm of law for policing purposes, the ultimate solution of the drink evil lies in the realm of moral regeneration. "The letter killeth, the Spirit maketh alive." If the church believes in a personal gospel, then here is one test of its redemptive power. Failing to make men morally temperate, we must acknowledge that our gospel has no message with which to rout the saloon.

This is no time to indulge in band-wagon campaigns. Rather let us re-examine the problem of drink in its deeper nature, noting its fundamental causes, investigating the groups who indulge in drink (including church members), and experimenting with spiritual processes with a view to developing a more constructive approach to liquor abolition. A real church of God will seize this moment in which to discover a strategy by which to rout this social curse of man. But let it be re-emphasized, the ultimate source of abolition is moral, not political.

5. *Economic Relations.*

Despite the efforts of government and of other agencies to secure re-employment, a disturbing proportion of our able-bodied population remains idle. This is particularly disturbing, inasmuch as there are, at least in certain quarters, signs of economic restoration. An economic order that tolerates recovery for the few and charity for the many must not itself be ultimately tolerated. Moreover, a maladjusted social situation will surely breed bitterness and class conflict, and finally undermine the foundations of orderly civilization.

One of the most acute social issues confronts us of the South in the sphere of farm tenancy. According to a recent study³, more than a million families must eke out their existence as tenants. Moreover, tenancy is on the increase. In 1880, 36.2 per cent of the farms were operated by tenants; in 1920, 49.6 per cent; in 1930, 55.5 per cent. In the cotton region, the percentage is even higher. Out of every hundred cotton farms, sixty are worked by tenants. Whole communities once made up of owners are now servants of absentee landlords.

Sections that were once socially secure and morally vigorous are now being overrun by a sort of peonage that easily equals that which prevails in many parts of the Old World. In its wake the churches become puny, sick with the ravages of economic hook-worm. The moral and economic health of the South calls loudly for a physician. This scandal of share-cropping, this new sort of slavery, must be checked or the country-side will become a moral, social and economic desert.

H. SHELTON SMITH, *Chairman.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

VIRGINIA VALLEY S. S. & C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the Virginia Valley Central Congregational-Christian Churches will meet this year in a one-day session, Thursday, June 11, 1936, with the Bethel Church. The meeting will open at 10 o'clock and close with a night session. The executive committee has prepared a good program, and it is hoped that representatives from all churches will be present. The one-day session will make it easier for people to attend.

The Sunday Schools and Christian Endeavor societies who are asked for contributions should feel that they are helping not only to carry on their convention but to support the Board of Christian Education of the Southern Convention. Please do not feel that this is an imposition, a duty that is hard to do, but rather accept it as a privilege and find the joy of sharing in Christian work.

The writer anticipates the pleasure of meeting with old friends and making new ones at the session of this Convention. He sincerely hopes that young people and adults will attend in large numbers to report on what has been done and to make plans for future activity.

REGISTER NOW.

Those who are going to the Elon College Summer School of Leadership Training will do well to register now. All that needs to be done is to send in your name and address to Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia. If you have a special roommate, you can make that statement also. It is not necessary to send money. If your registration is in by June 15th, you will be due \$8.50 to the Summer School for all expenses when you arrive, but if you do not send your name, \$9.00 will be the fee. Now is the time to register and be ready to go.

TO TEACH AT ELON SUMMER SCHOOL.

The first graduate agriculturist ever sent into the foreign field, William C. Bell of Lobito, West Africa, has been invited to teach in the Leadership Training School at Elon College, North Carolina, June 29th to July 5th, 1936.

Mr. Bell, who through 37 years of first-hand experience with the Ovimbundu and other tribes, first went to the dark continent as a young man under the Phil-African League but in 1907 became a representative of the American Board of Commissioners for Foreign Missions and was stationed at Dondi, now the educational center of the West African field.

Unresponsive to a missionary call that stressed the sending out of only ministers, Mr. Bell felt that service to a country like Africa needed adequate training in carpentry, house-building and business as well as farming. So with characteristic thoroughness he acquired this background, together with experience of mining before he set sail for Africa.

His first job was the establishment of a Christian center in an entirely new area among a primitive people where farming, irrigation and better villages were demonstrated. Right from the start he seemed destined to be a pioneer being sent out to look over new sites for missions, erecting buildings and seeing new little churches and schools organized and developed.

Mr. Bell's last post in Africa was at Lobite, that beautiful and rapidly developing seaport in Angola at the cross-roads of the continent and into which runs the new Trans-African Railroad that opens up the heart of Africa to European trade. Mr. and Mrs. Bell conducted there a hostel for travelers and sponsored a growing piece of Christian work carried on by one of their own "boys," a young native-Christian from Bailundo.

Against African scenes such as met Mr. Bell in those early days when he traveled by foot or bush car along jungle trails and where the most elementary knowledge of hygiene, farming and modern medicine was unknown, he can tell the tale of a growing African Christian church and of schools pushing on in the training of their youth to meet the new day in Africa.

Mr. Bell was born in New York and educated at Cornell University.

FLORIDA CONGREGATIONAL-CHRISTIAN YOUNG PEOPLE'S CONFERENCE.

The eleventh annual summer conference for Florida Congregational-Christian young people will be held at the Ponce DeLeon Hotel, DeLeon Springs, June 6-13. The opening session will be held on Saturday evening, June 6th. Already one hundred and fifteen have registered for the conference, indicating that this will be the largest conference held.

The Dean of the Conference will be Rev. Victor B. Chicoine of Winter Park, Business Manager Charles A. Hoyt, Jacksonville. Dr. Marna S. Poulson of Penney Farms will preach the sermon and Mrs. Poulson will be Counsellor for Girls. Counsellors for boys will be Orville D. Ullom, of Melbourne, Eben Chapman of Union Theological Seminary, New York. The pianist, Miss Ruth Lincoln of Rollins College; Bugler, Wendell Waters of New Port Richey. Following will be the courses of study and lectures:

"A Survey of the Old Testament," Mrs. C. Fred Ward, Winter Park.

"A Survey of the New Testament," Mrs. A. Craig Bowdish, North Miami.

"Christian Life in Our World Today," Prof. Edwin L. Clarke, Rollins College, and Victor B. Chicoine, Winter Park.

"World Friendship," Mr. W. C. Bell, Agricultural Missionary from Lobito, West Africa.

"The young People's Society," Eben Chapman.

"Principals of Teaching," Rev. Lawrence A. Gedcke, St. Petersburg.

"Our Church and the Whole Church," Rev. Wm. T. Scott, Jacksonville.

"Dramatics," Miss Martha Race, Jacksonville.

There will be meetings for the state officers and

key workers of the Florida Pilgrim Fellowship, led by Miss Pattie Lee Coghill.

Vesper services will be conducted by faculty members. Morning meditations will be led by young people from the different churches. In the evenings there will be Panel Discussions, dramatics, a Major Bowes program and the Candle-light Service.

REV. WALTER SPOONER.

News has recently reached this office of the death of Rev. Walter C. Spooner D. D., at East Orange, New Jersey. Dr. Spooner was for several years superintendent of the Middle Atlantic Conference of Congregational and Christian Churches. About a year ago his health gave way and he went to Hollywood, Florida, where he spent last winter in recuperating. Apparently much improved in health, he started on a trip to visit his people and then out west to begin a pastorate. In East Orange he became ill and soon passed away in the hospital.

Dr. Spooner is known by a good many of our southern people who will regret exceedingly the loss of the Church occasioned by his death, but who will rejoice to have shared in the blessing of the fine spirit which was his.

The passing of our leaders is a challenge to the younger people to fill in the gap made by their going and to carry on the work which they have so nobly promoted.

MOB VIOLENCE.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 14, 1936.

Scripture: Acts 19:21-41; 7:54-60.

Daily Bible Readings.

Mon.—Escaping from the mob. Acts 14:1-7.

Tue.—Mobbed for their faith. Acts 16:14-24.

Wed.—Mobs fed by lies. Acts 21:27-33.

Thur.—Mobs that failed. II Cor. 11:23-33.

Fri.—The changeable mob. Matt. 21:1-11.

Sat.—The voice of the mob. John 19:13-18.

The spirit of the mob is certainly not Christian. It was a frenzied mob that demanded the crucifixion of Christ. Pilate would have released Him, but the crazed mob demanded that He be crucified. So Pilate "washed his hands" of the whole affair and yielded Christ to the mob to be crucified.

There are other accounts of mob violence in the Bible. In our scripture lesson today we read the account of the stoning of Stephen, the first Christian martyr; also how the mob at Ephesus sought to kill Paul. At Lystra the mob stoned Paul and threw him outside the city for dead, and on several occasions his life was endangered by mobs.

Even as these men were not guilty of crime, today there is real doubt of the guilt of at least half the victims of mob violence. There is no place for mobs in a Christian nation. The Constitution of the United States provides for a court of law to give a person a fair trial. But the mob takes the law in its own hands and acts upon the impulse of the moment. Even though the mob is usually composed of ignorant people the mob is dangerous because once they are started it is difficult to stop them.

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS IN GETHSEMANE.

LESSON X—JUNE 7, 1936.

GOLDEN TEXT: "Not my will, but thine be done."—Luke 22:42.

LESSON—Luke 22:39-71; Printed Text: Luke 22:39-53.

A certain preacher has said that whenever he is called upon to treat of the sacred mysteries of Gethsemane, he cannot divest himself of a certain degree of awe. Those of us who read these notes know how he felt. There is something about this incident that subdues and sobers one. Alas for the man who does not feel some sense of awe as he reads the gospel records of Jesus in Gethsemane, and meditates thereon.

"And he came out and went, as his custom was, unto the Mount of Olives; and his disciples also followed him." The Master evidently often went apart from the multitude, and even from his disciples, and had his seasons of meditation and prayer. This Mount of Olives was evidently one of his trysting places with the Father. Prayer was habitual with Jesus.

"Pray that ye enter not into temptation." Prayer helps us to avoid temptation, it keeps sensitive the heart, it sharpens the intellect, it reveals the allurements and the ugliness of sin. Prayer also gives us strength against temptation. It releases new energies, and it undergirds life with new power. Prayer is the key to victorious living.

"And he kneeled down and prayed." Standing for prayer was the common attitude in the gospels, but Jesus usually knelt when at prayer. The posture of the body helps to induce the spirit of prayer. But of course the inner spirit, the attitude of mind and heart is the important thing in prayer.

"Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine, be done." Jesus thought of prayer as conversation and communion with a Father. He thought of prayer as a means of understanding what the will of the Father was to do it. He thought of prayer as submitting to and cooperating with the Father's will. The cup to which Jesus referred has been variously interpreted. It was not death itself, but the particular form of death, from which Jesus prayed to be delivered. He prayed that if there was some other way in which he could redeem the world than by the cross, God would reveal it to him.

"And there appeared unto him an angel from heaven, strengthening him." He did not get the answer he desired, but he did receive strength to do what he knew he ought to do. It is also significant that when he did not get what he wanted the first time he prayed, he did not turn to other devices; he turned again to prayer. When a man is tempted to give up prayer let him remember the history of the race and the experience of Jesus.

"And being in agony, he prayed more earnestly, and his sweat became as it were great drops of blood falling down upon the ground." We cannot enter into the full meaning of this. And it need not be thought that Jesus always had this experience every time he prayed. But on this oc-

casion Jesus came to grips with the very power of the unseen world of darkness. There was a terrific conflict in his soul. Even his physical body was racked and torn. The story can rightly be called the Agony in Gethsemane.

"He came unto his disciples, and found them sleeping for sorrow." Asleep, while the Master went through his agony. How unwilling or unable are we so often to enter sympathetically into the Master's compassion and concern. How often we are asleep because of indifference or indulgence. How often we lose the battle because we are slumbering or lulled into a false sense of ease, when temptation overtakes us, and thus overcomes us.

"Judas, one of the twelve . . . and he drew near unto Jesus to kiss him." Strange thing indeed that one of Christ's disciples should be the one to betray him. Alas, Christ so often suffers at the hands of his friends. Again and again he is betrayed by those who are supposedly his followers.

"Betrayest thou the Son of Man with a kiss?" If betrayal comes with a curse or a frown, we know how to interpret its approach. But when it comes with a kiss, a symbol of friendship, it can deceive even the best of us. Thus do men so often cover their sinful lives and deeds by the cloak of pious actions and religious appearance. As Dr. Jowett says, "Let us beware of borrowing the livery of the saints to hide the devices of the sinner."

"And he touched his ear, and healed him"—thus would he show kindness even unto his enemies, and mercy unto those who did him wrong. He was demonstrating the principles of love in action even to those who spitefully used him, and who hated him without cause.

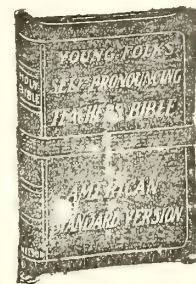
"And Jesus said . . . Are ye come out as against a robber with swords and staves . . . but this is your hour and the power of darkness." Jesus did not resist those who did him wrong, but he did rebuke them. How little those people must have felt in the presence of Jesus and under the quiet and restrained, but polite rebuke which he gave them. And he did not add to their comfort when he told them that they were wholly within the power of darkness which was a symbolic way of saying the powers of evil. Men can so let themselves go that they are given over to do evil. How important it is that we yield not to the so-called little temptations, lest when the great crises of life come, we shall have already given ourselves to the powers of darkness and evil.

Perhaps it ought to be said in closing that although God had apparently abandoned His Son and had allowed him to be taken by the powers of darkness, such was not the case. The arrest and trial and crucifixion of Jesus was simply a demonstration that after men have done their worst, and in spite of all that they can do, God can and will deliver His own. The Lord is our light and our salvation; whom shall we fear?

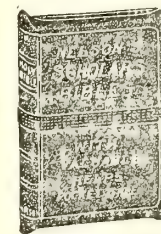
The Middle Atlantic Conference of the Congregational-Christian Churches established a precedent when it elected as superintendent Mrs. David E. Brown, of New York. She succeeds Rev. Walter Spooner, who resigned on account of his health. Mrs. Brown has carried on the work of the superintendent during his period of recuperation. This is the first time a woman has been elected to the office of State Superintendent in the Congregational-Christian fellowship.

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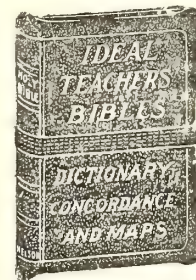
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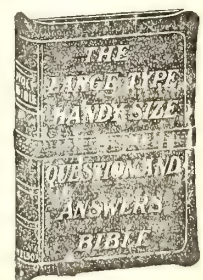
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MONDAY.

"Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt."—Matt. 6:20.

Like oft-misplaced affections, treasures, the hearts affections, are oft misplaced. It is the misplacement of affections that has always damned man's soul to perdition. Christ came to give the world a vision of true affections which only save the world from downfall. Thus he said to the rich young ruler, "Go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven." It had been, was then and has been ever since, that "treasures surrendered on earth are treasures laid up in heaven."

It takes a lot of courage to surrender our treasures of this world. But there is always a reward for that sacrifice. It takes more courage still to be faithful and not give up the conquest, but there is a crown always for faithfulness.

To a man on the eve of his ordination the Bishop wrote, "Be faithful over a few things." Christ said the reward is at the end of the road.

Prayer—

"Lead me, Almighty Father, Spirit, Son,
Whither Thou wilt, I follow, no delay,
My will is Thine, and even had I none,
Grudging obedience still I will obey.
Faith-hearted, fearful, doubtful if I be,
Gladly or sadly I will follow Thee.

"Into the land of righteousness I go,
The footsteps thither Thine and not my own,
Jesus, Thyself the way, alone I know,
Thy will be mine, for other have I none.
Unprofitable servant though I be,
Gladly or sadly, let me follow Thee."—Amen.
—Long.

TUESDAY.

"A SOUL'S STRENGTH AND BEAUTY."

"He that is faithful in that which is least is faithful also in much."—Luke 16:10.

Faithfulness is the most beautiful and the most necessary characteristic of a true soul. It is the real basis and bond of all that is lovely. It is the essence of everlasting strength and endurance. It is the test of Christian character. Our Lord said so. From the beginning to the end of his ministry He proclaimed it.

We learn from this text that in God's sight many big things are very little, and many small things are very great; that "He looketh upon the heart and the hidden springs of action, and He judgeth the flow of life by what He finds there."

Browning said:

"Say not 'a small event!' Why 'small?'
Costs it no more pain thou this, ye call
A 'great event,' should come to pass,
Than that? Untwine me from the mass
Of deeds which make up life, one deed
Power shall fall short in or exceed!"

Prayer—Our Father implant in us Thy children the unshaken truth and the firm reality which can be relied upon and that which all people admire, strength and beauty of character.—Amen.

WEDNESDAY.

"MY CREED."

"Give and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."—Luke 6:38.

"The food that I share with others
Is the food that nourishes me,
The strength that I spend for others
Is the strength that I retain.
The freedom I seek for others
Makes me forever free.
The pain that I ease in others
Shall take away my pain.
The load that I lift from others
Makes my load disappear.
The good that I see in others
My greatest good shall be.
The love that I feel for others
Comes back my life to cheer.
The path that I walk with others
Is the path God walks with me."

—Grace Hill Freeman.

Prayer—

"Each time a hungry man knocks at my door,
I see a child, with a table neatly spread
In white for him, and someone whom he loved
To pour his milk and slice the crusted bread.
"For wandering men were one time little boys
Whose mothers loved them as I love my own,
And held them close and dreamed as mothers
do,
O God, be kind to men who go alone!"—Amen.
—Helen Welsheimer.

THURSDAY.

"REJOICING IN SALVATION."

"There is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

We often wonder just what the scene in heaven is when a sinner on earth repents and becomes a Christian. But it does not matter what that scene is, the result of Christianity in a new-born soul, (or in a community and in the world) is always that which makes happy.

In the light of the fact of this happiness and the desirability of it, we again wonder if we are not guilty of a grave sin in these modern days. Just as in reverence there is but little bowing down today. So there seems to be but little onward manifestations of joy when sinners go forward and take their stand for Christ. We look on with stolid indifference. We just say, "That's fine," and then we move out into the common world where the "Music Goes Round and Round," and forget it. That's all.

We would not advocate extreme emotionalism, but we believe that emotions are a part of us and they find expression in every other phase of your life. When we are glad we show it, when we are sad we show it. And in the pleasures of life our joy reaches the pitch of shouting sometimes. Yea, in the private circles of life sudden delights have made us shout. Why should emotions in religious expression be silenced? Let us be natural in religion, and nature itself will join us with the angels of heaven in their rejoicing over a lost soul receiving the joys of the Christ life.

Prayer—Our Father, make us as divine in the simplicity and purity of the natural outgoings of our lives.—Amen.

FRIDAY.

"HOW BE LIKE JESUS."

"When he shall appear, we shall be like him; for we shall see him as he is."—I Jno. 3:2.

The following is taken from *The Upper Room* published by the Committee on Evangelism of the Methodist Church. It is illuminating and satisfying in the question of being like Jesus.

It says:

"The most contagious thing in the world is human personality. Every person is largely a composite of the personalities who have crossed his pathway. The soldier was fortunate who was chained to Paul, the prisoner in Rome. A new life passed over from the prisoner to the soldier and soon there were followers of Jesus in the Praetorian Guard.

"A dirty little gamin of the slums was taken into the lap of a lady visitor. He excused himself for a moment and soon returned with the indications that he had gone to wash his grimy face and hands. In the presence of sweetness and cleanliness aspirations were born within him. And in the presence of that altogether lonely One our own imperfections and sordidness are revealed and we begin to be like him."

Prayer—Dear Lord, we cannot know our imperfections and sin until we come into Thy presence. We crave to be like Christ Thy Son. Grant us Thy pardoning love that Thy restoring grace may work within us His likeness.—Amen.

SATURDAY.

"GOD BEHIND AND BEFORE."

"Jehovah will go before you; and the God of Israel will be your reward."—Isaiah 52:1-12.

It is blessed to know that God is before us. He is marking out the best way for us. He is removing hindrances from our way. He is conquering the foes that lie in ambush. He is filling up the hollows and leveling the hills, and making a plain path for our feet.

And it is blessed to know that God is behind us. If we have made mistakes, He is counteracting the evil of them. If we have failed, He sees to it that our failures shall not utterly ruin our lives. If we have been tempted, even in our temptations he has prepared a way of escape.

We are like soldier who know that powerful troops are in the rear and the van. We cannot be attacked. We can move forward in safety and confidence.

Prayer—Lord, Thou art our Guard and our Guide. We place our earthly lives in Thy hands, and our eternity.—Amen.

AMOS R. WELLS.

SUNDAY.

"OUR ONE OFFERING."

"For by one offering He hath perfected forever them that are sanctified."—Heb. 10:1-14.

Perfected forever—what a glorious experience! To be purified for all time from every stain of sin, every corruption of evil; to face the limitless
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE DIVINE GIFT OF LIFE.

By JOHN G. TRUITT.

"We spend our years."—Ps. 90:9.

It is not necessary that you hear a great sermon but that you give heed to a great truth. You have the divine gift of life in your hands. There are no treasure vaults beneath the stars that can exceed that. You are rich. Of all earth's possessions yours are the most precious. You could not make a good bargain if you gave your life for all the material wealth of the world. The greatest Friend of man, and the greatest Teacher in all time asked this unanswerable question: "What shall a man give in exchange for his soul?"—the Greek word for soul is also translated "life." "What shall it profit a man if he should gain the whole world, and lose his own 'life'?"

Suppose we had forty-nine of the wealthiest persons in all the world present this morning and sitting in your pews the great dailies in all our land would have their finest reporters present to tell about this meeting. The radio would herald across the seven seas anything that was said, and men would listen with abated breath at their words. But, my young friends, let me say in all candor and without fear of contradiction, that the life which is yours is worth more than all that wealth. You have the divine gift of life. And "a man's life consisteth not in the things which he possesseth."

Besides life you have youth. Some would barter their souls to possess, if possible, your youth. We cannot be assured that youth means length of days, but the assumption is that youth means many more years yet to come. Youth carries with it no load of great sins, no weight of awful mistakes, no haunting and horrible regrets. You are blessed by not only what you have,—the divine gift of life,—but you are also greatly blessed by what you have not. What possessions some men and women would give if they could but erase from their life-record some single act. You now have no such debts to pay, even if it were thus possible to pay them. Again I say your possessions are precious!

There is not time to tell of all your invaluable possessions. Life, youth, health, sound mind, clean record, any one of which is worth more than a king's ransom. God has given lavishly, and graciously, and in this church this day let me remind you of those gifts in order that you may render the gratitude of your hearts to Him for them. That is the very essence of worship. And that will help to enhance your gifts, and increase their value.

Now the text which I have chosen for help this morning says: "We spend our years." We call upon our account in the 'bank of life' with check after check. Minute by Minute, hour by hour, day by day, week by week, month by month, and year by year we check it off. It is passing. Even as we worship here together the minutes tick off. And we are even impatient to have them pass. We spend them lavishly. Time flies, and we fly with it,—almost ahead of it if such were possible.

Young friends, let me call your attention to a quotation from Owen Meredith which sticks in my mind as a suggestion that I had better spend my days as wisely as I can. It is beautiful poetry, containing a great thought: "Who can dig the sunken sunset from the deep?" It is the picture of a man standing on an eminence overlooking the ocean. The sun seems to go down into the very water. When the sun is down life is done. "Who can dig the sunken sunset from the deep?" "We spend our years." And when we spend them there is no way of regaining them.

You may think that is a sombre text for seniors in high school, but it is not. It is a beautiful text. It is a lovely thing to have a treasure-trove of years, and to have the privilege of spending them. Do you know who wrote those words? There is perhaps only one other life in all time that has influenced humanity as that life has. The writer of those timely and beautiful words was born of a slave-mother, and was condemned to die before his birth. His life would seem almost worthless. What chance would he have? If he lived he would perhaps be a slave all his few years, for he could not live long under the rigor of the Egyptian lash. And besides it had been commanded that at his birth he should be slain. Well, he did live. He had been given the divine gift of life! How he lived! He spent his years, indeed! With his life he bought, as it were, the freedom of a whole race of aristocrats who had been made bond-slaves of a most brutal monarch. With his life, he purchased as it were, the larger half, and the first half, of the longest living literature the world has ever had. And it lives for what it contains, namely, the dawn of human history, the doings of a chosen race, the Ten Commandments, and the promise of Jesus Christ. For four thousand years his life has been blessing humanity, and building the fundamental laws of all time.

It would be interesting to pause here to look at the way in which some persons had spent their years. For instance David, a little shepherd lad, spent one day of his life purchasing the honor of his race in mortal battle when a mighty giant had single-handed defied the armies of Israel. Is it any wonder that a boy who had the clean, white soul of courage like that should be destined to be the one who should substitute song for superstition in the business of worship! The soul that could save Israel's honor could sing the songs of humanity as none other has ever sung them. With the source material for worship also he fashioned in his heart the house of worship. Thus he spent his years.

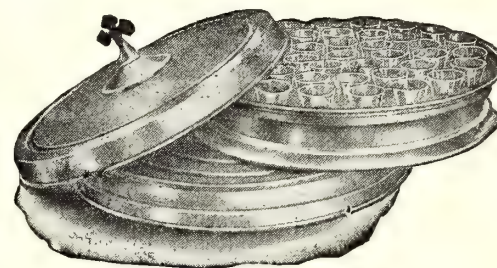
Esther stood in the chasm of a race's history, and with her two hands held it together. She was a stranger in a strange land, but she spent her years for something worth while. Ruth, by setting a worthy ideal before her eyes, and following unflinchingly after it became an ancestress of Jesus Christ, although she was the daughter of the unspeakable Moabites! She spent her life for something worthwhile. Paul, youngest member of the court of the Sanhedrin, tutored above the

men of his time, taught in the languages, literatures, and philosophies of his day, dedicated his life to what seemed a doomed and lost Cause and laid the foundations of christendom as no other man save Jesus Christ laid them. He spent his life for something worth while. The pages of history are brightened with the names of men and women who have spent their lives for things worth while, whether they have been a John Bunyan in a Bedford jail, or a Florence Nightingale amongst the sick and dying of Europe, they have spent their lives in a way worth while.

(Continued on page 15.)

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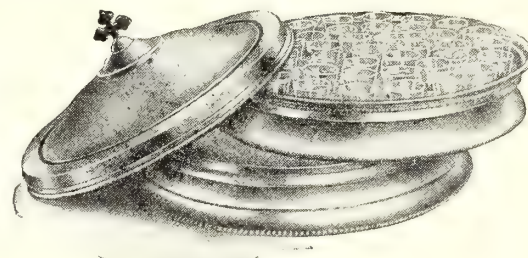


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CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Out of all the twenty years we have spent at the Christian Orphanage we have never experienced a season like this spring. We had lots of rain and snow during the entire winter and up to April first. Since that time we have not had even a shower of rain. The weather has been hot or cold—with some wind and dust. Garden vegetables that we planted the first part of April came up nicely and grew off beautifully but the continued drouth has parched it up. Our field of Irish potatoes has not had a drop of rain since they came up. Our hay crop is a complete failure. Corn has not come up and neither have beans. In fact I believe now we would be better off if neither had been planted. To say the least, it is the most discouraging time for a crop we have ever experienced.

Our friends have been good to us and the offerings have come in fairly well. As long as we can meet our bills at the end of the month we are all ways happy.

The thing that is giving us the most concern is vegetables for the children. No green beans, no cabbage, no garden peas, and they need them. We have faith to believe that rain will come and that the latter part of the year will be better than the first. Since school closed the children who have reached the age limit are getting jobs and starting to enter the wilderness of life. We trust that they will find no obstacles too large to surmount and no temptations that they will not be strong enough to overcome.

CHAS. D. JOHNSON, Supt.

REPORT FOR JUNE 4, 1936.

Sunday School Monthly Offerings.

Western North Carolina Conference:

Big Oak	\$ 3.26
Smithwood	.86
	4.12

Eastern North Carolina Conference:

Henderson	3.89
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Eastern Virginia Conference:

Holy Neck	6.24
Suffolk	25.00
	31.24

Valley Virginia Central Conference:

Leaksville	2.38
Dry Run	1.17
Linville	6.09
	9.64

Alabama Conference:

Pisgah	2.81
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Special Offerings.

County of Montgomery for Me-Queen children	30.00
The Fidelity Bank	12.50
A Friend	5.00
	47.50

Thanksgiving Offerings.

Eastern Virginia Conference:	
Union, Surry	13.00

Total for week\$ 112.20

Amount brought forward 6,220.37

Grand Total\$ 6,332.57

IN THE STRAWBERRY FIELDS.

Nothing has furnished me greater opportunities for doing good among the young people, and older ones as well, as a few spare days, now and then, wherever I might be, to get out and join them in whatever they might be doing about their homes. Besides learning a great deal myself, that I could take along with me, I have made it a sort of habit to pass on what I have learned to others, here and there; and in this way I have rendered them a real service. I receive many encouraging letters from people both old and young, in different states, expressing their lasting appreciation for something I have done for them or have shown them how to do that has been of much service to them. Only last week, I received a letter from an aged sister, reminding me of her appreciation for the adjustable cot frame that I made for her almost two years ago. I have found that these little things that I have been able to do for people in a material way, have helped me to get a hold on them that I never would have gotten otherwise.

About the first of this month, I am expecting to have a few days that I can spend out with the boys and girls of the Mount Olive, N. C. section, picking, packing and crating strawberries. Of course there are a number of older people in the group, but much of the work is done by boys and girls, early in the morning, on Monday, Wednesday and Friday and Saturday.

Bruce Morton went to Porto Rico some years ago to preach and teach the people how to farm. His service as a farm director was as fruitful of material blessings as his preaching was in spiritual blessings. Jesus was not a preacher only, but a helper as well in every sphere of life. He expressed a willingness to help men with their problems regardless of what they might be. I am a firm believer in well-prepared discourses for the pulpit but it is very unfortunate for a minister to

feel that his job begins and ends in the pulpit. One of the supreme needs of our times is willing Christian workers, especially in the rural districts who know how to adjust themselves intelligently to the environment of the people with whom they need to work. I believe that a preacher who knows how to preach the gospel of Jesus Christ effectually on Sunday ought to know how to do some things on other days that would be profitable to his parishioners. Material blessings are many times our best means of reaching men spiritually. To my mind, Christian deeds count for much more than creeds. I am fearful that many Christian workers separate themselves too far from those with whom they work, but the laborers are few and we have to move on. I believe it was Herbert Spencer who said:

"Could a man be sure,
That his day would endure:
As of old, for a thousand long years,
What things might be known;
What deeds might he do,
And all without hurry or care."

A. R. FLOWERS.

Sims, N. C.

It is worth while to remember that ages before science had revealed worlds beyond our world, prophetic vision and experience had discovered things beyond the orbit of earthly vision. Paul said that there were things that eye had not seen, nor ear heard, nor human experience encompassed, that God had prepared for them that love him, but that God had revealed these things unto men by his spirit. The Christian lives in an eternal world; his feet are on the ground, but with mind and soul he reaches out toward eternity.

—Rev. Edgar T. Read.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr'na-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'tha-lim:

14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

CHAP. 4.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes; he went up into a moun-

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Christ's sermon on the mount.

15 ^kThe land of Zāb'u-lon, and the land of Nēph'tha-lim, by the way of the sea, beyond Jōr'dan, Gal'i-lee of the Gēn'tiles;

A. D. 31.

2 And he opened his mouth, and taught them, saying,

Is. 9, 1, 2.

Luke 2, 32.

Mark 1, 14.

3 ^bBlessed are the poor in spirit: for their's is the kingdom of heaven.

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THE YOUTH FELLOWSHIP.

(Continued from page 10.)

A daily newspaper commenting on the "Black Legion" through its editorial columns says: "The 'Black Legion' whose ramifications are being ferreted out in Detroit (Mich.) is startling evidence of the susceptibility of the American people to mob rule. From accounts of its operations, the organization, doing its work in black hoods ornamented with skulls and cross-bones, has taken upon itself to be judge and jury of the doings of the people in whose communities it operates and has dealt out death to an undiscovered number of people, with corporal punishment to others, to 'purify' America. . . .

"This country has no room for such glaring examples of mob rule. . . . The courts and the constituted authorities for the preservation of the peace are the only authorities that a free people should recognize or tolerate. There is in them ample means of apprehension and punishment for those who would make lawful complaint against the conduct of their neighbors. We do not have to have hooded bands of vigilantes to do justice as self-appointed administrators of self-created law."

As long as we have lynchings and other evidence of mob violence here in America, how can we expect our missionaries to accomplish great things on the mission field? First, we must make our own civilization Christian before we try to Christianize other nations.

Mrs. W. B. W.

THE FAMILY ALTAR.

(Continued from page 12.)

future with clear spirits and unclouded vision—what could be so exhilarating, so inspiring?

All praises to our Christ, who has made this possible for us! All thanks for the Offering, once

for all sacrificed for us. There is no blessing comparable to the blessing of the cross.

We cannot sanctify ourselves, but we can be thus sanctified, thus made holy, thus perfected forever.

Prayer—We accept Thy offering, blessed Redeemer. We are Thy ransomed ones through all the ranges of the endless years.—*Amen.*

AMOS R. WELLS.

THE SUN'S PULPIT.

(Continued from page 13.)

You young Virginians have plenty of precedent for noble living: Washington, Jefferson, Jackson, and Lee, are but four of the hundreds of names of men and women whose lives have been spent for things worth while. Nor do you have to go outside your own city, nor outside your own homes to find names of men and women who have and are spending their lives nobly. Will you be worthy sons, and daughters of a great Christendom, of a great civilization, and of a great country? What is the goal you are setting before yourselves? Will you barter your lives for bubbles that vanish in a moment, or will you spend them for the good of others, and the everlasting joy which shall thus accrue to yourselves?

Hans Christian Andersen, who wrote the beautiful stories of my childhood says, "Every man's life is a fairy tale written by the fingers of God." That is the way Andersen would like it to be, but that is not the way it is. Many persons do not allow the fingers of God to fashion them, but the lives that do allow the fingers of God to fashion them turn out to be more beautiful than fairy stories!

"There are loyal hearts, there are spirits brave,

There are souls that are pure and true;

Give to the world the best you have,

And the best will come back to you."

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21 But that ye also may know my affairs, and how I do, I Tych't-cus, a beloved brother

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17 ¶ From that time Jē'sus began to preach, and to say, "Repent: for the kingdom of heaven is at

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

GERRINGER.

Several days ago a very unusual occurrence took from this world our young friend and brother, Marvin Gerringer. Marvin was the son of Mr. and Mrs. L. D. Gerringer and was born October 1, 1919, and died March 7, 1936, aged 16 years, 5 months, 6 days. He was found to be a kind, energetic, and conscientious young person; a member of the Shallow Ford Christian Church, becoming a member of that church about six or seven years ago. Marvin was buried in the Shallow Ford Church Cemetery and the memory of his young conscientious life will always be remembered.

J. EVERETTE NEESE.

BROTHERS.

Once more the ranks of the Woman's Missionary Society of the Suffolk Christian Church were broken, when on Sunday, March 22, 1936, God, in His infinite

wisdom, called to her eternal home Miss Margaret Brothers, a beloved and faithful member. Therefore be it resolved:

First: That we bow in submission to His will for we know our Heavenly Father doeth all things according to His love and mercy.

Second: That we hold in loving re-

membrance her service and her meek and quiet personality.

Third: That we extend our heartfelt sympathy to her brother and commend him to God, Whose grace is sufficient in the hour of trouble.

Fourth: That a copy of these resolutions be sent to her brother, a copy be

sent to The Christian Sun for publication and a copy be spread upon the minutes of our society.

Respectfully submitted,
MISS EFFIE BEALE,
MRS. T. A. BARBEE,
MRS. W. H. YATES,
Committee.

A MESSAGE

*To the Members of the Southern Convention
of the Congregational-Christian Church:*

IF THE Elon College Development Program is to succeed, the sum of \$250,000 must be subscribed.

Unless this amount is raised and the program carried to completion, the work of Elon College will suffer seriously.

Any impairment of the efficiency of the College would be a costly blow to our Church and its membership.

In order to assure the success of this movement, to make secure the future of the college and to preserve to the Church the benefits of its most valuable educational agency, it is necessary that the members of the Southern Convention contribute promptly and generously to the Development Fund.

EXECUTIVE COMMITTEE,
STANLEY C. HARRELL, *Chairman.*

Elon College Development Program

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JUNE 11, 1936.

NUMBER 24.

.. THE SUN'S OBSERVATOR ..

Church Groups on Liquor Control.—

During the past few weeks general conferences and annual conventions of Protestant denominations, representing more than 12,500,000 members, have spoken on the issue of liquor control, and their voices have been practically unanimous for continuance of the fight to rid the land of this blight. The statement of the Methodist General Conference at Columbus deplored the use of income from sale of liquor to support schools and charities, and said that unless the Christian people of this country rally in united warfare against the legalized evil "we are facing an era of debauchery and degradation such as this nation has never experienced." The Baptist conventions, both the Southern and Northern, in session in St. Louis, united in vigorous denunciation of this great evil and pledged their support to work for its elimination.—*Nashville Christian Advocate.*

Streamlined Horses.—

The Borden milk people decided that milk routes of under twelve miles could be more economically operated by small, silent wagons, drawn by small horses, than by motor trucks. They wrote to the Horse and Mule Association for whatever facts it might have to substantiate their decision—what new ideas of operation for horse-drawn vehicles had been evolved. The reply was the gloomy one that there had been none in twenty years and weren't likely to be any. But they were wrong. Says the June issue of *Reader's Digest*, "The Borden company found or invented dozens of new wrinkles. In the first place, their wagons have automobile wheels. This decreases their weight by 300 pounds, and lowers the center of gravity. They have ball-bearing axles and second-hand re-treaded tires which contain a gutta-percha fluid that reduces puncture trouble. All this makes the wagons easier to draw; hence the little horse, weighing 1300 to 1400 pounds against the old 1700-pounder. The smaller horses have smaller appetites, and . . . that saves in food. This mounts up, as the Bordens have 2,000 horses in New York alone. The horses wear rubber-covered shoes that cost half as much, weigh half as much, last twice as long as iron shoes, and prolong the horse's usefulness two or three years."

Bonus Bonds and Life Insurance.—

Thomas A. Buckner, president of the New York Life Insurance Company, created a surprise in the business world when he turned thumbs down on requests from agencies for advertising matter urging veterans to use their bonus bonds to purchase life insurance. Instead of sending

out the literature as requested, he addressed a letter to company agents in which he urged them to advise veterans to hold onto their bonds. In explaining his point of view in the current issue of *Forbes*, he says: "By the very nature of the life insurance business, we tend to take a broad, long-range point of view. In suggesting that veterans keep their United States Government bonds, our thought is that what may be best for the veteran may also eventually be best for the nation as a whole and the life insurance business in particular. The bonus bonds are an excellent investment. The veteran who keeps his bonds has a financial backlog which he can use in case of emergency. If, on the other hand, he cashes the bonds and squanders the money, it might tend to have a negative moral effect on his financial outlook. Anything that tends to make people more thrift-minded benefits life insurance, savings banks, and other legitimate methods of providing for the future."

A Study in Contrasts.—

Though the Republican National Convention is in session, the balloting will not have started until after THE SUN is in the mail. But unless there is a startling upset in present predictions, Governor Alfred M. Landon of Kansas will be the next Republican standard bearer. While the name of the Kansas Governor has become familiar to nearly every man, woman and child in America, his pre-convention campaign has brought very little knowledge of his personality before the people. His campaign itself has been quite unique, there having been possibly less money spent and fewer deals or trades or bargains made than in any similar campaign of recent years. Those who are running Landon's campaign make no claims of greatness for him, but his closest friends believe that he can and will measure up to the presidency if he is nominated and elected. Certainly he is not a conservative, measured by old G. O. P. standards, and he is probably not the man old-line Republicans would pick as their first choice. Yet while not a conservative, he is conservative in a way, and shows strong contrasts to the present occupant of the White House. Mr. Roosevelt likes the spectacular—for example, his flight to the last Democratic convention to accept his nomination in person. If Landon is nominated he will probably accept with a well-worded telegram. It has even been suggested that that telegram is already prepared. This is significant of the man. He prepares himself for possible events, and when his course is set, no amount of

pressure from without changes that course. He is as plain as his opponent is spectacular. Mr. Roosevelt's philosophy, as expressed at Baltimore, is to do something—"do something, no matter what, but do something." Mr. Landon's philosophy is said to be, "If you don't know the right thing to do, do nothing until you find out."

Denying the Plain Facts.—

A flood in China that kills thousands seems of comparatively little importance to the average American, but a tornado such as struck piedmont Carolina several weeks ago, calls to the attention of North Carolinians the terrible power of the wind for destruction. Until government interference, ownership, or, whatever other governmental operation it may be, causes inconvenience or loss to a particular individual, it is somewhat like a Chinese flood. Under the above caption, an editorial in a recent issue of *Business Week* says: "A man has built up a business, putting his own money into it, as well as other money that he has borrowed, and depending upon the business for paying his debts, and paying taxes, and providing his own livelihood. And this man comes into a United States Supreme Court and says: 'The Government of the United States is trying to drive me out of business by competing with me on terms that I cannot meet. It sells at prices below the cost of production. All the tax-payers, including myself, pay money to make these low prices possible. . . Therefore, I pray this court to enjoin the government from such conduct.' Any man or corporation that makes such a complaint and is correct in the statement of facts is plainly entitled to an injunction. That is the situation of the nineteen utilities that have sued in the Federal and Tennessee courts to enjoin the Tennessee Valley Authority." As this editorial continues, these utilities are plainly entitled to an injunction, if their facts are correct, and it adds that the facts are correct. But these facts have to be proven, and TVA and the Department of Justice, it says, "will move heaven and earth to prevent legal proof of the facts which they know to be correct." The complaint being made is by companies representing an investment of nearly a billion dollars, and thousands of stockholders—many of them small ones. No one can doubt what the decision would be if the Government, instead of making the ridiculous claims that the power generated is incidental to its efforts to regulate navigation, would acknowledge that it is attempting to create "a great federally-owned and operated utility."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. C. H. Rowland of Greensboro, preached in our Southern Pines church at 11 A. M., Sunday, June 7th in the absence of the pastor, Dr. Rexford Raymond.

We begin in this week's issue of THE CHRISTIAN SUN an article, "The Improvement of the Rural Church—A National Plan." On account of its length, it will be run in three instalments. Dr. Malcolm Dana is the esteemed writer.

In the death of Deacon W. E. Cook, of our Haw River Church, both the church and Conference lose a good, loyal and faithful member. His pastor, Rev. J. Everette Neese, tells in our obituary column this week of the career and passing away of Brother Cook.

Rev. Robert A. Whitten, pastor of the First Christian Church, Portsmouth, at a recent meeting of the Portsmouth Ministerial Union, was elected president of the Union for the coming year beginning October 1st, succeeding Rev. E. E. Wrenn, pastor of Wright Memorial Church, president for the past year.

In the absence of the pastor, Dr. L. E. Smith, the eleven o'clock services at Elon College last Sunday were conducted by Dean J. D. Messick, head of the Department of Education in the College. Dean Messick, a layman, gave to his audience a message of deep religious significance and inspired his listeners with the high ideals that controlled many of the best men and women of the past.

Rev. J. Everette Neese of Elon College will leave Wednesday, June 10th, for Lake Junaluska, N. C., where he will register for study in the Duke School of Religion summer school. Mrs. Neese and small daughter, Carolyn, will visit Rev. Mr. Neese's parents, Rev. and Mrs. J. L. Neese of Reidsville, until June 15th at which time she will join her husband and also do work in the School of Religion at Junaluska.

Rev. W. M. Jay, D. D., pastor of our United Church, Winston-Salem, which work he recently began, writes: "We are happy in the work here and have high hopes of a splendid future for this field. The Sunday school attendance is increasing. Three new members were added to our Bible class May 31st. Our folks here felt very keenly the loss of their former pastor, Brother Scott, when he resigned, but all of them seem most cordial and loyal to their new pastor and the work, for which we are profoundly grateful.

An interesting series of summer sermon topics has been announced by Rev. William A. Keith, minister of the Collegiate Church in Nashville. The general topic is: "Some Issues of Today Faced by Men and Women of Yesterday." The sub-topics are: The Man Without A Shrine—"The Loyalties We Live By"; The Man Who Quit—"Keeping Your Hold on the Ladder of Life." Some Young Women at a Wedding—"An

Invitation to Life." A Man Who Loved His Country—"The Larger Patriotism." Two Questions God Asks—"The Issues of Life are Here." A Man Who Chose A Mountain—"The Heroic Life." A Man Who Stood Alone—"The Glory and Power of a Minority."

The following members of our Church and Sunday School, members of the Senior Class of Suffolk, Va., High School, were entertained for dinner last Friday evening by Dr. and Mrs. Truitt: Ann Blanchard, Betty Butler, Helen Holmes Clarke, Rachel Graham Crocker, Hontas Eure, Esta Louise Everett, Judith Juanita Foster, Mary Vivian Gardner, Marjorie Leigh Harvey, Hazel Marie Joyner, Georgie Piland, Nathaniel Lafayette Eure, Thornton Jethro Haslett, Hugh Latane Holland, Jr., Oscar Jordan Parker, Frederick Morrison Wagner, Joseph Henry Wilkins. Their pastor and his wife expressed their appreciation of such a large number present, and wished them God-speed in all of life's changes and choices.

Revival services are being conducted this week in our First Church, Portsmouth, Va. About the Revival, the Norfolk, *Virginian-Pilot* carries the following: "Revival services continue each night at 7:45 o'clock in the First Christian Church, Washington and County Streets, with the Rev. O. D. Poythress, pastor of the South Norfolk Congregational-Christian Church occupying the pulpit. Mr. Poythress spoke last night on the subject, 'The Controlled Life,' and told how the love of Christ had directed his own life as well as the lives of other Christians. Tonight will be designated as Sunday school night and it is expected that a large congregation will be present to hear a special message to the young people. The pastor, the Rev. Robert A. Whitten, will preach at 1 a. m., Sunday and Mr. Poythress will speak at 8 p. m.

Florida will be largely represented at the biennial session of the General Council of Congregational-Christian churches, which will be held at Mount Holyoke College in Massachusetts, June 16-23. The following were elected regular delegates from Florida Conference and Associations: Rev. Frank Atkinson, West Palm Beach; Rev. Everett B. Leshner, Jacksonville; Rev. Walter Metcalf, Tampa; Mr. and Mrs. Robert G. Williams, Lake Worth. In addition the following will also attend: Mrs. Atkinson, Mrs. Leshner, Mrs. Metcalf and two sons, Dr. and Mrs. George D. Owen, Ormond; Rev. and Mrs. Geo. B. Spalding, Miami; Rev. Henry J. Condit, Orange City; Miss Emily Carleton, Winter Park; Miss Pattie Lee Coghill and Rev. Edwin C. Gillette, D. D., of Jacksonville. Rev. and Mrs. William T. Scott and Dean Bellingerath of Piedmont College will represent Georgia at the General Council.

SOUTHERN CONVENTION EVANGELISM.

Are we emphasizing evangelism enough in our Southern Convention? Are we receiving as many new converts into our churches as we ought? Are we getting as many men, women, and young people to really work at winning others to Christ as we should? Are we leaving too much of the business of winning others to the ministers? Are our churches growing as they ought? How many persons has the reader of these lines won to Christ and the church during the year? Such are some

of the questions I ponder in my mind as I am charged with the responsibility of heading up the committee on Evangelism for the Southern Convention. You would like to see, and I would like to see a real revival of religion sweep over the country. We would all like to feel the spiritual glow which soul-winning brings to every church. How shall we get at it. Where shall we begin? I am willing to have your suggestions, and anxious to have your help.

Who make up the Committee on Evangelism in your Conference? We have five Conferences. Are the committees praying for, and planning for an increase in each of their churches during this year? If you are on the Evangelistic Committee in your Conference will you not redouble your efforts to build up the evangelistic spirit in your Conference, and in the local churches thereof? The Evangelistic Committees in the Conferences, according to the Annual, are as follows:

Virginia Valley Central—W. J. Andes, Alfred Dofflemyre, W. B. Fuller, Eugenia Snow.

Eastern Virginia Conference—John G. Truitt, R. E. Brittle, J. F. West, Jr., O. D. Poythress, Aubrey C. Todd.

Western North Carolina Conference—S. M. Penn, J. M. Allred, B. H. Lowdermilk.

Eastern N. C. Conference—M. T. Sorrell, J. A. Denton, J. Lee Johnson.

N. C. & Va.—(No Committee on Evangelism in this Conference.)

If you will read the reports of the Committee on Evangelism in the Annual you will see that they are very splendid, and they show a desire on the part of these committee members to have a growing interest taken in this so vital matter. We all want it. The tables of churches show that we all need it. How shall we get it? Belittling the work we sought honestly to do is not one of the ways to begin. Decrying our interest in Evangelism, and destructively criticising our evangelistic efforts will not help, as easy as that is to do. Throwing stones at the other fellow's methods of seeking to win others will not help. But seriously thinking the matter over, looking to God in earnest prayer for leadership, and beginning to go witness for Him will be a good start. If laymen read these lines and will talk to their pastors about it, and if any minister who may read these lines will get a group of the men, women, and young people of the church together and talk to them about it, a beginning will be made. You may think of some better way to begin. Begin it. Let us all help each other, and get busy on this vital task of the Church. Pick out some person among your acquaintances whom you feel the responsibility of winning to Christ and go after him.

I am calling a meeting of the Southern Convention Committee on Evangelism to meet at Elon College during the week of the Leadership Training School, and shall give each member of the committee definite notice of the time and place of the meeting, and will also send notice to each member of the Conference's committee on Evangelism to meet with us. Let us pray, all who read these lines, that God will give us a desire to witness for Him, and that He will lead us by His Holy Spirit to awaken within our entire Convention a great zeal for soul-winning.

JOHN G. TRUITT, *Chairman,*
Southern Convention Committee on Evangelism.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

THE DOWNWARD TREND.

"In considering statistics we should keep our heads level. We should also keep our hearts right and our consciences acute."

With this word of counsel, Dr. Charles Emerson Burton, secretary of the General Council, presents "the comprehensive and comparative statistics for the preceding biennium" as he is called upon to do by the by-laws of the Council. The statistics are given in his report prepared for the meeting of the Council which will open at Mt. Holyoke College on Tuesday. He says:

"Let us not shrink in looking at the figures for what they are worth, remembering that they may not tell the full truth. Number of churches, 6,282, a loss of 406, or 6 per cent in nine years; membership of the churches, a gain from 1925 to 1931 of 37,997, followed by a loss of 18,837 in the last three years, or 1.9 per cent. Addition on confession were 45,722 for the Congregational churches alone in 1925 and 33,323 for the combined denomination in 1934, or a loss of 27 per cent plus the loss if any in the Christian constituency, the number being unavailable. Number of churches reporting no additions on confession, 2,893, or 46 per cent in the zero column. Total additions, 20,855 fewer than in '27. Total number in the Sunday Schools in 1925, 888,681, and in 1934, 734,146, a loss of 154,535, or 21 per cent in nine years. If it were conceivable that this rate of loss should continue the number in our Sunday Schools at the end of two generations would be negligible, and the source of church membership would be dried up.

"Total giving for home expenses in 1926, \$23,171,300; in 1934, \$13,305,260, a decrease of \$9,806,040, or 42 per cent. Apportionment giving (not shown in the table) in 1925, \$3,425,086 for the combined denominations, and in 1934, \$1,523,107, or 55 per cent decrease. Taking the more reliable figures of 1930 and 1934 the decrease in four years is 50 per cent. 1,652 churches report no apportionment giving in 1934. That is, 26 per cent are in the zero column. In 1934, 12,200 members were dropped from the roll by death, and 34,189 by revision, or nearly three times as many by spiritual as by natural death.

"So far as finances are concerned there are more than alibies to be found in the present situation accounting for the decrease in giving. It is perhaps no more than a fair parallel with present financial conditions. With reference to membership in the church and in the church school, we must recognize that there are ebb tides as well as flood tides. This does not mean that we should be complacent in the face of ineffectiveness. Again it may be a good thing to eliminate the dead wood from our church membership and from our church school roll. Once again we want to be sure, however, that those who are left are better than those who were with us in the larger numbers. In other words, it is not a question for panic, but is a real question for seriously facing the effectiveness of our churches and church schools. Quite apart from any interpretation which we may put upon statistics there is doubtless none who thinks that the church is as efficient as it might be."

GAINS WHICH ARE IMPORTANT.

"In contrast with the losses shown above the record of the young people is on the right side. 4,314 churches report young people's organizations; this is 84 fewer than in 1931 (the first year combined figures are available) but the membership is 189,330, or 10,073 more than in 1931.

"In 1934 the revision of the rolls dropped 34,189 names, which is 2,570 less than the average of the preceding three years. Absentees number 114,976, or 5,878 fewer than in 1931.

"1934 statistics show 3,387 churches with fewer than 100 members, or 54 per cent, and 1935 with fewer than 50 members, or 31 per cent.

"The number of ministers in 1934 was 6,059 as compared with 6,161 in '33. 185 were ordained to the ministry, and the deaths amounted to 283 for the biennium. The difference is largely made up of ministers received by transfer from



FRED B. SMITH, LL. D.

Chairman Executive Committee of the General Council and Program Committee for Mt. Holyoke Meeting.

other denominations, which appears to be balanced by transfers from our rolls.

"The average salary paid to full-time ministers by churches reporting salaries was \$1,663. This is to be compared with \$1,997 promised as salaries in 1931. Notice that the former is the amount received; the latter is the amount promised.

"Church attendance was reported in 1934 for the first time. 3,428 churches reporting show an average attendance of 81 at the chief Sunday service.

"Property value in 1934 was reported as \$172,281,384 (5,857 churches reporting). The amount reported by 5,808 churches in 1931 was \$193,815,321. Debts reported in 1934 by 1,582 churches amounted to \$11,458,847, compared with reports from 1,542 churches in '31, with a total of \$13,281,033. Legacies received in the biennium totaled \$1,521,146.

"It is of interest to note that twenty languages besides English are used in preaching in our churches."

In the sessions of the Council meeting, for which the theme is "The Effective Church," the discouraging as well as encouraging aspects of the present situation will be faced in a determined effort to marshal all forces for a new advance in the next biennium.

PROGRAM FOR THE COUNCIL MEETING.

TUESDAY, JUNE 16TH.

P. M.

- 2:00—Organization, Judge Jno. V. Sees, Huntington, Ind., Moderator, in the chair.
- Devotions, Dr. Allan Knight Chalmers, New York, N. Y.
- Election of Moderator (to take office following adjournment June 23rd.)
- Report of Executive Committee.
- Reports of the Secretaries.
- Annual meeting of the American Board of Commissioners for Foreign Missions: organization and preliminary business.
- 7:30—Devotions, Rev. G. Homer Lane, Torrington, Conn.
- Addresses of Welcome, Pres. Mary E. Woolley; Dr. Moses R. Lovell.
- Response, Dr. Stanley C. Harrell, Durham, N. C., Asst. Moderator.
- Moderatorial Address, Dr. S. Parkes Cadman, Brooklyn, N. Y., Honorary Moderator.

WEDNESDAY, JUNE 17TH.

A. M.

- 9:00—Council business.
- 9:30—General subject: "In the house of God."
 - "I was glad when they said unto me, Let us go into the house of the Lord."
 - Address, Rev. Truman B. Douglas, St. Louis, Mo., "Worship and Fellowship."
 - Address, Mr. Roger W. Babson, Babson Park, Mass., "Church Attendance."
- 11:00—Discussion groups (meeting places and assignments to be announced.)

P. M.

- 12:15—Devotions in the chapel, Dr. Arthur H. Bradford, Providence, R. I., Chaplain, "God's Hand Upon Us."
- 12:45—Adjournment daily.
- 3:30—Council business.
- 5:00—Council lectureship, Dr. Albert E. Day, Baltimore, Md., general theme: "Religion and Experience"; I. "The God of Experience."
- 7:30—Address, President Herman F. Swartz, Pacific School of Religion, Berkeley, Calif.
- Reception—terrace at Mandelle Hall.

THURSDAY, JUNE 18TH.

A. M.

- 9:00—Council business.
- 9:30—General subject: "The Evangel." "Ye shall be witnesses unto me."
 - Address, Rev. Vere V. Loper, Denver, Colo.: "Deepening Spiritual Life."
 - Address, Rev. Stoddard Lane, Des Moines, Ia.: "Enlistment of followers of Christ."
- 11:00—Discussion groups.

P. M.

- 12:15—Devotions, "Touching the Spiritual Imagination of Men."
- 3:30—Annual meetings of the Home Boards.
- 5:00—Council lectureship, II. "The Experience of God."
- 7:30—Devotions, Rev. John C. Blackman, Cheyenne, Wyoming.
- Platform meeting of the Home Boards.
- Address, Rev. Henry S. Barnwell, Atlanta.

(Continued on page 7.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON DEVELOPMENT CAMPAIGN.

Up to date the campaign has not resulted in the financial returns that its sponsors and friends of the college had hoped and expected. However, the campaign has done two things worthy of note and emphasis. First, it has given publicity and that of a high and revealing type and in many quarters where that publicity was necessary. No institution ever grows so good or large or strong but that it needs, and for its progress must have, words of commendation and approval. The church itself is good, is divine, is immortal, but even the church has to be defended and commended, approved and appraised, for there are always those who are indifferent and who doubt.

Second, the campaign has revealed and emphasized the dire straits in which the college finds itself, and the absolute necessity that its friends, and those who wish it to live, now sacrifice for it. As President Smith has so aptly said, "We must now sacrifice for the college, or we must sacrifice the college." Creditors have been good and lenient, and great compromises have been effected. The indebtedness has been brought down to a minimum. This campaign has heralded far and wide the fact that \$250,000 would clear the institution of all its indebtedness, liberate from bondage for the support of the institution the income from endowment and all permanent funds; and that the amount absolutely essential to cancel the debts of the college, and put it on safe and sound footing, is in the reach of those of us who care. We can if we will. Let no CHRISTIAN SUN reader feel that the campaign is over. President Smith, and those working with him, are burdened

to the point of heart breaking, and health breaking as well, and are seeking by every inch of strength and energy they have, to carry the campaign to a successful conclusion. In this connection it is recalled that when a certain General was called on to surrender at a time when all seemed to be lost, he uttered those immortal words, "We will not surrender. We have just begun to fight." Friends of Elon College, under the devout and unselfish leadership of President Smith and his associates, have not given up and will not give up for they know full well that no sadder day or greater tragedy could come to our work as a church, than that of closing up Elon College, or turning it over to others than the members and friends of our Congregational-Christian constituency. Friends, far and near, are wishing to know what has become of the campaign. The reply is that the campaign is going on with courageous hope and zeal even to the breaking point of the strength of its leaders and workers.

J. O. A.

THE S. S. AND C. E. CONVENTION.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference met in annual session with our Ingram Church Halifax County, Virginia, at 10 A. M., June 4th. The president of the convention, Rev. W. T. Scott, had moved away during the year, and the convention was called to order and presided over by vice-president, W. T. Dunn of our Lynchburg Church. Brother Dunn had prepared the program with the single purpose of giving to the schools and societies represented, and the visitors present, some information and inspiration that would help the schools and societies back home. Brother Dunn and those present agreed that a good slogan for this and other conventions would be: "Every Sunday School and Endeavor Society represented in the Convention, and something in the Convention for every school and every society." The president in his message revealed to the convention, in a very pointed and practical way the solemn obligation and responsibility resting upon those who engage in, or should be engaged in, Christian education. Religion has to be "taught" as well as "caught" and very many young people in our day are not being taught religion either at home or in the Sunday School and this, in a measure, tells why so few are "catching" religion. A very large per cent of high school pupils in the state of Virginia in a test recently made show that they were entirely ignorant of facts pertaining to the Bible. Brother Dunn felt that the teachers in the schools of religion—Sunday School and Christian Endeavor were largely responsible for this.

The reports by the departmental secretaries were revealing since they showed deep anxiety for those charged with the responsibility of teaching in our Sunday Schools and Endeavor Societies.

Mr. George Wilson, All-South Secretary for Christian Endeavor made an address explicit and forceful showing outstanding achievements of Endeavor Societies, and the value of such societies in the work in and out of the church. Mr. Wilson declared that many of the outstanding characters of our time had come up through, and trained by, Christian Endeavor, and this society had more than repaid for the effort and means spent in its behalf.

Then the convention broke up into discussion groups: a group on Worship, led by Rev. B. J. Earp; on Teaching, by Prof. A. L. Hook; a group on Christian Endeavor, led by Secretary Wilson and one on Stewardship, led by Rev. W. E. Wiseman. These groups discussed practical problems pertaining to their topics and brought a digest to the convention when it reassembled. At the evening hour, Rev. F. C. Lester, Secretary of the Board of Christian Education, Norfolk, Virginia, discussed our "Institutions" following the reports made by secretaries from the institutions—the Orphanage, Missions, College and Christian Education.

The writer did not attend the second half-day meeting of the convention and failed to get the details of the proceedings. Dr. W. M. Jay, Winston-Salem, was elected president for the coming year with Brother W. T. Dunn as vice-president.

Rev. H. E. Crutchfield, the pastor of the entertaining church, with his co-workers, did everything necessary to make the convention happy and to give cordiality, hospitality and good fellowship to all who attended. It was a worthwhile session of this body and the schools and endeavor society who failed to have delegates were the losers. The theme of the convention was "Building a New World." The devout purpose in the heart and mind of the speakers was to help build a world which needs to be made over again under the leadership of our Lord and His Christ.

J. O. A.

OUR EARTH AN ISLAND.

Of course we, all of us, knew that we were living on an island—inhabitants of this small planet called the earth. However, a preacher from the little isle of Britain had to come over to tell us about it in a commencement sermon at Duke University last Sunday.

"We are marooned upon this round and relatively microscopic plot of ground we call the earth. It may not seem a very frightening thought since the earth is still very vast in relation to the little space upon it which we personally occupy, but for all that we are beginning to chafe against our limitations."

In such words, Dr. Norwood, Pastor City Temple, London, England, brings to our mind the very ancient and well-accepted doctrine of years ago. We don't hear so much about it now, and possibly it is on this account that the words of this London preacher comes to us with force and freshness. Long time ago faithful Abraham realized that he was a pilgrim, marooned for the time being on earth, and thus sojourned as in a strange country, "For he looked for a city which hath foundations whose builder and maker is God." The priests and prophets of the old Testament, as well as the preachers and writers of the New, realized that they were strangers on this earth and were making their way, or trying to do so, toward the heavenly and permanent home. The Apostle Paul, mightiest of men since his day, realized that he had much to do with heaven and heaven much to do with him, "for our conversation is in heaven," he says. The men and women who have most vitally wrought in this earth have been those who realized that this earth was an island and above it and surrounding it is the heaven of God; and the fate of the island is in the hand of the Power above.

It has come to be the fashion of our day to say that all we need is a religion that will suffice for this present world; if we can get along in this world, we will let the next shift for itself. We talk and act as if our island were the whole universe of God and that our planet was sufficient in itself. No wonder we grow materialistic and count success by the number of dollars to our credit, or the houses and lands in our title. Believing such, there is little wonder that the London preacher could say, "That if we are only islanders with no relation to heaven, then we are bound to succumb to the material facts with which we are dealing. What then is wrong with us?" We are becoming more ruthless and savage, even while we are becoming more prosperous and potent. We are finding less and less standing ground for the soul and higher things for the soul. We are being forced by our own conception to live as if our earth only exists, whereas we know it is only a speck in the universe. "We have nearly lost the heaven, and the earth forces threaten us with destruction. Our island-civilization is becoming an orgy of crude force and ruthless primitive greed. Nothing can save us but the rediscovery of the great Beyond in which our earth can only find its true harmony."

All of which is only the modern way of preaching the fundamental truth of our Bible, namely, That there is a heaven of God towards which the people of earth may travel in faith and in hope. When we leave heaven out of our rating of things, we are ruling out the higher ideal that should control us, and the greatest power that should influence us in our daily life.

J. O. A.

A FAITHFUL STEWARD.

Our editorial page has told recently of a friend, a member of our denomination, who has invested \$300,000 in the last twenty-five years solely in personal evangelism. This man believes, as we have told our readers previously, that the church will recover spiritually when its members, laymen in particular, become willing to go as individuals to individuals and bear testimony from experience to the saving power of our Lord. Our opinion is that this man has been a faithful steward, both of his means and his time and we are delighted to give the following further facts about him from the pen of our distinguished friend and brother, Dr. D. Brewer Eddy, who writes in the News Bulletin of The American Board, June 15th, as follows:

"We have one member in our denomination, now eighty years of age, who has carried the principles of stewardship throughout his long life. As a young man just entering business, he made a covenant with God that he would give one-tenth of his income to Christian work, and that if his estate ever reached a certain modest figure, he would divide fifty-fifty all above that amount. Years later he found himself able to give in increasing amounts, and quietly began the support of native evangelists in various mission fields. After twenty-five years of this investment, the total number of converts as the direct result of his work, have reached the amazing number of 55,000. Many of these now occupy posts of responsibility and have themselves become winners of other souls in the spread of the Gospel of Christ.

"The total amount invested in this work com-

prises the most significant gift which has been made to the American Board in recent history. In addition, this quiet emphasis upon the evangelistic work has been no small factor in stressing the spiritual purpose of winning souls in the policy of our mission stations. Nothing can ever rob him of the deep satisfaction of having made the highest investment he knew, in helping the spread of the Gospel. During the depression his losses have cut his giving to much smaller figures but an equally generous, friend has stepped into the picture, anonymously and temporarily, to maintain this work and thus conserve the results of previous years."

Thus it will be seen that this man who has been favored of the Lord, and highly prosperous in business, and who has now retired to devote all his time to witness bearing for his Lord, adopted a principle in early life that has stood him in good stead. Namely, the principle of tithing. When a young person starting out in life realizes his or her partnership with God and decides definitely to pay one-tenth of the income to the cause of the Kingdom, something takes place in that life which is wholesome and which always results in cheerfulness and joy in Christian service.

J. O. A.

GENERAL BUTLER SPEAKS.

On May 10th the United Dry Forces in the District of Columbia had as guest speaker, General Smedley D. Butler, who besides being a distinguished general, knows how to fight and to fire. The General told his audience that prohibition is "not a lost cause, but is going through an evolution." Right now everything is probably at low ebb. Now is the time to organize. Get together, get a lot of smart politicians to advise you and hire some good newspaper men. It was licked by propaganda before."

And then the General becoming prophetic said: "You are not going to get a constitutional amendment right away. It may be 25 years, but the next time it goes dry it will be dry right. It will be dry with honest, straight-forward men in public office to enforce it. The last law was sacrificed, double-crossed, butchered and thrown into the waste-basket by people you elected to office, who talked dry and drank wet."

And then General Butler gave his audience some advice: "Fight the nuisance of drinking driving. Every time you see a man in an automobile accident, find out if he has been drinking. If he has had one drink he is unfit to drive. He is a potential murderer. If you find a man is let off without even a fine, inquire how he happened to get out. . . ."

"Drive straight at purification of office holders. Put your members of Congress on the spot. Ask what they are going to vote for when they go to Congress and publish their answers. Then make them live up to it. . . ."

In connection with the above, it may be noted that the Treasury Department at Washington makes the statement that a coast-to-coast drive is to be made beginning July 1st to enforce liquor control laws and to collect liquor taxes. The Commissioner announces that 500 men will be added to the present force of 4,000 for this campaign of enforcement and that the offensive will be directed against tax evaders, bootleggers, moon-

shiners and other violators. The Deputy Commissioner of Internal Revenue reports that the distillers are now producing annually 250,000,000 gallons of spirits, an increase of about 80 per cent over last year, and that the number of plants under the bureau's supervision has doubled during the year.

Another speaker was Congressman Guyer, who, among other things, said:

"A wet Congressman from one of the wettest cities in the United States told me recently that in the finest hotel in his city 75 per cent of the drinkers were girls and women, and added: 'I hope it will be as dry as . . . before my nine-year-old daughter grows to womanhood.'"

Through all history nothing has been as difficult to control as liquor. It will possibly be so as long as human nature remains as it is. The one source of absolute control is by the individual himself or herself and no law that has ever been passed can be substituted for individual control.

J. O. A.

THIS GOOD DAY.

By ELMER L. DAUGHTREY.

"It is a glorious thing
To live in such a time,
When we may help each other
To deed and thought sublime.
Just now the world is calling
For hearts both brave and true
To guide the erring brother
To hope and life anew.

"It is real joy and gladness
To live and work today,
For humble deed and service
Are done the royal way,
And forces strong and mighty
Extend a helping hand
To quicken, cheer and gladden
Where need makes most demand.

"How good to live serenely
And fear not tyrant king,
When liberty and freedom
Through many regions ring,
When all may hope for justice,
When all may do and dare,
And of earth's many blessings
Demand a rightful share.

"How good to be enjoying
This day of larger life,
When truth and honest dealing
Outrank all hate and strife.
How good to live and labor
When love does much abound,
When life is vain and worthless
'Till it is service crowned."

Holland, Va.

Many a heart is hungry, starving,
For a little word of love;
Speak it then, and as the sunshine
Gilds the lofty peaks above,
So the joy of those who hear it
Sends its radiance down life's way,
And the world is brighter, better,
For the loving words we say.

—Anonymous.

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Martha Elizabeth Pierce, daughter of the late James and Celia Rice, was born in Gates County, N. C., November 20, 1853, and died at the home of her son in Sunbury, N. C., Wednesday, June 3, 1936, at the age of 83 years, 6 months, and 13 days. She and Mr. Joseph Henry Pierce were married January, 1873. Her husband passed away several years ago.

She is survived by two daughters: Mrs. J. R. Parker of Sunbury, N. C., and Mrs. C. Y. Jones of Corapeake, N. C.; three sons: C. H. Pierce, J. S. Pierce of Sunbury, and R. L. Pierce of Norfolk, Va.; one sister, Mrs. Jennie Moore of Richmond, Va., and one brother: Mr. Warren Rice of Philadelphia, Pa., 34 grandchildren and 12 great-grandchildren. There are 51 living descendants of the deceased.

In early life she united with Sandy Cross Baptist Church. Nearly fifty years ago she transferred her membership to Damascus Christian Church, where she remained faithful until her death. Several months ago she suffered a stroke of paralysis from which she never recovered. She was a patient, cheerful sufferer during those long months of waiting for the end to come. The funeral service was conducted at Damascus Christian Church, Sunbury, N. C., Friday, June 5th, at 3:00 P. M., by the pastor, Rev. H. C. Hilliard and the writer. A large congregation gathered to pay tribute and respect to her life and memory.

It would be impossible to give space of this length to every death and funeral. But the consistent life and faithful service of the deceased, in her church, seem worthy of special recognition. She was a regular subscriber to THE CHRISTIAN SUN for many years. During her illness she requested her family, or friends, to read the paper to her every week. She kept a complete file of the paper for a number of years and often read old issues with eager interest. Constant and faithful reading of the church paper kept her well-informed regarding the general enterprises of the denomination. She was a bureau of information in her local church. She was generous in her financial support and faithful in attendance until her health failed. It was a great disappointment to her when she was not able to be in her place in the church of her choice.

There is nothing spectacular about such a life. People who go daily about their tasks in an humble way are not sought out by press agents for front-page display in the newspapers. They come and go with no blowing of trumpets. But they make a contribution to the world of more importance than much of the over-emphasized spectacular type of service. The church has the opportunity of giving prominence and emphasis to this type of life. The church needs more people who are willing to forego the call of pleasure, when the hour of worship should find them in the house of God. Of course the minister is expected to go, and the members of the choir should be in their places. But here is an humble member who gives the church first place every Sunday. No visiting, no guests,—can interpret church attendance. Such people are the salt of the earth, the

light of the world, the hope of the church and the salvation of the nation. Without them civilization would degenerate into the quagmire of delusions and disappointments.

I. W. JOHNSON.

THE FIGHT IS ON.

For more than half a century the Christian Church has been greatly interested in the cause of higher education from the Christian viewpoint. Under the inspiration and leadership of the dominant spirits of the church, Elon College was founded. With the founding of Elon College the Christian Church took a new position in militant Christianity. Her leadership has constantly risen to higher planes of efficiency and effectiveness. Her numbers have increased from year to year, and her material assets have multiplied perhaps more rapidly. Elon College as the training school for the church has furnished the foundation and inspiration for the growth and development of the church. No church can advance beyond the vision and efficiency of its own leadership. It is exceedingly difficult for the institutions of other denominations or the institutions of our state to train effectively leaders for our own church. I think that we are not yet willing to concede this important function of denominational activity to the custody of those not interested in our particular problems or in any problem that pertains to religion. It is necessary to preach the Gospel. It is equally necessary to prepare individuals to preach that Gospel. Such were the convictions of the sainted souls of our church who in their day made the contributions with the assurance of their own souls that we, the ones of us, who have come after them would make ours. If I read correctly the records that tell of the founding of Elon College and of her struggle through the years, she was born as the result of a moving conviction and has maintained her existence by an upward struggle.

She has faced many difficult situations, has fought many battles, and won many victories. Today she faces a situation equally as serious and a battle more terrific than she has yet faced. Truly we owe but little money comparatively speaking. We have made such wonderful progress that the friends of the college and the general public expect the remaining indebtedness of the college to be wiped out without difficulty. The public cannot conceive of a denomination as strong, as capable, and as concentrated as the Congregational and Christian Churches in the South failing to come to the rescue of Elon College, the greatest tangible asset that it has, and thus allow her heritage of the past to be swept out of her hands into the grasp of others.

For the past eight weeks we have been conducting an intensive campaign through the churches to raise \$250,000 for the college. The George W. Williams Company of Lebanon, Pennsylvania, has been leading this campaign. Under contract their services terminated last Friday. The Campaign has been settled with in full and their representatives are no longer on the field. The total amount subscribed to date is approximately \$65,-

000, leaving \$185,000 to be raised. You perhaps will say that the campaign is a failure. It is not a failure. Many have given, some have given to the point of sacrifice, but many, many more have neither given nor subscribed to the campaign. Some who have given represent merely what they could spare and this is far from presenting a real sacrifice. Elon College can never be saved with spare money. It will be saved by sacrifices upon the part of those who care. This campaign is not over. It is just beginning. You will be given an opportunity to increase your contribution if you have already contributed. If you have not contributed, you will be given the opportunity to make your contribution. The ones interested in Elon College are determined to see this thing through and we have faith in the genuineness, in the consecration, in the loyalty, and in the generosity of our folks. We believe that they will walk in the footsteps of our forefathers before they will see so great an institution as ours go down in defeat.

Sunday, June 21st, has been set apart as a day of prayer for the college. On this day at eleven o'clock every church and every Sunday school in the Southern Convention of Congregational and Christian churches is asked to make the college an object of prayer to the end that every member of the church and every alumni of the college will do his full duty by the college and will immediately forward his contribution or pledge for the college over a period of years, and further you are invited to join the prayer circle for the college and forward your name to Elon College at once. Address the Prayer Circle, Elon College, North Carolina. If you cannot give you can pray. If you will pray fervently enough and long enough, you will find a way to contribute.

The Board of Trustees of Elon College through a designated committee has requested that the writer cancel all other engagements, put aside all other responsibilities, and give himself fully and completely to the task of raising the amount set to be raised for the college. This is a tremendous undertaking. It cannot be done by human ingenuity and by human strength alone, but it can and must be done by the help of One who is able. The writer covets your prayers, your cooperation, your assistance that the responsibility laid upon him may be patiently and successfully borne.

Truly, the fight is on. The weapons with which we battle are faith, prayer and money. You may feel that the first two are easy, that the third is difficult and that herein lies the crux of the whole fight, but nothing is further from the truth. It is harder to believe and more difficult to pray than it is to give. The individual who believes and believes as he ought, who prays and prays as faith demands, will find giving a delight and not a difficulty. May I urge you to take up now the weapons of faith and of prayer that you may fight successfully and be encouraged with victory.

L. E. SMITH.

Wouldst thou feel thy soul's rest in Christ? Thou must know His voice, hear it, learn daily of Him, become His disciple; take up from His nature what is contrary to thy nature . . . yea thou wilt find it very hard and unnatural, when His nature is grown up in thee, either to distrust the Lord or harken to His enemy.

—Isaac Pennington.

GENERAL COUNCIL NEWS.

(Continued from page 3.)

ta, Ga., "Handicaps and Opportunities of Southern Negro Churches."

Address, Rev. Mrs. Ellen P. Bradley, Broadview, Mont., "They Without Us Shall Not Be Made Perfect."

Address, Dr. Lewis T. Reed, New York.

FRIDAY, JUNE 19TH.

A. M.

9:00—Council business.

9:30—General subject: "The Church As a School."

"Go ye therefore and teach."

Address, Prof. H. Shelton Smith, Duke University, Durham, N. C., "The Gospel for an Age of Good Works."

Address, Rev. C. Ivar Hellstrom, Riverside Church, New York, N. Y.

11:00—Discussion groups.

12:15—Devotions, "Like the Troubled Sea." Afternoon—Outing.

7:30—Devotions, Rev. Clarence S. Bennett, Huntington, Indiana.

Panel Discussion:

Subject: "Changes in the economic structure called for by the experience of this generation." Committee in charge, Dr. H. Paul Douglass; Dr. Willard D. Thorp; Mr. F. C. Van Cleef. Participants, Dr. Alfred W. Swan, Madison, Wis.; Mr. S. Wells Utley, Detroit Steel Casting Co., Detroit, Mich.; Mr. J. E. Frederick, Continental Steel Corporation, Kokomo, Ind.; Rev. David N. Beach, Springfield, Mass.; Mr. Ferry L. Platt, Jr., Manhattan, Kan.

SATURDAY, JUNE 20TH.

9:00—Council business.

9:30—General Subject: "The Church and Social Action." "What doth the Lord require of thee?"

Address, Dr. Douglass Horton, Chicago, Ill., "The Why and How of Social Action in the Local Church."

Address, Rev. Archibald Black, Montclair, N. J.

11:00—Discussion groups.

12:15—Devotions: "The Reproof of Life."

3:30—Council business.

Report of the Council for Social Action, Dr. Arthur E. Holt, Chicago, Ill., Chairman.

4:30—Address, Dr. Hugh Vernon White, Boston, Mass.

5:00—Council lectureship. III. "The Jesus of Experience."

7:30—Devotions, Rev. Chas. S. Jones, Burlington, Vt.

Address, Pres. J. Edgar Park, Wheaton College, Norton, Mass., "What Is a Church For?"

SUNDAY, JUNE 21ST.

9:30—Communion and memorial service, Mary Lyon Chapel, Dr. Bradford, chaplain.

11:00—Council Sermon, Dr. Ferdinand Q. Blanchard, Cleveland, O.

Springfield tercentenary celebration sermon in First Church, Springfield, Dr. Rockwell Harmon Potter.

3:00—Platform meeting, Municipal Auditorium, Springfield:

Address, Dr. James Grover McDonald, editorial staff, The New York Times, and formerly League of Nations High Commissioner for Refugees from Germany.

Address, Dr. T. Z. Koo, Shanghai, China, Secretary World Student Christian Federation.

7:30—Devotions, Dr. W. C. Sargent, Providence, R. I.

Address, Dr. Alden H. Clark, Boston, Mass.

Address, Dr. George Luther Cady, N. Y., "The Abiding Democracy."

Period of Consecration, Rev. John C. Schroeder, Portland, Me.

MONDAY, JUNE 22ND.

9:00—Council business.

9:30—General Subject: "The Church As An Organism." "For the edifying of the body of Christ."

Address, Dr. Russell M. Boynton, Newton Centre, Mass.

Address, Mr. Elbert A. Harvey, Boston, Mass., "Organizations with the purpose of prophetic leadership rather than propaganda."

11:00—Discussion groups.

12:15—Devotions: "Our Awareness of God."

3:30—Adjourned meeting of the American Board of Commissioners for Foreign Missions: annual meeting; business.

Forum: "The Future of Missions," led by Dr. Hugh Vernon White.

5:00—Council lectureship. IV. "The Experience of Jesus."

7:30—Platform meeting of the American Board of Commissioners for Foreign Missions Processional.

Devotions, Dr. H. M. Harrison, Bangalore, India.

Address, Mrs. Everett C. Blake

Address, Mr. T. H. Sun, China.

TUESDAY, JUNE 23RD.

9:00—Council business and reports from discussion groups.

11:00—Council lectureship. V. "The Experiencing Soul."

12:15—Devotions, "Prayer Before Action."

2:00—Council business.

Closing message from Moderator-Elect. Adjournment.

M. J. SWEET AND THE CHATTANOOGA CHURCH.

Words of cheer to his many friends come from the work of our good friend and brother, Rev. Milo J. Sweet, formerly of Elon College, now pastor of the Union Congregational Church, Chattanooga, Tenn. They gave Brother Sweet a cordial welcome and a "Pentecostal home-coming" on Sunday, May 31st. Of the services the Chattanooga *News*, May 30th, says: "Union Congregational Church, Thirty-Second Street and Fourteenth Avenue, will observe a Pentecostal home-coming Sunday, the Rev. M. J. Sweet, pastor, announced. The observation will begin with the Sunday school at 9:45 A. M., when Warren Adair, new teacher of the Friendly Boy Scouts' Class, will deliver a special message.

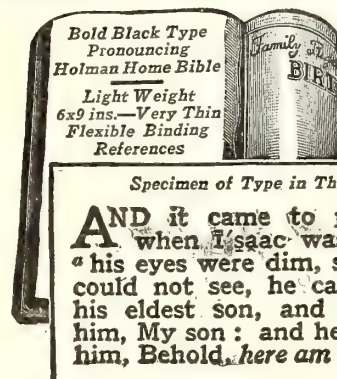
"The home-coming will continue in the morning service when many of the old-time members will be welcomed to their old church. Every member is expected to be present if living in this community and far-removed members are requested to send letters to be read at this service.

"New members will be received, among them three members of one family representing three generations, the oldest being 86 years old. There will be appropriate music by the volunteer chorus choir, and a sermon by the pastor.

"The spirit of Pentecost will be continued in the service of Christian Endeavor at 6:30 o'clock, with the pastor in charge: subject, "What Shall This Man Do?"

"Our Church Delivering Its Message to Our Community," is the theme for the evening sermon."

BIBLE FOR OLD FOLKS and the HOME



When the Eyesight Begins to Fail

Extra Large Print with References. Size 6x9 ins.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durable Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



WHERE THE MISSIONARY'S HEART REJOICES.

By CHAS. A. LEONARD, SR.

What a joy it is to spend a few days at outstations like Chuhehsien (Wuchimihe), where the Lord has blessed His work in such a pleasing, encouraging way, and where there are so many choice Christian characters! This started the missionary off in high spirits for a long, trying trip of a month to ten outstations.

Lying, as it does, in a rich valley, on a river's edge, and at a railway station, we were sure that from Chuhehsien a motor line would sometimes be projected in still another direction and the town grow. This town and region has now been selected by the Japanese for settling of Korean colonies. Irrigation schemes are being projected along the river and motor lines are being extended. Less land is in cultivation due to the flare-up of banditry following inauguration of the new regime and burning of farm houses by the government to decrease the number of places as rendezvous for the smaller robber bands. Yet in spite of present drawbacks, this center of twenty thousand and will probably double in population within the next decade, if conditions continue to improve.

But these people have truly been tried. Again and again bandits have entered the town these past few years, looting, burning, kidnapping, torturing. Christians suffered, but in less proportion to others. The hands of one were tied behind him with those of another, but while their captors were helping break into a business house the two men backed up against on a fence, worked the rope loose and escaped. Other Christians were praying for them.

When the Japanese army first entered the town the people fled in consternation. A woman who was crossing a swollen stream on a foot bridge feared she would fall in, and instead of dropping her roll of bedding, as she intended, she loosened her baby from under the other arm and it fell into the stream. The Japanese artillery mistook for an opposing army hundreds of frightened civilians who had fled to the foot of the mountains, and opened fire, killing many.

The preaching hall, now a church building, given by an opium smoker who became a Christian after purchasing and reading a Bible, is now inadequate, so during our recent visit the brethren decided to enlarge it, and change the thin paper windows to double glass ones. Contributions toward the evangelist's salary for this year have been doubled. They contribute to every worthy outside cause, besides paying all incidental expenses.

They asked on this trip for the ordination of Evangelist Liu as pastor. This Mr. Koon and I shall do soon. Trained in our Baptist Theological Seminary down in Shantung, earnest, faithful, growing in knowledge of the Lord, in patience and grace, and filled with the Holy Spirit, we do not hesitate to place our hands upon him, for he is worthy to become pastor of this excellent group of Christians.

These earnest believers were not content to hold meetings only at the church, so we helped them

rent a gospel hall on the main street, where laymen could help their preacher witness to the many who come in from the country to this county seat and business center. Among these are many Koreans, who are settling in the town and country in increasing numbers.

In the meantime God was preparing an evangel for these Koreans. Mary Cheng, a Korean Christian woman who had lived in Russia and speaks Russian and Chinese as well as her own language, attended the Seminary Bible classes down in Shantung, aided financially by the Chuhehsien Church. She has now come back, filled with the Word and a longing to preach to her own people and to the Chinese. She is known now by Chinese, Japanese, Russians and Koreans, to all of whom she can witness. (She also speaks some Japanese.) Her husband, a Korean doctor, had grown cold and had fallen into gambling and drinking, but since her return he has been revived, forgiven and is helping also in preaching to his people.

So evangelistic services are held regularly at the main-street gospel hall for Koreans as well as Chinese, Sunday worship there being conducted by Mr. and Mrs. Cheng. On our visit this time forty earnest men and women and some young people, were baptized. Twenty-one of these were Koreans largely the work of Mary Cheng, among them her own son. Worship had to be held separately at the two places, and we spoke to both, Mrs. Cheng interpreting into Korean from Chinese; but both groups were together for the baptismal services and for the Lord's Supper, though some had to stand.

Evangelist Liu stated with joy that frequently he hears the singing of hymns in the homes of Christians north, east, south and west of the Church. The children of a nearby Catholic family steal into the church and learn hymns. The oldest brother, a soldier, beats them for this, but they continue to come.

Old Mr. and Mrs. Hu, members of the Harbin Baptist Church, too old and ill to support themselves, are provided living expenses by the Harbin church and the Chuhehsien Church provides them a home. Old Brother Hu had decided he wanted to go on to the Lord before we arrived and was sure he would go home soon, but as his health is better in the summer and the worst of winter had passed, we persuaded him to wait until next fall. Prayer was made for him, so he got up from his "kang" (brick bed) and came to the services the next day, stating that he had decided to stay on, with the help of the Lord, until cold weather starts in the fall.

Harbin, Manchuria.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 6, 1936.

Sunday Schools.

Shiloh, Bennett, N. C.	\$ 1.00
Newport News, Va.	24.57
Wakefield, Va.	1.80
Sanford, N. C.	1.00
Union, Virgilina, Va.	4.96

Fuller's Chapel, Henderson, N. C.	7.40
Mt. Pleasant, Vass, N. C.	.44
First Christian, Reidsville, N. C.	7.00

48.17

Individuals and Churches.

Newport News, Va.	19.80
Shiloh, Kemps Mill, N. C.	7.60
Seagrove, N. C.	3.90
Winston-Salem, N. C.	19.00
T. J. Holland, Ambrose, Ga.	10.00
Mt. Pleasant, Vass, N. C.	2.31
Pope's Chapel, Franklinton, N. C.	7.74
Erskine Memorial, Tryon, N. C.	75.00
Dendron, Va.	1.00
	146.35

Total for week	\$ 194.52
Previously acknowledged	14,540.95

Total since Sept. 1, 1935\$14,735.47

It will be greatly appreciated if churches that have not done so will now send in their annual (Easter) offerings. Thank you.

J. O. ATKINSON, *Secretary.*

MONEY TALKS.

One penny speaks in a wee, small voice;
Two pennies can scarcely be heard;
But, handfuls of pennies which have been saved
up
From movie-shows, ice-cream cones, gum and lollipop
Can do a lot of talking as they clink, clank, clank,
When slipped with eager hand into a cent-a-meal bank
They can tell of loving hearts, and willingness
to share
The good things we've always known
With children everywhere.
Put a Cent-a-Meal Box on your table and let it talk for you.

THE SAD PENNIES SAID:

"We are all sad pennies
You can see that at a glance
In buying cows and such like things
We've never had a chance.
Instead, we're spent for chewing-gum, and lollipops and shows,
But the thing that makes us saddest
Is that everybody knows
We're often blamed for stomach-ache,
And dreams that keep young folks awake—
Now please, do you suppose
That sometime we could have a share
In telling children everywhere
That love keeps growing wide and deep
The more you give, the less you keep?"
If you would like a cent-a-meal box, send a letter to—

THE MISSION SECRETARY.

Elon College, N. C.

People do get queer notions. At least that is what Walter Reuling, aged three, thinks! Erna, his sister, eight years old, came home from school where they had been reading fairy tales. "Mother," she asked Mrs. John A. Reuling, of Adams, Natal, South Africa, "are fairy tales true?" Walter fixed her with a scornful eye—that such stupidity should be evidenced by a sister of his—and cut in scathingly: "Fairies don't have tales!"

THE IMPROVEMENT OF THE RURAL CHURCH—A NATIONAL PLAN.

By MALCOLM DANA, D. D.

(Delivered at the National Conference of the Rural Church, held at Washington, D. C., January 13-17, 1936.)

This subject was given me; and I speak of it at all, under protest. For I am, by position, a member of a reputed "old guard," supposed to be endowed with a "defense mechanism," and proverbially accused of inability to "take it on the chin." As a member of the program committee; I urged the banishment of all old line speakers, who have been addressing the Home Missions Council for ten or fifteen years. I also stood for a new type of annual meeting. I finally agreed to make this *presentation*; and that is all that it pretends to be; if allowed to use the referendum method, for the purpose of really *provoking* a discussion.

As I address you, therefore, it is not I alone who is speaking. It is the voice of exactly one hundred and eight letters, representative of five groups: sociologists, laymen, modern youth, administrators, and rural ministers. These persons were carefully chosen; and the voice is not only numerically large, but geographically inclusive. (1) Twenty-six sociologists, mostly from Universities and State Colleges of Agriculture, write from thirteen different states. (South Dakota, Minnesota, Iowa, Missouri, Wisconsin, Ohio, New York, New Jersey, District of Columbia, Connecticut, Massachusetts.) (2) Twenty-seven laymen, from eleven different states, express themselves. (Colorado, Wyoming, Iowa, Ohio, New York, Connecticut, Rhode Island, Massachusetts, New Hampshire, Maine, Vermont.) (3) Modern youth is represented by thirty-three people from twelve states. (South Dakota, Iowa, Wisconsin, Indiana, Ohio, Pennsylvania, New York, Virginia, West Virginia, Connecticut, Massachusetts, Maine, Vermont.) Six professors, connected with State Colleges of Agriculture, submitted our question to their classes; and their opinions are included. (South Dakota, Indiana, Wisconsin, Iowa, New York, Connecticut.) (4) Eighteen administrators, speak for seven of the major denominations. (Congregational, Methodist Episcopal, North, Methodist Episcopal, South, Presbyterian North, Presbyterian, South, Church of the Brethren, Disciples.) Letters also are included; from officials of the National Y. M. C. A. and National Y. W. C. A., the International Agricultural Missions, etc. (5) Four rural ministers are included in the referendum; their number being small, because of a somewhat similar inquiry made from them quite recently.

The only requirement made from all these correspondents was—utter frankness. And it was given! The question was taken seriously, given earnest and painstaking thought; and it excited universal interest. Therefore let him that has ears to hear; listen, to what these one hundred letters have to say, to representatives of the churches.

I. Several correspondents are somewhat skeptical as to the possibilities of any inclusive "national plan." Others think denominational, and interdenominational plans, should be made separately; with allowances for regional differences. These suggestions are not unreasonable; but one thing is certain. Unless real beginnings of some

interdenominational plan do result from this Conference; the latter will have been simply "another meeting." For our peripatetic, and everlastingly-at-it General Secretary is right—"A satisfactory national plan for the rural church that is denominationally or ecclesiastically centered, is doomed to failure. The rural church can no longer thrive on denominational diet. It must have richer food." Probably ninety-five per cent of our correspondents would say "Amen" to such opinion. And why not? It took a national Catholic League of Decency, to begin a marvelous clean-up of motion pictures; almost over night. Nor is it letting up with an initial victory: but, unlike Fusion New York City, it is following the ball through the holes made in Will Hays' line. This question is a legitimate one! Are the twenty-six denominations represented in the Home Missions Council so agreed, so united, and so able to act, as to do such a thing as that? There are skeptics in our midst who have declared that in this Conference does not devise, and really begin to carry out something akin to the "Catholic Plan of Action," future Home Missions Councils will see them no more.

II. As a matter of fact, the prescriptions made by our one hundred letters, are almost equally applicable to either a denominational or interdenominational national *plan*; and are regionally pertinent. Their suggestions will be presented in a series of affirmations; growing out of them. These will outline some elements of a satisfactory national plan for the improvement of the rural church.

A primary element in a satisfactory national plan for the improvement of the rural church, must be a profound and initial appreciation of Spiritual values.

Such assertion, directly or indirectly, and in no traditional way is made in many of our letters. This affirmation should be noted at the beginning of our consideration. For our theme does give opportunity for unduly exalting the "mechanics" of a *plan*. There is, therefore, much wisdom in words written by O. A. Baker; himself a scientifically trained man. "When I saw your word '*Plan*,' I was annoyed slightly. This a mechanical age. I have found so many people who seem to think that our social organism is a machine, and that if the right lever is pulled people will behave like 'robots' and turn out the product desired, that the word '*plan*' is beginning to irritate me. A plan, it seems to me, can be at most, merely a body to clothe a spirit; and this spirit, in turn, must find its life, its power, in a conviction as to truth—believe itself to be animated by the will of a Supreme Being. I doubt if much can be done by the rural ministry, plan or no plan, until it is convinced that it has a mission, and that this mission is to carry to the people a body of truth, received from God. May I express the opinion that many ministers are no longer sure that they have a body of truth, essential to the salvation of the present-day world. Science has more or less undermined the theological foundations or sanctions of the church, and new foundations of sanctions have not yet been erected. Our task, as it seems to me, is to restore the foundations or sanctions of Christian ethics, by showing that they have developed out of the experience of the race; and that in the preceding evolutionary process, there has been an upward trend, suggestive of a Divine Will. The urgent need of a rural church

is not a plan, but a purpose; and that purpose would be, I believe, to convict people of sin, and save our civilization from death. What is sin? In large part, at least, it consists of those attitudes and actions which the experience of the race, and scientific teachings reveal as tending to reverse the upward trend of the evolutionary process, and to undermine the institutions which promote peace, prosperity and intellectual progress among men."

This fine statement, and worthy conviction, might well be seconded by the written contribution of the President of the Home Missions Council, E. M. Halliday: "A deeper religious experience is the need of our rural churches. The people need a deeper religious certainty, and a warmer religious experience. A second need is—ministers spiritually aroused." And other significant words might follow the above contributions—"Jesus Christ proposed no great *plan*; but a great heart is infinitely above any plan."

A satisfactory national plan for the improvement of the rural church will be not only willing, but enthusiastic, in an effort to meet change with change.

During the Great War, Henry Ford was asked: "What is coming after?" His answer was—"only one thing is certain; and that is *change*." As a witness to that change, we have only to compare his original Model T with a 1936 V8. In the days of that same war, Lloyd George gave pointed advice, concerning change. "Quit harking back to the good old days before the war; and *get a new day*." The Lord's business is the biggest of "big business"; and the rural church may well catch step with a modern business man, Edward Filene. In the face of inevitable change, he says: "The man who is not himself considerable of a prophet, will get no profits. By that I mean that I am myself looking ahead twenty-five years. I am trying to see what is coming in the realm of modern business. And I am not waiting until we arrive; but I am right now altering my theories and plans of business to approximate what I think I see lying out there."

Those are the words of statesmen; and the rural church should be as statesmanlike! But many of our letters deplore "the decline in the (rural) church"; which "is due to inability to meet change with change." One letter says: "the constant development in our industrial and economic world, and the changing concepts of religion, demand a change in the set-up of religion. The rural church is an unchanging institution in a changing environment." Another contributor writes, concerning "loss of authority and influence," on the part of the rural church, because of its indifference, or actual resistance to change. He declared that the future "hinges on whether or not churches are capable of conceiving of themselves as changing or adjusting entities"; and he also wonders "if the church can change rapidly enough to catch up with the changing community. Can it make adjustments in time to allow for itself a realistic and vital place in the future community?" A young girl asks, in all seriousness: "Can the church replace its worn out 'pasts,' enough to satisfy modern conditions?" An eminent writer, speaking of the church, and its continued resistance to change, writes as follows: "Social institutions may live on in a changing environment long after they have ceased to function

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

NORTH CAROLINA PASTORS' SCHOOL.

The 1936 session of the North Carolina Pastors' School and Rural Church Institute began on Monday evening of this week at Duke University, Durham, North Carolina, and will close Friday noon, June 19th. This is the eighteenth annual conference and the program promises an unusually fine series of discussions and addresses for ministers who may be able to attend.

Among the leaders are Dr. Harvie Branscomb, School of Religion, Duke University; Dr. R. L. Russell, Pastor First Methodist Church, Gainesville, Ga.; Dr. J. V. Thompson, Drew University, Madison, New Jersey; Mrs. H. D. Guerrant, College Park, Georgia; Dr. E. T. Thompson, Department of Sociology, Duke University; Dr. F. W. Otterbein, Pastor North Austin English Evangelical Lutheran Church, Chicago; Bishop Paul B. Kern, Resident Bishop, North Carolina and South Carolina Conferences, M. E. Church, South; Dr. T. H. Sun, Editor "The Christian Farmer," a Farmers' Magazine in China; Dr. Edwin Lewis, Drew University; Bishop Edwin Holt Hughes, Resident Bishop, Washington Area, Methodist Episcopal Church, Washington, D. C.; Dr. William S. Sadler, Psychiatrist, Author, Lecturer, Chicago; Dr. H. W. McLaughlin, Director, Department of Country Church and Sunday School Extension, Presbyterian Church in the U. S., Richmond, Va.; Dr. C. J. Galpin, Bureau of Agricultural Economics, Department of Agriculture, Washington, D. C., and Dr. Paul Green, Teacher and Writer of Novels and Plays, University of North Carolina.

There is a registration of \$1.00, and board can be secured at the college for \$9.35, the college furnishing free room. Those who are fortunate enough to attend will certainly be benefitted by so doing.

INSTITUTE OF PUBLIC AFFAIRS.

The University of Virginia will hold its Tenth Annual Session of its Institute of Public Affairs under the direction of Dr. Charles G. Maphis from July 5th to July 18th.

The program this year will be divided into four sections: (1) Round Table Conferences meeting from 9:00 A. M. to 1:00 P. M., daily for one week each; (2) Special Conferences meeting from 3:00 P. M. to 5:00 P. M., daily for from two to four days; (3) Open Forum Meetings from 3:00 P. M. to 5:00 P. M. daily for the entire membership of the Institute; (4) Evening Lectures nightly at 8:00 P. M.

From July 6th to 11th the round table will center on "International Good Will," and will be led by Dr. Robert McElroy of Oxford University. The Rotary Clubs of Virginia will share in this round table, and such topics as the following will be considered: "The Provincial Mind As Our Obstacle to International Good Will," "The Problem of Neutrality," "Debts and Repudiation of Debts," "The Problem of Armaments," "Trade Relations," "Human Relations."

Another round table will consider the church and the problem of democracy and will be led by

Rev. John McDowell, Secretary, Committee on Social and Industrial Relations, Board of National Missions, Presbyterian Church in the U. S. A., New York. Dr. Henry W. McLaughlin and Rev. Minor C. Miller will assist in this round table. Topics will include the following: "Democracy's Judgment Day—Will It Stand?"; "The March of Democracy—Has It Halted?"; "The Foundations of Democracy—Are They Secure?"; "The Meaning of Democracy—Has It a Definite Content?"; "The Appraisal of Democracy—Its Foes—Are They Inherent?"; "Its Safeguards—Are They Adequate?"; "The Expanding Scope of Democracy—Is It Limited?"; "Making Democracy Work—Is It Possible?"; "Democracy and Education—Are They Supplemental?"; "Democracy and Religion—Are They Inseparable?"; and "The Future of Democracy—Is It Assured?"

Other round tables will include one on "Current Problems in our Latin-American Relations" led by Dr. Dana G. Munro, Former U. C. Minister of Haiti, Princeton University; "The New York Stock Exchange"; "Local Government" led by Professor Arthur W. Bromage, University of Michigan; "Changing Asia" led by Mr. Grover Clark, Author and consultant on Far Eastern Affairs, New York; "The American Political Scene in 1936" led by Mr. Spencer Miller, Jr., Director Workers Education Bureau of America, New York; and "Public Opinion in a Democracy," led by Dr. Herman S. Hettinger, University of Pennsylvania.

The University will provide living accommodations at extremely low rates. Room and board may be had as low as \$1.65 a day or \$12 a week. Those interested should send requests for information to Miss Marjorie McLachlan, Secretary of the Institute.

YOUTH CONFERENCES.

Young people and their leaders in Florida will close their annual conference at DeLeon Springs on Saturday of this week. Our colored friends of Congregational and Christian Churches close their annual conference on Thursday of this week at King's Mountain, North Carolina. These conferences and those that are to follow stir within the minds and hearts of those who attend deep currents of life. This is shown sometimes by things that are said and done while in the group and sometimes by the changed outlook on life which manifests itself through the years that follow. The Following poem, written by Miss Dora Byron, dedicated to the "healing waters" of DeLeon Springs, is rather typical of what happens to young life in these conferences.

MAGIC WATERS.

Healing Waters,
Soothe the hearts
That we bring to Thee,
Weary from the heavy years,
Wounded by our selfish fears,
Ill with doubts, or secret tears
No one can see.

Crystal Waters,
Cleanse the hands
That build each day anew,
May we build with deeds of grace,
With words of love our pattern trace,
May every thought that finds its place
Be pure and true.

Sparkling Waters,
Cool the winds
Heated by the strife
Give us as we go along,
Laughter and lilting song,
Joy and beauty that belong
In every life.

Holy Waters,
May we ask
Strength, whate'er the way,
Humility to meet success,
Faith and courage for distress,
Lift our souls to nobleness,
Great Spirit, this we pray.

VIRGINIA STATE CHRISTIAN ENDEAVOR CONVENTION.

The Forty-Second Annual State Christian Endeavor Convention of Virginia will be held at Massanetta Springs, June 18 to 21, 1936. An excellent program has been prepared with such leaders as Dr. William Hiram Foulkes, vice-president of the International Society of Christian Endeavor, Miss Helen Lefevre Lyon of Washington who accompanied Dr. Poling on his recent trip around the world, Dr. Warren G. Hoopes, Pennsylvania's Executive Secretary, W. Roy Breg, former Southern Field Secretary, Geo. H. Wilson, present Southern Field Secretary, and a number of others. The theme is "Seeking the Living Way." Those interested in attending should send their registration fee of \$1.00 to Miss Phyllis G. Brown, 3220 Fifth Avenue, Richmond, Virginia.

HAVE WE LEARNED TO USE OUR MINDS?

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 21, 1936.

Scripture: Phil. 4:8.

Daily Bible Readings.

Mon.—Study hard problems. Heb. 5:12-14.

Tues.—Keep the mind active. I Tim. 4:6-16.

Wed.—Study nature. Ps. 8:1-9.

Thur.—How Jesus used His mind. Luke 2:40-52.

Fri.—A mind set on heaven. Col. 3:1-4.

Sat.—Open the mind to wisdom. Prov. 2:10-15.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think thou on these things." (Phil. 4:8.)

Shakespeare said, " 'Tis the mind that makes the body rich." In this day and time as never before young people are taking upon themselves the task of enriching their body. The youth of today are not content to go by some rules that have been handed down to them—but they desire to think problems through for themselves. The "findings" that come from the group discussions at our various young people's Conferences and Leadership Training Schools are indicative of the

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS CRUCIFIED.

LESSON XI—JUNE 14, 1936.

GOLDEN TEXT: "God commended his love toward us, in that while we were yet sinners, Christ died for us."—Romans 5:8.

LESSON: Luke 23. **Printed Text:** Luke 23: 33-46.

A melancholy and mournful procession was making its way through the streets of Jerusalem. Three men, guarded by a squad of Roman soldiers walked with laggard steps to what they knew was a shameful and terrible death. Each man carried on his shoulders two heavy beams of wood from which the rude cross on which he was to be crucified was to be made. Densely packed on both sides of the street was a morbid multitude, some of them openly jeering the condemned men. When the procession reached the city gates it followed for a short distance one of the main roads leading northward, and then turned aside to a grim-looking place just off the highway that bore a striking resemblance to a huge human skull. In fact it was called Golgotha which means "the place of the skull."

A crucifixion was a grim thing. It was invented to make death as painful and lingering as possible. First of all the longer beam of wood was securely planted in the ground. Then the shorter transverse wood was laid on the ground, the condemned man was placed on it with arms outstretched, and were made fast to it by strong, sharp nails driven through the hands. This transverse was then drawn up and either bound or nailed to the upright, and a rest or support for the body fastened on it. Lastly the feet were extended and either one nail hammered into each, or a larger piece of iron through the two. The sufferers were left thus, exposed alike to the pitiless rays of the sun, and the equally pitiless jeers and jibes of the heartless crowds, and suffering untold agonies from wounds and thirst and fever. So might the crucified hang for hours, till death mercifully ended it all. It is well for us to keep this in mind when we think about the Cross of Christ. Only a supreme love would prompt a man to take upon himself voluntarily such a death.

There were three crosses on that hill that morning. There was first of all the cross that hardened. "One of the malefactors railed on him." He was a criminal, paying the just debt for his crime. He was reaping what he had sown. His experience had hardened him. He had become bitter, rebellious. He took his spite out on others, even the innocent. It is a parable of life. How often men rebel against the suffering that comes as the inevitable result of their own folly and sin. How often they blame others, or curse God. Suffering, even merited suffering, often hardens.

But the thing goes deeper. There are those who have tried to live right, those who have tried to honor and to serve God, who also become hardened when suffering comes. Here is a woman hard and bitter because as she says, God has taken her child away in spite of her good life and earnest prayers. Here is a business man hard and bitter because he has suffered financial reverses,

not always because of his own folly but because of the dishonesty of others. Here is a young man or a young woman bitter and cynical because they were disappointed in love, or because marriage did not turn out happily. Here is some person suddenly stricken down by a malignant disease, crippled by an accident, thwarted by circumstance or handicapped by environment, betrayed by his friends, bitterly complaining, rebelling and growing hard and cynical about religion and God. There is a cross that hardens, both the deserving and the undeserving.

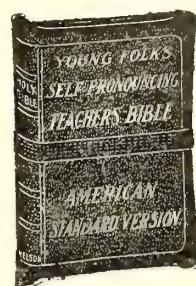
Then there is the cross that softens. The other malefactor said, "Dost thou not fear God seeing thou art in the same condemnation? And we justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom." The same thing had happened to both of these men. In the one case however, it had hardened; in the other case it had softened. This man's sufferings and trouble had awakened within him the finer sentiments and sensibilities of life, had quickened within him a desire for a better life, had prompted him to yield himself to the highest and best. What might have been a curse became a blessing, because it had softened life. This too, is a parable of life. There are those into whose lives there comes experiences and events that are unpleasant and undesired. Loss of fortune, desertion by friends, disappointment, disaster, disease, invalidism, suffering, bereavement—all that life in its ugliest moods can do, comes to them. But it leaves them uncomplaining and unembittered. They keep sweet and strong and brave through it all. Indeed those experiences are as refining fires, burning away the dross and revealing a splendor of character that shines like gold with a lustrous beauty. There is a cross that softens.

And then there is the cross that saves. It is the cross on which the Son of God was crucified. He saved others—thus did the enemies of Jesus unwittingly state what has always been held as an abiding conviction and a glorious experience by the followers of Christ. They know that the cross has redeeming, saving power. To be sure there have been many theories as to the how of the Atonement, but there has not been any doubt as to the fact of the Atonement. Christians through the centuries know that through the cross they have been reconciled unto God through Christ, and that they have found salvation from the penalty and the power of sin. They have felt that the cross was a revelation of the extent to which Divine Love will go to make that love known. They have seen in it the willingness of God to take upon himself the sorrows and sufferings and sins of His children. They have seen in it the redemptive power of suffering when voluntarily accepted and borne for others. They see in it a pledge that love cannot fail, that God can take the suffering caused by the ignorance and sin of man, and use it to accomplish his purpose. They know that through the Cross they have come into a new life, that they have been saved by the grace of the Lord Jesus Christ. And because they know this, they seek to share with God his redemptive power of love that suffers for others, and thus saves.

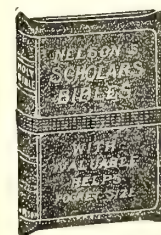
Our government will be made better according as good citizens watch it and help it.—Jordan.

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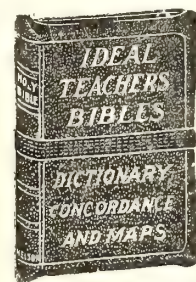
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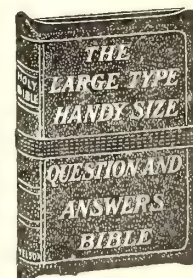
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MONDAY.

"THE UNCHANGEABLE LORD."

"For I am the Lord, I change not."—Mal. 3:6.

"With whom is no variableness, neither shadow of turning."—Jas. 1:17.

Our New Testament reference is the testimony of James the brother of Jesus and the Bishop of Jerusalem. He was called "rationalistic in spirit" and "narrow in views," but out of his beauty of character, purity of life and humbleness in devotions, he was prepared as but few others to declare this truth. Like the Saviour he stood firm in his faith to the end and it is said that his end came by being hurled from a pinnacle while testifying for Christ. His dying testimony was, "Jesus the same yesterday, today and forever."

All life, all nature, animate and inanimate, is either changing or passing away. The life of the world is so changing with the march of time, that all things are new. So rapid are these changes that tomorrow the things of today are either old or gone.

But there are things that never change: Beauty, Purity, righteousness, love, joy, peace, justice and mercy. These were in the beginning, is now and ever shall be the same for man's blessedness. As the river, though changing them, makes the shores more beautiful so the Lord Jesus is an ever-flowing river of spirit, though changing man, making him more beautiful in these heavenly graces.

Every individual is a plan of God to make the world more beautiful and to make him known in the ever-growing and ever-changing universe. And that individual who is steadfast enough to be always found at the altar of the Mercy seat, constantly at the post of duty and willing to stick, as Frances Little puts it, "Willing to spend a year in Hades if heaven is at the end of it," has something richer and knows God better than the world can know.

Prayer—O Lord, we poor souls know that if the world is to be better Thy children must live on the high plane of moral and spiritual values. Grant this to us this day, we pray, for Jesus' sake.—Amen.

TUESDAY.

"DIVINE PROTECTION."

Read: 2 Tim. 4:18; Heb. 13:6; 2 Thess. 3:3; Joel 2:32.

"I will be an enemy, unto thine enemies, and an adversary unto their adversaries."—Ex. 23:22.

Let us liken a true Christian to a garden by the side of the road. It lies at an angle between the road and a railway line. It is well flowered, well kept and beautiful, in spite of the terrible forces that come so near it. Hearing the rushing rumbling motor vehicles of the road and the screaming engines that pass thundering by, one might think that "these beautiful things would be torn to shreds in a moment." But the road is well-paved and holds its own traffic. Behind the fence faithful steel keeps the trains in their appointed place. Though the air vibrates with destruction the garden is safe. It grows on in strength and beauty.

Though it trembles with the thunder of the outside world, not a filament is snapped, and not a petal falls untimely to the earth. Its greatest enemies are within it.

So with the fine husbandries of faith in souls. Environments hurtle with hostilities. Diabolical temptations and sin encroach on every side. Society is infested with vice and ill-ordered living threatening disaster. Often the air quivers with devilishness. Yet Jesus is still declaring, "Upon this rock (the faith) I will build my church and the gates of hell shall not prevail against it." Midst all the evil in the world, His work will thrive. The hidden lines of His protecting power are there. "He will not fail."

Prayer—O God help us to have the faith to stand in one place. Reveal to us Thy purpose and, whatever it be, we would be true and loyal. Grant this, Lord God, in the name of Jesus.—Amen.

WEDNESDAY.

"THE WAY OF THE LORD."

"The Lord is the rock, his work is perfect; for all his ways are judgment."—Deut. 32:4.

One of the interpretations of "Judgment Day" is, first, the judgment of sins,—sins that we have committed, sins of omission and sins that others have heaped upon us. Whatever may be the source of our sins, we are the ones accountable for them, and judgment awaits our accounting.

It is error to think of the judgment as "the one far-off divine event toward which the whole creation moves." Though there will be such an event, it is more vitally true to understand the judgments of every-day life.

"All His ways are judgment." There is not a deed nor a thought of ours that is not judged by the power that justifieth or condemns. And Paul said, "It is God that justifieth," and that is as much as saying, "He knows the way that I take" and I know that He is on my side and will take my part.

The finest privilege that anyone has is the consciousness of the fact that the way one walks with others is the way God walks with Him, and, so living, a Christian has God and not man to judge his actions.

"The God whom all men own is wholly just,

Hold thou that last word dear

And live untouched by fear

He knows with what strange fires He mixed

His dust.

"Fear not; He made thee dust,

Cling to that sweet word 'Just,'

All's well with thee if thou art in just hands."

—From Anne Reeneo Aldrich.

Prayer—O Lord, we delight to dwell in Thy thoughts and walk in Thy ways. We throw ourselves at Thy feet. We pray for Thy truth and for the power of Thy way to give us life, health, and lawly righteous hearts.—Amen.

THURSDAY.

"SPIRITUAL SUICIDE."

"He that speaketh truth sheweth forth righteousness; but a false witness deceit."—Prov. 12:17.

In the text there are two of the greatest words known to humanity,—"truth" and "righteous-

ness," the one being the revelation of the other, or, we might say, the one being the liberation of the other. Stick to the truth and righteousness will be liberated and the Kingdom of God will come.

Only truth reveals righteousness. For truth is the vital principle of life. It is the practical realities of life. And when it is known and applied to life everything else must declare it and abide by its dictates, because truth is the last word upon which everything depends, to which everything must be subjugated and in which everything is completed.

When truth is realized in the human spirit, it is the consciousness of an indwelling God, it is the enactment of moral law, it is the potency of immortality, and the truth in Christ is the vital element of our spiritual nature, and he who would deny it or cover it up commits spiritual suicide.

Prayer—O Lord, our God, in all our ways we would live approved of Thee. Give us the "more abundant life." Come Thou and dwell within us, where to dwell not only "give us power to become sons of God," but invests us with the hope of supreme glory.—Amen.

FRIDAY.

"LET GOD DO THIS."

"Rejoice not when thine enemy falleth, and let not thine heart be glad when he stumbleth."—Prov. 24:17.

Every man shall stand "in his own lot" in the day of Judgment. Recompense for an evil thing is no part of man. That is God's work. "I will repay," saith the Lord.

Destiny is character worked out. That applies to the other fellow as well as to me. God has decreed that a man will be where he is fitted to be, and have what he is fitted for. Life on earth settles how much of God a man will be able to hold in the last day, and what he gets will be the outcome of his life on earth. "We shall reap what we sow."

An enemy is a potential brother. He has his allotted place as well as we, and the Christian attitude toward him is the Christ attitude. Christ's attitude was to feed him with what he needs. Christ never sent a man away as a useless servant. Christ strives with the soul till He can gladden him with His grace, till all can rejoice together, no one any longer an enemy, but a friend.

Prayer—Lord, deepen our sense of the purpose of man and Thy purpose with him. Give us grace to strive to help, rather than be glad at a fallen brother. In the name of Christ we ask it.—Amen.

SATURDAY.

"SILLY COPYING."

"Beloved, imitate not that which is evil, but that which is good."—III John 9:14.

It is necessary to imitate much. No one can initiate all the time. No one can be ceaselessly original. Careful imitation is one of the greatest secrets of successful living.

But let it be careful imitation. Many copy whatever comes to hand. The hour's fashion of speech, the season's mode of thought, the outcry of the mob, the current fashion of words, and of
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

YOUTH AT THE LORD'S TABLE.

By JOHN G. TRUITT, D. D.

"Let no man despise thy youth."—I Tim. 4:12.

It is very encouraging to see the large number of young people who delight to attend the church worship services. Much favorable comment has been made concerning your attendance in such large numbers. Is not this just as it ought to be? If worship is good for adults is it not even better for youths? Worship is life-ennobling. The sooner a life comes under the help of it the better. For the past twelve Sundays we have had an average of four hundred and fifty-seven persons at our morning church service. Young people and children have done their share in holding up that high average. Parents and older people have likewise done their share of that fine work.

I want to speak about young people and children attending the service of the Lord's Supper. The Lord's Supper is one of the very highest and holiest services of the church. Much worship crowds itself into a few minutes. One seems to come closer to the Christ in the Communion service than in any other regular church service. The examining of one's own self, the thinking of one's own relationship to the Lord in supping at His table with Him, in being a guest of Jesus, and thus accepting as a friend and fellow of His the bounty of spiritual food offered, the renewing of our pledge to be loyal and true to Him, and the expectant hope of supping with Him in a future Kingdom all go to make it a service supremely spiritual and worshipful. It is thus a communion. It is the church's highest expression of fellowship.

And that fellowship is with the Christ first, and others second. Both aspects of this fellowship are helpful beyond measure. Our Sunday School, and our parents should teach our children from earliest years something about the Lord's Supper. Who instituted it, and who partook of it. The story of its institution is one of the sweetest and prettiest ever told. It reaches bed-rock in simplicity and beauty. It has found a first place in the heart of the painter, and nothing has been more beautifully portrayed in art. Across the canvas might be written in invisible letters: *Friends!* or *Farewell!* or *Future Fellowship!* Or one could ponder over the picture and find a very lofty meaning of the word: *Servant!* How much and how often they would need His saving strength! How the world would need Him as Saviour! Again looking at the picture one might see a new glory, as he looked on the faces of those rugged men, some of them old, some of them young, in the word: *Saints!* Young people should learn early that *saints* are made by being *servants*. And that a Saviour makes the ascent possible. The highest bounty earth can give is to be a bond-slave of the Lord. In the picture the poet may see: *Wonder!* When he thinks of the friends, and the farewells, and the

cross on tomorrow he may be filled with wonder, and may even see it on the faces of the men in the picture. The maid in my kitchen may see in a way given only to toilers to see a glorification of work! In this picture, my dear young friends, the sinner will see *Warning!* We all need that warning, young and old, and that is one of the most helpful things about the Lord's Supper. It sounds, in tears, and love, and a torn body, and a bleeding heart, the note of warning.

A wise teacher will find many ways to lay the beauty of the Lord's Supper, and something of its significance, in the heart of the child, so that by the time he joins the church he is ready to take his place at the table of the Lord. It may not be as orthodox as some would like, but, realizing that the minister has made an invitation for those who desired to honor the Lord after examining themselves, and a little child who is a not a member of the church should offer to take communion, I would not forbid him. If I pushed his little hand away I should be sure to hear the Lord saying, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." Although for the sake of the children present who have not as yet united with the church I shall say that you are not supposed to take the Communion until you have made a public profession of your faith in Jesus Christ and been received into the church as a member.

Now, to the large number of young people present for this Communion service, let me say a direct word. "Let no man despise thy youth." One of the finest ways in the wide world to keep from having a youth that may be despised is to keep close to Jesus Christ. I speak that message quietly and calmly and as we are gathered around the Lord's Table. In this particular message I would like to hold three things, in that connection, before you. *Idealism.* You have it, but is it as sane, and beautiful as it ought to be? If you know Jesus, and take Him as your Friend, and as your Saviour, and plan your life in the latitude of His idealism and love your life will be nothing short of beautiful. One of the saddest things in all the world is to find a young man, or young woman, "water-logged" of soul. Must I explain that word? Such a log is one that is so full of water, and muck, and mud that it will not float. You are not "water-logged" and the way to keep above that state is to keep in the sunshine of God's love. What are your ambitions? Examine them habitually at the Table of the Lord. Your ideals will mount, even though they may have to climb a *hill* to reach the required heights!

Another thing as we are gathered about this Table of the Lord, I desire to hold before you is *seriousness of purpose.* I glory in your laughter and your fun, your frankness and your fair-play, the readiness of your spirit of venture, and your willingness to risk. Natural gifts these are, but may I beg of you to bring them under the Spirit of Jesus Christ, and guide them with that seriousness of purpose that will make them assets instead of debits on the ledger of life. What awful risks young people run, and with what terrible results,

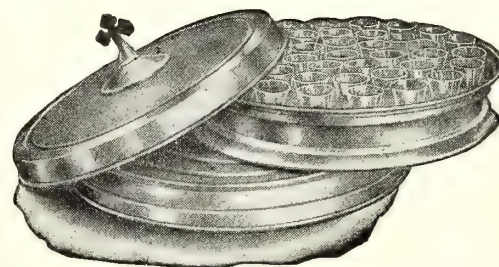
what heart-ache, anguish, and hopelessness are theirs when those risks are run without seriously considering the goal to which they have in some holier moment dedicated their lives. Young people who delight to draw themselves up to the Table of the Lord, who are willing to check their lives by the seriousness of the cross that stood just before the Saviour who instituted the Lord's Supper, and who take a look in at the kind of things they are keeping in their souls will have ugliness driven from their souls as the sunshine drives deadly germs from the face of the earth! Perhaps

(Continued on page 15.)

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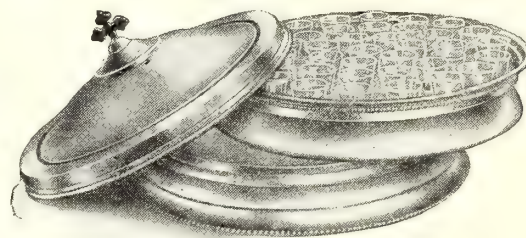


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Quite a number of our children are out on vacation. It makes quite a difference when three or four go out of a building. We try to give each child a ten-days' vacation during the vacation season and the larger number of our children get to go. Some of them have no place to go. We have three little boys that have had no vacation since they came here. They often ask me when they will get their vacation. The pity of it is, they have no home to go to.

Can you imagine how you would feel if you were a little child and had no home and nowhere to go and left to the cold world to give you what it chose to give? It was no choice of these three little boys that they were ushered into this world and their plight since arriving here is no choice of theirs. Cruel fate has placed them here and we are happy that the church through its orphanage can give them a home and a chance.

They came to us from a home of poverty. The conditions under which they were living was pathetic. They will be given the best the church has to give while here and we hope when they grow into young manhood they will go out and make useful citizens.

On June 8th, we had two to go out to make their way in the world—a boy and a girl. They came to us when they were little tots and the girl graduated in high school this spring. They now accept the responsibility of making good. The orphanage gave them a chance when they had none. Now, after years of training, they step out from the home that has mothered them, these years, to meet the obstacles of life alone—our earnest prayer goes with them for a successful life.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 11, 1936.

North Carolina & Virginia Conference:	
Hopedale	2.08
Western North Carolina Conference:	
Shiloh	3.00
Mt. Pleasant	.83
	3.83
Eastern North Carolina Conference:	
Sanford	1.00
Damascus, Easter offering	3.44
	4.44
Eastern Virginia Conference:	
Windsor, Feb., March, April, May	14.00
Old Zion	5.00
Newport News	16.56
	35.56
Valley Virginia Central Conference:	
Mayland	1.00
Winchester	5.49
	6.49
Alabama Conference:	
New Harmony	3.33
Special Offerings.	
Mrs. Dalton, support of children	13.00
Cast item	10.00
	23.00
Total for week	\$ 78.73
Amount brought forward	6,332.57
Grand total	\$ 6,411.30

IMPROVEMENT OF RURAL CHURCHES.

(Continued from page 9.)

positively. They may exist by reason of protest against impending changes. They may feed on remnants of the older culture. They cannot become creative agencies in the changing society unless they are positively identified with its change. If social institutions are to become a part of the dynamics of social change, they must move with the changing order. If they lag behind, they will soon find themselves maneuvered into the ranks of negative, reactionary groups. Nor is it enough to make concessions here and there. Creative adjustment to a changing environment means change all along the line. Anything less than fundamental change of this sort, means that the constituency of the institution (the church) will consist of those who are too old, or too adamant, to alter their ways of life, and habits of thought."

A satisfactory national plan for the improvement of the rural church must secure for churches and communities the unhindered rights of "self-determination," in the choice of the amount and kind of religious privilege they shall enjoy.

How far is this, which should be esteemed an "inalienable" right, accorded rural churches and communities? One correspondent writes: "It would seem to me that locality should serve as the starting point. I recognize full well, that many of the state and national administrators are oblivious to the local situation, as a basis of administration. Here they need help." Another letter voices important consideration: "No church can properly become a response to its local com-

munity setting, if its policies are determined outside the community. Local effectiveness will diminish in proportion to the rigidity and force of outside control." It is imperative that communities shall themselves have a right to determine how many, and what kind of churches, they shall support. If such right is not accorded them; they will take it anyway. Only one letter argues for the independent type of "community church"; which accords with the Home Missions Council approval of the Federated, or denominational type, of community church. But, it is worth while asking: how came this independent type of community church, after all? An answer is contributed. "It is the layman's kickback; against official and ecclesiastical thwarting of efforts of communities to limit the number of kind of churches." (The second instalment of Dr. Dana's article will appear in next week's SUN.)

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

fact that young people of today do have minds of their own—and they are using them.

In our scripture lesson today Paul warns us that we must measure life's values and think on things that are true, honest, just, pure, lovely and of good report. If we keep our minds filled with thoughts of good things, then sin will not enter in—because there will be no room for it. "There is no door through which evil can enter, and no space for evil to fill in a mind filled with goodness. Good thoughts are an imperious armor; clad therewith you are completely shielded from the attacks of error of every sort. And not only yourselves are safe, but all whom your thoughts rest upon are thereby benefitted."

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ST. MATTHEW, 5. Christ's sermon on the mount.

13 And leaving Náz'a-réth, he came and dwelt in Cá-pér-ná-úm, which is upon the sea coast, in the borders of Záb'u-lon and Néph'tha-lim:	A.D. 31.	934 CHAPTER 5.
14 That it might be fulfilled	CHAP. 4.	3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urges on them a good example, etc.
	Isa. 9. 1, 2.	AND seeing the multitudes, A he went up into a moun-

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15 The land of Záb'u-lon, and the land of Néph'tha-lim, by the way of the sea, beyond Jór'dan, Gál'i-lee of the Gén'tiles;	A. D. 31.	2 And he opened his mouth, and taught them, saying,
	Is. 9. 1, 2.	3 Blessed are the poor in spirit:
	Is. 42. 7.	for their's is the kingdom of heaven.
	Luke 2. 32.	
	Mark 1. 14.	

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God gave each of us a mind and He expects us to use it for a worthy purpose. We do not have to believe what the propagandist tries to make us swallow. When an important issue is at stake we must not be so lazy that we accept what is handed out to us through the newspaper, the radio, etc., but we must set our own mind to functioning, and when the issue is put to a vote of the people, vote the way we think Christ would cast His ballot. Christ did not "follow the crowd" in His way of thinking. He made observations of His own and then He stood by His convictions.

It has been wisely said that "the man who thinks is truly God's best friend and the devil's worst enemy." Mrs. W. B. W.

THE FAMILY ALTAR.

(Continued from page 12.)

thought, they fall in with it all, and are merely poor copyists.

Prayer—Teach us, our Master, to follow only the best, and above all things may we follow Thee, for if Thou art the Model and Criterion of our lives, that shall be the true test of all besides.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"God's GLORY IN GOD'S HOUSE."

"Behold, the glory of Jehovah filled the house."—Ezekiel 43:1-5.

God's glory is the most wonderful thing in all His universe. It comprehends all other wonderful things in the universe. It is comfort and joy. It is all things that are splendidly just and true.

And whoever would see God's glory is surest of seeing it in God's house. There it pulses in the songs of praise. There it breathes in vital instruction. There it is reflected from the faces of those in whose hearts God dwells. The very air of God's house is full of God's glory.

Whoever attends God's house constantly becomes himself full of God's glory. He carries it wherever he goes. All men behold it in him, and it controls all his deeds and words and thoughts.

Prayer—Lord, thus transfigure our lives, we pray Thee, as we wait upon Thee in the place where Thine honor dwelleth.—*Amen.*

AMOS R. WELLS.

THE SUN'S PULPIT.

(Continued from page 13.)

if Judas had stayed by until his heart broke he would never have betrayed his Lord. Train yourselves, young people, not to walk out on the service of the Lord's Supper. Stay by, and cry from the depths of your soul, "Lord, is it I?", and even though you may sometime be as weak as that one there who swore before the break of day that he never knew the Lord you may likewise come to know something of His great strength and worth to the world.

One more word I would add today to idealism, and seriousness of purpose, and that is *loyalty*. I can scarcely think of a lovelier word! You will find that a fellow who has the ability to be loyal to his own best self, his highest ideals, and his choicest resolutions will have no occasion to worry about anyone despising his youth. Are you disloyal to your father and mother, teachers and friends, school and church, home and state? Can you easily make a promise, and as easily forget it? Can you be contented to offer a weak alibi when a worthy action is needed? Are you putting off until tomorrow what you should be putting on today? Then as we are gathered about this Lord's Table may we not pray for a greater loyalty to our best selves, a deeper seriousness of purpose, and a loftier idealism. In this way you shall be able to keep the command in our text: "Let no man despise thy youth."



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21 But that ye also may know my affairs, and how I do, I t'ch'ic'us, a beloved brother

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17 ¶ From that time Jēsus began to preach, and to say, "Repent: for the kingdom of heaven is at

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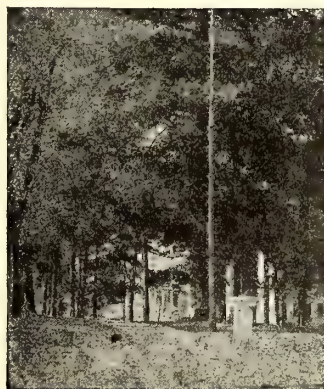
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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

WILKINS.

On April 21, 1936, the Ladies' Aid Society of Bethlehem Christian Church lost one of its oldest members, Mrs. Margaret Wilkins.

Therefore be it resolved:

1. That in the death of Mrs. Wilkins we have lost a faithful member and a true friend.

2. That we seek to emulate her worthy example in all walks of life.

3. That we extend our love and sympathy to her relatives.

4. That a copy of these resolutions be sent to The Christian Sun for publication, a copy placed on the records of our Society, and a copy sent to the bereaved relatives.

Respectfully submitted,
Committee.

COOK.

Mr. Wm. Edwards Cook was born in Alamance County, N. C., January 9, 1860

and departed this life June 3, 1936, at his home near Mebane, Alamance County, N. C. He was united in marriage to Miss Frances Isabell Thomas in 1886 and to this union were born ten children, nine boys and one girl.

Early in life Mr. Cook united with the Christian Church and remained a faithful

member until his death. About 25 years before his death, Mr. Cook was ordained a deacon in the Haw River Christian Church and served in that capacity as a faithful soldier of the cross. He was a faithful servant of the conference in which his church was located. Out of the past twenty-nine sittings of this confer-

ence, he missed only one session. The Haw River Church and friends grieve over the loss of such a great Christian character.

The funeral was conducted in the Haw River Church and interment was in the Providence Cemetery at Graham, N. C.
J. EVERETTE NEESE.

A MESSAGE

June 6, 1936.

TO THE CAMPAIGN ORGANIZATION WITHIN THE CHURCHES:

By the authority of the Southern Convention and endorsement of the Board of Trustees of Elon College, we are conducting a campaign through the churches and alumni to raise \$250,000 for Elon College.

The time set for the campaign to close has about arrived, however, the campaign cannot stop here but must, I am sure you will agree, be pushed on until the goal set is reached. We have effected settlement with the Williams Company. Their representatives are no longer in the field. The Board of Trustees has requested me to continue the campaign. I have cancelled all other engagements and will give myself to this undertaking.

Manifestly, I cannot do it alone. I am entirely dependent upon you and others. I know that I may depend upon you. This is just a word to express my appreciation of your services, of what you have done, and to appeal to you earnestly to consider this your job until your church has reached its goal.

Won't you please keep your church committee intact and on the job? Write me stating that you will, and if I can be of assistance to you let me know what you would like to have me do? Won't you please stand by until this job is completed?

Yours truly,

L. E. SMITH, *President.*

Elon College Development Program

THE CHRISTIAN SUN

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VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JUNE 18, 1936.

NUMBER 25.

.. THE SUN'S OBSERVATORY ..

Mission Rooms
c/o J. O. Atkinson

Farmers' Income on Upward Trend.—

Notwithstanding that crop prices will be somewhat lower than last year, the American farmer, it is estimated, will have an income this year of nearly a billion dollars more than he received in 1935. There is the likelihood of the best crops in years, weather conditions having been ideal in many sections. Parts of the wheat belt and parts of Virginia, the Carolinas, Georgia, Alabama and Tennessee have proved the exception, the dryness being worse than in the drought of 1926. Income of farmers for the present year is estimated to be at least \$8,100,000,000. This compares with \$6,943,000,000 for 1935 and \$4,328,000,000 for 1932. The farmer's largest income during recent years was that of 1930, when it reached a total of \$8,451,000,000. If the bonus payments to farmers, estimated at \$500,000,000 should be included in the year's income, 1936 will easily prove a banner year.

Pine Trees for Rayon.—

In the last few years the pulp and paper industry has assumed quite sizable proportions in the South, due to discoveries that have made possible the use of resinous woods like pine. Even at the present time there are being built several additional mills throughout the South for the production of paper, such mills being under construction at Savannah, Ga., Crosett, Ark., and Houston, Texas. Only recently plans were announced for a mill at Charleston, S. C., and one concern is planning to spend \$6,000,000 on a new kraft mill in Florida. For the past thirty years resinous woods have been used for natural kraft papers, but it is only recently that it has been possible to successfully bleach the kraft pulp and thus use it as a substitute for the sulphite pulp of the non-resinous woods. Now there appears another use for kraft pulp. It is reported that one of the largest rayon producers will soon begin the manufacturing of kraft pulp as a raw material for the rayon industry.

A Twenty-Billion-Dollar Congress.—

The Seventy-Fourth Congress of the United States bids fair to be a twenty-billion-dollar Congress. The first session of this congress appropriated \$9,600,000,000 in the period January to August, 1935, and authorized projects which will, if completed, require around \$800,000,000 more. Beginning in January of this year, the second session passed cash appropriations of \$8,200,000,000, and authorized additional future projects in the sum of \$1,400,000,000. This makes a total of

approximately \$20,000,000,000. The enormity of this amount can only be judged by comparisons. This amount would purchase all of the railroad and railway-equipment stocks and bonds listed on the New York Stock Exchange, plus the automobile industry, the electrical-equipment industry, the farm machinery industry, the paper industry and the publishing industry, and then leave a balance. It is more than the total income of farmers of the nation during 1932, 1933 and 1934 combined, and it is as much as the total Federal expenditures for any hundred-year period prior to 1908.

Combatting Food Waste with Light.—

From the research laboratories of electrical manufacturers has come a lamp which is creating unusual interest among the packing and baking industries. This new gas-filled tube is said to kill mold and bacteria, and meat packers, bakers, and dairymen look for large savings from the reduction of waste. Meat when properly ripened suffers heavy losses through deterioration between slaughter house and table, this waste running sometimes as high as 30 per cent. Experiments show that by the use of the lamp not only were refrigeration expenses reduced but the loss was greatly curtailed. It has been found that in the baking industry that under experimental conditions losses were reduced from 15 per cent to 2 per cent. One dairy reported that 90 per cent of bacteria were killed by flowing milk in a thin film under a battery of these lights. This new development in the electric-lighting world indicates important progress in germicidal irradiation in various branches of the food processing business. It also has opened up new avenues in the field of health, as it may be used to sterilize the air in hospitals and sick rooms as well as in rooms where food is kept.

Did Mr. Farley Say the Wrong Thing?—

It was but natural that politicians should have awaited with interest to hear what Chairman Farley of the Democratic National Committee would say about the nomination of Governor Landon and the Republican platform. This is what he said: "Every single Republican who had had a part in shaping party policies for the last generation was passed over in favor of a man who eighteen months ago was unheard of by 95 per cent of the American people." If the Republicans worked for any one thing during the past week, it was just this one thing—to attempt to prove to the American people that the old "machine" was no

more, and that a new, virile, American party was being born. Was it not unfortunate that Mr. Farley called attention to this one thing? The platform as adopted is certainly a series of compromises that can hardly please either the eastern conservatives or the western progressives of the Norris type. While they cannot well say so, their opinion must more than likely agree with something else that Mr. Farley says—that the platform faces "both ways." "The Republican party has made an accomplished art of the difficult business of facing both ways in a national election. Once again it proposes to be all things to all men." One can but question the use of a platform anyway. Is it to be used to stand upon, or only as a diving-board for one high dive?

Fosdick Sees New Dry Crusade.—

Dr. Harry Emerson Fosdick in his sermon on May 31st (as reported in the New York Times of June 1st) charged that post-repeal conditions are worse than pre-prohibition and predicted a new dry crusade. Admitting that prohibition was a failure and "in any such form as we had it will be a failure," Dr. Fosdick declared that repeal did not solve our problem. "It simply threw us back to the *status quo ante*, plunged us once more into the intolerable situation which our fathers faced two generations ago when they rose up in indignation against the liquor traffic." Pointing out that the consequences of the traffic are everywhere anti-social, not to say criminal, Dr. Fosdick added: "I say that we were plunged back into the old situation which two generations ago our forefathers faced. It is worse than that. Theirs was not a machine age. They had no automobiles. Their lives day after day upon the streets did not depend upon public sobriety. Moreover, women then did not drink as now, so that generation did not have the nauseating disgust of seeing drunken women commonly in public places. We are not in the *Status quo ante*. We are in a worse status by far, and this present, loose, tipsy, cocktail-party generation cannot be the last word in the story of alcoholism. As sure as history repeats itself, a revolt is due, a change of public attitude born out of disgust with and fear of the intolerable estate we now are in. Meanwhile, who are keeping the present customs going? Customs that twenty-five years ago no levelheaded business man downtown would have tolerated in himself or in any employee of his! It is the consumers who keep them going; it is the mass demand of ordinary people. They who create the demand create the custom."—*Exchange*.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Woman's Missionary Conference of the Virginia Valley will meet at New Hope Church on July 23rd at 10 o'clock in the morning and continue through the day.

There are yet several churches that have not sent in their special (Easter) offering for missions. In many instances these offerings were taken and are being held for increase, but all should be sent in before June 30th.

Rev. J. S. Johnson of our church at Niagara, N. C., declares that: "At this point of crisis in world civilization surely the cause of missions must stand foremost in our thinking, for we hold that only our gospel of reconciliation can bring hope of sanity and creative living."

Rev. Stanley C. Harrell, D. D., Assistant Moderator, and a speaker on the program of the General Council, in bi-ennial session this week at So. Hadley, Mass., finds it impossible for him to attend, and along with several of the rest of us who had fondly hoped and planned to attend, deplores the fate that prevents him.

The Virginia Valley Conference will meet at Antioch Church on Tuesday and Wednesday, the 4th and 5th of August. The Youth Fellowship will be given one session in the conference, and a good program is being prepared. The executive committee held a conference relative to this matter during the recent S. S. and C. E. Convention.

A last-minute communication from Rev. Joe French of our Ocean View Church, before leaving for So. Hadley, Mass., and the General Council, brings the following encouraging news: "We have had a great evangelistic campaign at the Ocean View Church. Large numbers of people reconsecrated themselves. Our church membership had a great experience in fellowship and communion. Rev. R. E. Brittle preached with power for two weeks. We received twenty-five members tonight."

June 29th-July 5th, should be auspicious days at Elon. It is the week of Bible study, religious institution, and Christian education with such teachers as Mrs. C. Fred Ward of Rollins College on "Old Testament"; Dr. Jno. G. Truitt of Suffolk, on the "Life of Christ"; Dr. C. Rexford Raymond of Southern Pines on the "Life of Paul"; Rev. W. E. Wisseman, Greensboro, on "Building a Total Youth Program"; Rev. Carl H. Voss, Raleigh, on "Personal Religious Living"; Rev. W. C. Bell, Missionary to Africa on "Education for Missions and World Friendship"—and many other inviting topics to be taught by capable teachers and leaders.

Rev. J. E. McCauley, Pastor of our Richmond church, believes thoroughly in the use and merit of the Cent-a-Meal Box. For two years now he has used the Cent-a-Meal Box instead of envelopes, or what not, for Special Offerings, and he

finds far better results, both financially and spiritually, from the use of the Boxes. Many pastors think the families will not cooperate in the use of the Box, but Pastor McCauley finds that—"Most of the families will cooperate if the Box is taken to the home." It may seem too small and insignificant in the eyes of many, but the lessons this Box has taught in thousands of families and the results achieved, financially and spiritually, highly justify the use of the Box. It certainly is a good device for reminding us, three times a day, to be grateful for our daily bread, and for teaching us the benefits and the blessing of contributing, though in a small way, to the cause and kingdom of our Lord.

Rev. W. J. Andes is succeeded in his pastorate at Cary, and also at Haye's Chapel, by Rev. W. A. Grissom; and in his pastorate at Damascus and New Hope, by Rev. R. T. Grissom. Brother Andes resigned the pastorate of these churches to return to the parental home at Harrisonburg, Va., where his father, Rev. A. W. Andes, continues quite ill and unable to serve any of the churches of his pastorate. The son, W. J., is now serving the churches in the Valley Virginia Conference, which had not had pastoral services since his father's affliction began last winter and he is finding much to do in these churches and in getting ready for the Annual Conference August 5th and 6th at Antioch, near Harrisonburg. "The work here," writes young Brother Andes, "started off well with my first service at Leaksville Sunday, June 9th. Memorial Day Service was held with large audiences in attendance. That night I preached at Newport and a good congregation was there. Certainly the work has not altogether failed and fallen to pieces since my father has been out. I am to have until Conference the nine churches that he served. A stupendous task, more of a task than I am able to carry, so I ask an interest in the prayer of friends. It was with a great deal of sorrow that I had to leave the work in North Carolina, but I am glad that I can be of some little help here in meeting the appointments and doing what I can in such a large field until the annual Conference."

FROM LYNCHBURG, VA.

The Finance Committee of the United Congregational-Christian Church of Lynchburg sponsored a Victory Supper at the Church Thursday night, celebrating the final payment of the building debt on the Church.

The Church was built in 1924 and since that time the membership has grown from 27 to 117 and the Sunday School from about 60 to 166, the average attendance at the Sunday School at the present time is about 100. There have been five pastors to serve the Church since its organization being as follows: Revs. M. F. Allen, H. G. Robertson, G. C. Crutchfield, Roy D. Coulter and the present pastor, Rev. B. H. Watkins, who has served for the last three years. The Sunday School has had three superintendents: W. T. Dunn, C. B. Coffey and J. W. Tolley, who is the present superintendent. The church has two C. E. Societies, Junior, under the leadership of Mrs. W. T. Dunn and the Intermediate with W. T. Dunn as Superintendent. Two missionary societies: The Woman's Missionary and Aid Society with Mrs. S. R. Gay as President and the Young

People's Society with Mrs. Marshall Dowdy as President.

Having paid its Building Debt in full, the church hopes to go forward with more power.

A Daily Vacation Bible School is planned for the near future. Miss Lillie Spain of Norfolk, Virginia, an experienced leader in this work, has been secured to head up the School and she is expected to come to Lynchburg for a week's conference and work with the teachers of the school prior to the opening which has been tentatively set for June 22nd.

The Sunday School has stressed the importance of trained teachers and officers and these teachers and officers have been in attendance at the Lynchburg Standard Training School for several years and have secured 42 credits in this school.

The supper Thursday night was served picnic style, the menu including fried chicken, country ham, potato salad, pickles, pies and cakes galore, and was served by Mrs. W. W. Webb, Mrs. J. W. Tolley, Mrs. W. T. Tolley, Sr., Mrs. O. F. Tolley, Mrs. W. T. Dunn, Mrs. Alice R. Dunn.

The social room of the church was filled with members and friends of the church.

After supper there was a musical program including two numbers by the Yeatts Quartet, one number by a male quartet, a duet by Mrs. W. W. Webb and Mrs. O. F. Tolley, a solo by Miss Bettie Tolley, also group singing with Miss Evelyn Tolley at the piano.

W. T. DUNN.

THE HINDENBURG VISITS OUR SHORES.

The dramatic success of the giant dirigible, Hindenburg, in flying from Germany to the U. S. in sixty-two hours marks a new advance in aviation and brings friends and enemies into closer touch. The flight of the Zeppelin emphasizes the imperative necessity for strengthening international good will. On its return trip the Hindenburg carried to the German Foreign Minister a letter from the American Committee for German Refugees. This letter, signed by Dr. Cadman, Dr. Leiper, and Mr. Frank Ritchie, of the committee, was a protest against Germany's oppression of her minorities and an appeal for justice. Stressing the achievement of the great ship in the realm of aviation, the letter expressed concern for the "less tangible instruments which eliminate misunderstanding" and serve to draw nations together in friendship. It pointed out that the friendly visit "does not obscure the issues which are estranging our people," and added this appeal: "As a Christian nation, we are unable to understand Germany's present attitude toward her minority groups. It is not our desire to enter into political questions or to dictate to another nation. Our wish is to remove those obstacles which hamper our mutual progress toward permanent friendship and good will in human relationships. As members of the Christian faith, we find it difficult to extend our hand of fellowship to those in Germany who seemingly ignore the common right of all human beings to live and work without prejudice or persecution because of race, color, and creed."

The letter asked that a commission of unprejudiced Americans and Germans be selected to study the problem of the refugees and other matters which foster ill will between the two countries.—*Nashville Christian Advocate*.

"ADVERSUS JUDAEOS."*Some Lessons from the Past.*

JOHN STUART CONNING.

The failure of the Church to win the Jew is one of the most tragic failures of Christian history. The religion that has won race after race to the faith of Christ has found no way to win the race from which it sprung. It is time that the Church took its failure to heart and sought with penitence to discover why with a Gospel of divine power entrusted to us, a special commission to proclaim that Gospel to the Jews, and an assurance of the divine presence in its conveyance, we find ourselves after nineteen centuries with the task scarcely begun. The past has its lessons to teach, and in Canon Lukyn Williams' scholarly volume, "Adversus Judaeos," a bird's-eye view of Christian apologiae until the renaissance, we get glimpses which account for the failure of Christianity to win Jews to the faith of Christ.

Without doubt the most serious defect in the treatises reviewed by Canon Williams is the general attitude of opposition to the Jews which they reveal. The very titles in many cases express an attitude better calculated to create antagonism than to win Jews to the faith of Christ. Here are a few: "Adversus Judaeos," "Contra Judaeos," "Rhythm Against the Jews," "Testimonies from the Old Testament Against the Jews," "Homilies Against the Jews." Though in some of the treatises there is manifest a real concern to bring Jews to a better mind concerning Christ and the Christian faith, there is a woeful lack of love and sympathy. Even yet we are slow to learn that any approach to the Jews to be truly Christian must in spirit be for the *Jews* and not *against* them. Modern missionary psychology teaches us that much.

Then we learn from this volume the necessity of understanding and appreciation in effective approach to the Jews. The writers of many of these treatises reveal a pitiable ignorance of the background of the Jew, and where there is knowledge of the Jew's background, there is wanting an understanding of his mind, and very little appreciation of his rich spiritual heritage. It is a fundamental principle of modern missionary effort that in the presentation of the Gospel it must be adapted to the history, traditions, mental and social life of the people to whom it is carried. This is especially necessary in an approach to the Jews. We must seek to integrate our message into the thought-system of the Jews, see things from their point of view, and seek to lead them out of the best in their own faith into the surpassing riches of our inheritance in Christ.

This volume also reminds us that these writers of other days depend upon argument to secure the acceptance by Jews of the Christian faith. An amazing array of arguments have been marshalled to support the claims of Christ or to prove the superiority of Christianity to Judaism. But we have no record that these arguments were successful in winning Jews to the discipleship of Christ. For argument has never established a religion and can never abolish it. This is not to say that there is no room for intellectual discussion between Jew and Christian. It has its place, but a very subordinate place. As Origine recognized, "argument as such plays a very small part in the defense of the Gospel compared with the personal experience of Christ by the believer." When one has been led to find refreshing at the spring, he

needs no argument to prove its existence and arguments to convince him that it is a mirage come to nothing. The strongest appeal to the Jew is testimony, not argument. Yet to this day an approach to the Jew is often made in a whirlpool of controversy which leaves him in the end more confirmed in his own position and farther away from the desired goal.

A careful reading of this most helpful volume also reminds us that the whole question of our relationship to the Jews as Christians revolves about the person of Jesus. It is not arguments to prove this or that concerning Him that is needed. This book is full of such arguments. When we turn to the Gospels and ask how it came about that Jews of that day, who held substantially the same views of Jesus as those of modern Jews, were led to accept Him as Saviour and Lord, we discover the way of evangelists. Their aim was not primarily to prove the validity of the Christian view of Jesus, but to present Him as they had learned of Him in the full splendor of His divine nature and character. We have a message for Jews, a glorious Gospel. Something far beyond verbal controversy and the polemics of the schools. As Canon Williams declares: "When we Christians learn to present to Jews, in our actions as well as by our words, Jesus in His true character, as the full revelation of the one true God, then, but not before, they will accept Him. We cannot but honor the Jews for their faith in God despite all our ill-treatment of them. It is our part to show Him to them in Jesus of Nazareth, the Messiah, very God of very God, as Incarnate Love."—*Exchange*.

FADING MAGNOLIAS.

During the noon hour of Monday, in the late session of the General Conference, someone placed a vase of magnolias upon the communion table within the altar of the Conference church. The flowers added a touch of loveliness to the room. One bloom was a large bud with a milk white color and a texture that the finest satin could not approach. The leaves were large and thick with a rich glossy green surpassing jade. The flowers were in a dull pink vase placed on a dust blue cloth which covered the mahogany table. The composition in color and form was perfect. We wished for an artist to make the ensemble permanent. Through the hours we sat listening to the debate and feasting our soul on the beauty of the gorgeous Southern blooms. Only a severe restraint kept us from asking the Conference to give a vote of thanks to the one who placed so fine an offering on the altar of Christ. The beauty of the Lord God was seen in the flowers. Only God could make a magnolia tree. There is an opulence in the magnolias that testify to the matchless benevolence of our Father in Heaven who sends so much loveliness upon the earth.

Tuesday the large bud was in full bloom and by Wednesday it was faded and drooping. We spoke of the passing of the flower to a friend who sees the meaning of all things and he answered: "It is a parable of life." We continued to look at the flower which had changed from white to brown. As we kept our eyes upon it we saw tints in the faded petals that seemed like old ivory. Of late we have been finding new delights in carved ivory and now the cases in a museum which hold the masterpieces of the Byzantine and early Italian periods hold us too long, but no

ivory ever had quite the sheen, the softness, the delicacy of the colors of this fading magnolia. Continuing to look we thought we saw a meaning in the drooping petals finer than could be seen in the perfect bloom. This is also a parable of life.

There is the loveliness of freshness and promise in youth, the beauty of breadth and strength in maturity, and also the color of age that adds richness to life. Some of the men of our General Conference, who are no longer young in years, came to our mind and we saw in them tolerance, faith, loyalty, and fearlessness which make their influence a benediction. They add to the depth of color within our Church. They also teach us that the best is yet to be. They lead us in the prayer which has been answered in their lives:

Let me grow lovely, growing old—
So many fine things do;
Laces; and ivory, and gold,
And silks need not be new.

There are graces which come only with age. In Christ faith worketh patience and patience bears fruit in experience which creates a hope that is not only not ashamed but has an expectation and a hope that makes one unafraid. The ivory tinted magnolia, clinging to the unfaded leaves of green, were symbols of the undimmed testimony that we have heard from voices which had lost the resonance of youth, but had found the certainty of experience, the vitality which clung tenaciously to life while fearless in the face of death. There are those who love life and yet are not afraid to die. They give warmth, color and confidence to those whose lives are still verdant.—*Editorial in the Methodist Protestant-Recorder*.

LIFE IS JUST WHAT YOU MAKE IT.

"Life is just what you make it
Everywhere you go.
Some folks are ever happy,
To others life is woe.
There is no use to worry
When things seem going wrong,
Just meet your troubles squarely
And rout them with a song.

"It would be useless folly
To always have your way,
And life would be less jolly
Without its cloudy day.
So do not sit bemoaning
Life's burdens and life's care,
But let real joyous action
Make light the cross you bear.

"Success means more than dollars.
Strive on and be content,
Give loyal, honest service,
For which most life is meant.
Try not to shun the burdens,
With love meet each new care.
Life means not selfish getting,
But just a chance to share.

"Life is just what you make it—
Let evil longings end.
Follow the steps of Jesus,
Make Him your trusted friend,
Think good, not ill of others,
Be kind each passing day,
And you will soon be living
The brighter, better way."

ELMER L. DAUGHTREY.

E-D-I-T-O-R-I-A-L**EDITOR****J. O. ATKINSON, ELON COLLEGE, N. C.****ASSOCIATE EDITOR****E. C. GILLETTE****117 W. Forsyth Street, Jacksonville, Fla.****CONTRIBUTING EDITORS****I. W. JOHNSON****ELISHA A. KING****THE PRINCIPLES OF OUR CHURCH:**

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GOD SEEKING.

An exchange makes this arresting statement, "The most amazing revelation of the Bible is not that man, the lost sinner, is seeking God, but that God, the loving Saviour is seeking man." In previous editorials we have pointed out that this is the one distinction that clearly separates our Bible from all other sacred books. In all pagan writings, whether of philosophy or religion, we find man seeking God. How different, indeed, is our Holy Book, the Bible. It opens with a scene in which the first man, Adam, because of sin, was trying to hide from God, but God through pity and love came seeking Adam. And from that scene all the way through to the Book of Revelation and in Revelation, we find God revealing himself to man, and through His condescending love, calling to man even as a father to his child. Moses, because of sin in a murderous moment, tried to flee from God and hide himself among pagan peoples for forty years. Then God came seeking him and saying to him: "Take off thy shoes from off thy feet, for the ground whereon thou standest is holy ground." It was the voice of God, even in a strange land, revealing to Moses that though he had sinned, God was still seeking him and making the ground holy on which he stood. David committed a heinous crime, but we have the scene of the God against Whom he sinned, coming to him through His prophet and calling him to repentance and salvation. The prodigal son sinned against his father and went away into a strange country and there wasted his substance in riotous living. Then he recalled

that his father was a man of favors and compassion, and decided to return. The father sees him far off and without waiting actually "ran and fell on his neck, and kissed him." Here is the Father full of compassion, anxious to forgive, longing, to receive and welcome. This is the story that our Book tells from cover to cover, the story of God, Who though Creator of the vast universe, remembers his erring, wayward, sinning sons and daughters, and as a father he pitied them and even seeks them in their sin and their rebellion. And we can only think of His only Son, our Lord and Redeemer, as a seeking Saviour. He came to seek and to save that which was lost. There isn't such a Father as that pictured in any other book written by the hand of man—that of a loving and forgiving God and Saviour seeking to find and to save the wicked and the rebellions. In the sacred books, philosophists and religious traditions of the Hindus, the Buddhists, Mohammedans and the rest, you find only gods of terror and dread, of fierce anger, gods who in very truth are demons of disease and death rather than any God of hope, health and life.

Verily the love of our Lord constraineth us. And our God seeks us—if we would be found of Him.

J. O. A.

A PRINCE INDEED.

When Dr. Wilbur Fisk Tillett of Vanderbilt University, Nashville, Tenn., fell on sleep the morning of June 4th, there passed from this earth no ordinary man. His line indeed had gone out to many parts of the earth and there is no voice nor language that can tell the worth and weight of such a life. Himself a great teacher and preacher, he informed and inspired thousands of others to teach and preach the gospel of love and peace and power. Himself one who lived in the calm, serene haven of a Saviour's love and life, he led others in thousands to seek, to find and live such a life. Himself a great scholar and thinker, he wrote books revealing in lucid manner the nature and character of the God he served and the Christ he loved and adored. If his pen and the labors of his years had given to the world nothing else than his volume "Providence, Prayer and Power," his name and fame would be secure for ages to come; but he wrote other books, revelations of his own life and experience such as, "Paths that Lead to God," a book that sold for \$3.00 and went through several editions at that; "Personal Salvation," that sold for \$1.75 and went in sales of many thousands; "The Hand of God in American History"; and "Hymns and Hymn Writers of the Church." Here indeed was a man like Enoch of old, who walked with God, and now God hath taken him, after years of marvelous labor in pointing believers and unbelievers to that Name that is above every name, and to Whom every knee shall bow. Dr. Tillett was born in Henderson, North Carolina, August 25, 1854, and was educated at Trinity College in Randolph County, and was a classmate and life long friend of our own late lamented, Dr. W. W. Staley. At the age of 24 he was licensed to preach by the Virginia Methodist Conference and after a short pastorate went as chaplain to Vanderbilt University in 1882. After one year as chaplain to the university, he began his career as teacher in Vanderbilt and in 1886 was made Dean of the School

of Religion, to which work he gave his life and through which he revealed himself to the thousands whose lives he touched as a man of God, a scholar of deep learning and unquestioned piety. The years of his life, 1854 to 1936 cover more than four score years of momentous history and epoch-making events, and very few men of those years influenced more deeply and abidingly the thought and life of his time for good and for God than did Dean Wilbur Fisk Tillett. If there are young men, or young women, of our day who doubt or are indifferent to the power of Jesus the Christ to reach and redeem a life, we advise such to read Tillett's "Personal Salvation"; or if there are wavering preachers of mature years who are doubting about the power of a personal God, we would advise them to read Dean Tillett's "Providence, Prayer and Power," for, though studies in the philology, psychology and dynamics of the Christian religion, it is a volume whose every page the casual reader can understand, and whose teaching will lift one closer to God and to that which is sacred and safe and secure.

Here indeed was a prince who prevailed with God, and was mighty among men of his day.

J. O. A.

COMMITTEE ON EVANGELISM TO MEET.

In last week's SUN it was printed that Rev. John G. Truitt, D. D., Chairman, was called a meeting of the Committee on Evangelism for our Southern Convention, which meeting is to be held at Elon College on a day to be named of the week June 29th-July 5th; each member of the Committee to be given definite notice of the exact date and in addition, a notice and invitation will go to each member of the various Conference Committees on Evangelism. This call by Dr. Truitt seems to the SUN's editor, and no doubt to many others, as timely and significant. Our reasons for saying this are three, among others: First, pastors and churches everywhere are realizing that something must be done for spiritual recovery and momentum. Pastors and churches are equally pronounced in their verdict that this recovery can only come by, and through, the agency and activity of Evangelism.

Secondly, pastors and churchmen generally are quite at sea, if not hopelessly divided, in their convictions as to the kind of evangelism necessary to meet present conditions. Ministers and laymen of wide intelligence and experience declare that "mass evangelism" or the annual "revival" is not meeting requirements of the present and is not getting results as in past years. Dr. Truitt in issuing the call to his Committee indicates as much when he says, "We would all like to feel the spiritual glow which soul-winning brings to the church. How shall we get at it? Where shall we begin? I am anxious to have your help." Many other pastors and churchmen who wish to feel "the spiritual glow" is asking the same question that Dr. Truitt is asking, "Where shall we begin?" Twenty-five years ago that question would have been answered in one sentence and quite unanimously, "Hold a ten-days' or two-week revival in your church." That answer will not suffice today.

Thirdly, in the same issue of the SUN that Dr. Truitt's call for his Committee was printed is found this statement by Dr. Herbert D. Rugg giving the "General News" of our churches: "In

1925 there were 45,722 additions on confession to Congregational churches alone; in 1934 for the combined denomination (Congregational-Christian) there were 33,323 additions on confession, or a loss of 27 per cent. Then Dr. Rugg adds this sad and sobering fact: "Number of churches of our fellowship reporting no additions on confession in 1934,—2,893, or 46 per cent of our churches in the zero column. The total additions (1934) were fewer by 20,855 than in the year 1927. Total number in the Sunday schools in 1925, 888,681, and in 1934, 734,146, a loss of 154,535, or 21 per cent decrease in nine years. If this rate of loss should continue, the number in our Sunday schools at the end of two generations would be negligible, and the source of church membership would be dried up." That, good reader is a fact to weep over.

If these are not serious facts that Dr. Truitt's Committee on Evangelism should face, then we do not know serious facts when we find them.

We are told on all sides that church attendance has decreased and that Sabbath day amusements, excursions and picnics are claiming church members by the thousands, even at the hour when their churches are open and children as well as grown ups should be in Sabbath school and at worship.

The Committee on Evangelism may not be able to remedy these ills, but it may be able, by wisdom and divine guidance, to at least tell us how to stop the drop and point us to the way of spiritual recovery. To this end pastors everywhere, as well as the members of the Committee on Evangelism, should and will be interested, not only in the declaration: "We would all like to feel the spiritual glow which soul-winning brings to every church. How shall we get at it? Where shall we begin?"

J. O. A.

THE "LADY DRUNKARD."

Calling the term "lady drunkard" something new under the sun, Mrs. William Tilton, Chairman of the Woman's National Committee for Education Against Alcohol, said:

"Today I read in a New York paper that a secretary of Keely Institute says:

"The problem of the 'lady drunkard' is rapidly becoming as serious as that of the male inebriate. The secretary finds an increase of 14 per cent in feminine patients seeking cure in the last ten months. Of these, 90 per cent are married; 77 per cent are housewives. Poor homes! Poor children!"

"The drink-cure institute secretary adds, 'A tragic fact about women's increasing indulgence is that they are far less able than men to withstand the rigors of hard and constant application to the bottle.'

"Another New York paper commenting on this new phenomenon, 'the lady drunkard,' says in the old days at their worst you never had to 'fight your way through school girls to get to the bar.'"
—*Nashville Christian Advocate.*

NO SUBSTITUTE FOR THE BIBLE.

By GEORGE WILLIAM BROWN.

A decade or so ago H. G. Wells published a much-discussed article advocating a new Bible. If I remember correctly he offered a list of poems and excerpts from literature for inclusion in it. Mr. Well's justification of his proposal was very earnest but there is no record of the idea ever having been acted upon.

Why did the suggestion not take hold? Is not the Bible a very ancient book, and is not this a very modern age? Can the reactions of a man of the twentieth century be at all similar to those of David or Jeremiah or Paul? It is to be remembered that this ancient Book came into existence when the world was tiny, the Atlantic unexplored, and the Pacific still uncharted. Its outer rim lay only a little beyond the edge of the Mediterranean. An entire hemisphere has been added to the known part of the globe since the Scriptures took their form. Why has there never appeared a substitute for the Bible of that small, long-ago world?

One observation to be made at once is that time and space are factors having no relation to the Scriptures. The facts with which the Bible authoritatively deals were vital two thousand years ago and will be vital two millenniums hence. They were of importance long ago in obscure Judea, and they are significant today whether people live in populous metropolitan areas or on the outer fringe of civilization. The modernization of society is a process to which the Bible is indifferent. Its readers are seldom greatly interested in knowing when the Psalms was written, or in being told the exact habitat of the recipients of the epistle to the Galatians. "Be sure your sin will find you out" cares not for clock or calendar. "Jehovah is my light and my salvation" has no reference to latitude or longitude. There is a quality of universality in the Bible that is simply astonishing. It is therefore hardly to be expected that a substitute is going to be sought seriously when the Bible gives no promise of being outmoded.

A substitute for anything is desired only when the item which one has been using is no longer acceptable or adequate. Among the many uses to which the Bible is put, two near the top of the list are its use in crises and as a book of devotion. For many generations it has equal to the demands of both.

The writer recalls from his college days being roused from sleep by the crash of a collision. My roommate and I hastily dressed and went outside to witness the tragic and bloody after-effects of a serious accident. It was a sobering experience. When we returned to our room I noticed that before getting into bed my roommate hunted up his Bible and read a chapter from it—the only time in a year's living with him that I saw him look inside it. In that solemn hour when we had walked beside death he turned not to great passages of literature, not to the dissertations of any philosopher, not to any learned scientific treatise but to his Bible. Such a use the experience of the years seems to have justified. No satisfactory substitute for the Bible in severe crises seems to have been devised. Ian MacLaren, author of "Beside the Bonnie Brier Bush," stated once that in his pastoral calling he had never been asked to read from any part of the Scriptures save the fourteenth chapter of John. Neither had he ever been asked to read from Tennyson or Browning or

Bunyan or Scott. There are certain Bible passages to which the Christian goes when his heart is heavy, and he cares for no substitute.

The Bible is rich with passages appropriate for reading in critical situations. There are chapters to be read when one confronts an epochal decision, or faces an overwhelming sorrow, or meets with heavy reverses, or stands in baffling perplexity. Across the centuries embraced within the Bible its characters have sounded the tragic depths common to humanity. Some grew hopeless but others bravely came off more than conquerors. The Bible lover reads the defeats and victories of Scripture and is stimulated to take his place with those who have triumphed. He kneels with Jesus in Gethsemane and determines to walk the Via Dolorosa undaunted. He needs no other book. He wants no other book.

Life is not all crises. There are long periods of routine living with every day very much like all its predecessors. During these stretches the Christian life must be cultivated. There must be enrichment of spirit and invigoration of character.

As a book of spiritual nurture developing the devotional life the Bible has an inexhaustive adequacy. There are mornings when reading the 121st Psalm sets the character of a day as nothing else can. There are evenings when the final paragraphs of the eighth chapter of Romans are the precise tonic the spirit craves. There are moments when contemplative brooding on the stirring imperatives of the Commandments or quiet reflection on the teachings of our Lord gives sinewy resistance against alluring temptations. Many Christians rejoice in the possession of a guide to the Bible's use advising that in discouragement a certain chapter be read, in periods of uncertainty turn to such and such a passage, and so on. Thus is imparted to Christian character that fine quality which makes the personality of the Christian attractive. The popular New York City preacher who told of examining the Bible of a deceased friend and finding in its markings a veritable spiritual autobiography can be duplicated many times. "He who ceases to be better ceases to be good" is said to have been written on the fly-leaf of Cromwell's Bible. The young Christian reads that "Jesus advanced in wisdom and stature, and in favor with God and man," and tries to do likewise. The mature follower of our Lord noting how Saul of Tarsus became Saint Paul becomes ambitious for a saintly life. The elderly read of the Father's house and strive to qualify for a worthy welcome.

Many good Christians today are becoming better Christians because of a systematic use of the Bible. No other volume or anthology of good literature serves the same purpose. And interestingly enough, no other book is being sought!

If we wish to see what emphasis on love toward God means, without attempt to love man, or without attempt to show love to God through deliberate cultivation of good-will toward men, we have only to look at the practical outcome of many so-called perfectionist movements in the career of the church; movements whose adherents have, through neglect of the human values, become pests and nuisances by their exaltation of piffling trifles as communications from God and by their indifference to the massive needs of mankind.—*Bishop McConnell.*

Thou art, O God, the life and light!
Of all this wondrous world we see;
Its glow by day, its smile by night
Are but reflections caught from Thee.
Wh'er we turn Thy glories shines,
And all things fair and bright are Thine.
—*Thomas Moore.*

CONTRIBUTIONS

SUFFOLK LETTER.

Human life has many problems. Some are real, others imaginary; some are created, others discovered. Youth finds them, middle life battles with them, old age ponders over them. There is no escape from them, and no solution can be found for many of them. Life becomes a burden with them, and it would be intolerable without them.

The thousands of young people who have returned from school are facing new problems. For many young people will turn from the school room this summer to seek their field of service in a different world. One of the first problems is a place. It is not easy to find one's place in a busy world. Economists are telling youth, today, that the machine is displacing people in workshop, factory and office. Many writers and public speakers are constantly blaming the present economic distress upon the multiplicity of machines. If this explanation is true, the outlook is distressing and discouraging. New machines are being invented and manufactured every year. If these new machines are a menace to the economic security and progress of our day; if they are responsible for the increasing bread-lines and demands for relief, why not tax machines of every kind to carry the burden of state and national government? Incidentally, this writer does not agree with the opinion of many others—that the machine age endangers our economic stability.

However, that does not make it easy for youth to find a place in life. That is difficult in every land and in every sphere of life. It should not be otherwise. Life is worthy of a great challenge, and it is worth while to go in earnest quest of a place of real living and adventurous service. There is a place for every human being. Youth is the time when that place should be sought and found.

The second problem is, a *possession*. Youth must find a place. And in that place there is a potential possession. Parents desire to amass wealth for their children. They dream of luxury and ease for their sons and daughters. Many sons and daughters expect their parents to supply them with ready-made homes and abundant provision for all the material needs of life. Too often such ease is a calamity and a misfortune. Youth should face the problem of finding a way of providing the essential possessions for themselves. Life is inevitably linked with a material world. Food and shelter must be found for a developing civilization. Youth should seek to be self-sustaining. There is a challenge in that objective. The way is not clear, and the task is not easy; but the reward is to the faithful.

The third problem is a *person*. Youth should seek the right place. Talents and opportunities should be improved by wise use for worthy ends. But in the final analysis personality is the most effectual force in human history. Every normal young person will seek the fellowship of another person. That other person may be of the opposite sex. Some person will come into the life of every one of the thousands of young people as they face the larger expression of their faith and dreams. Everything will be influenced by this

other person. Therein lies one of the greatest problems of youth. "To whom shall we go? Thou hast the words of eternal life." What is a young man worth? What is a young woman worth? That question is usually asked when there is an approach to the friendship of young people. Why not make the question more searching and ask: "What has this young person stored within personality and character?" Does he have words of eternal life? Does she have words of spiritual death? No youth should be satisfied until the friendship and fellowship of Jesus Christ has been discovered as a personal ideal. Find a great spiritual personality and live under this holy and inspiring influence.

I. W. JOHNSON.

FREE TO PRAY.

Last week a letter was addressed to the churches of the Southern Convention of Congregational and Christian Churches through our pastors to be read to the several congregations assembled last Sunday for worship. I trust that these letters were read and that this message was received in earnestness and in sincerity. Our help is in God. God will not abandon us in our needs. He may condemn us in our doubts and chastize us for our lack of liberality. Many times we look for help when help lies within our own purses. We are sincere in our contentions that we need what we have for ourselves and for our own after us.

In the scriptures we are told of a man whose fields brought forth bountifully, who built for himself new and larger granaries wherein he stored the fruits of his fields. Then he declared, speaking to himself, "Soul, thou hast much goods laid up for many years, take thine ease, eat, drink and be merry." But God said unto him, "Thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided?" So is he that layeth up treasure for himself and is not rich toward God. Such statements need no interpretation, they are perfectly plain to all who read.

Some weeks ago in addressing a Sunday School in interest of the college, I said, "If you cannot give, you can pray. Every one can pray." As I think of that statement I wonder if it is true. In fact, I think it isn't true. Outwardly speaking there are no hindrances. We are all free to pray but within there may be realities that chain our spirits, that close our mouths so that we cannot pray. The high road of confession is open to every one but the higher road of petition is closed to many of us. Haven't you knelt at your place of prayer and found yourself confessing before you could begin to pray? Confession is the means by which we clear the way for our askings.

No one can pray effectively for the growth and progress of his own church until he has used wisely and judiciously all that God has given him in the interest of his church. No one can pray in the real sense of prayer for the salvation of the world until he has done his best to save the world. No one can pray as God would have him pray for the college to be free of its debts until he has done his best to pay those debts. He is

not free to pray God to put it into the hearts of others to give to the college until he has given to the extent of his own ability. When he has brought his gifts, gifts that register the maximum of his ability in the light of Christian revelation, then he may remain at the altar to pray that others like himself may give until the needs of the college are met. He may pray with the assurance that God will not only hear but that he will answer.

Are you free to pray? If so refresh your mind. There was a certain judge, which feared not God, neither regarded man. And there was a widow in that city, and she came unto him saying, "Avenge me of mine adversary." And he would not for a while, but afterwards he said within himself, "Although I fear not God nor regard man, yet because this widow troubleth me I will avenge her, lest by her continual coming she weary me." And the Lord said, "Hear what the unjust judge saith. And shall not God avenge his own elect which cry day and night unto Him?"

Are you free to pray? Are there no hindrances within? Is your spirit free? Can you speak the language of faith? Is the way from your heart to God's altar clear? Do you have burdens to bear, burdens unequal to your strength? If so, you will do well to heed the counsel of the psalmist when he said, "Cast thy burdens upon the Lord and he shall sustain thee." The poet has enlarged upon this entreaty:

Child of My Love, lean hard,
And let Me feel the pressure of thy care,
I know thy burden, child. I shaped it;
Poised it in Mine own hand; made no proportion
In its weight to thine unaided strength.
For even as I laid it on, I said,
"I shall be near, and while she leans on Me,
This burden shall be Mine, not hers:
So shall I keep My child within the circling arms
Of My own love." Here lay it down, nor fear
To impose it on a shoulder which upholds
The government of worlds. Yet closer come:
Thou art now near enough. I would embrace thy care
So I might feel My child reposing on My breast.
Thou lovest Me? I knew it. Doubt not then:
But, loving Me, lean Hard.

L. E. SMITH.

AN APPEAL TO MINISTERS.

The Board of Christian Education and the Extension Societies of Congregational and Christian Churches are doing their best to help you who are ministers in local churches to train your leaders. The Elon Summer School of Leadership Training is our greatest effort along this line. We want a chance at you, your superintendents, teachers, young people and all leaders. If you will get them to Elon we promise you our best efforts to send them back enthused and inspired with some new idea concerning the work which you are undertaking to do. Getting them there is your job. Please do your best.

Dr. C. Rexford Raymond will lead a discussion group each day for ministers only. If you have problems, please come and discuss with your brethren methods of solving them. Topics which he has announced include:

"The Pastoral Spirit"; "Leading the Organization of the Church"; "Public Worship"; "The Preaching Ministry"; "Presenting the Social Gospel."

F. C. LESTER.

A Story for the Children

A PRESENT FROM GRANDFATHER.

A big apple tree grew in Jimmy's yard. It was many years older than Jimmy's father. In fact, it had been planted by Jimmy's grandfather. It was a large tree, almost three feet through, and its many branches were loaded with apples. Jimmy had seen the tree in the spring with its pretty pink-and-white blossoms that filled the air with sweet fragrance. He had watched the little green apples that began to grow soon after the petals fell to the ground. In a few weeks he noticed that they were larger than marbles.

Jimmy was anxious for the apples to grow, for he remembered how they had tasted the summer before, and he wanted the pleasure of eating them again.

The hot July sun had begun to pour down on the lawn before the apples began to turn the yellow color which show that they had the proper flavor. Jimmy sampled them as they fell to the ground and he found that they suited his taste.

One afternoon a thunderstorm came up out of the west. The clouds grew black and the wind made the apple limbs sway back and forth. The apples began to fall to the ground. After the storm had cleared, the sun came out again. Jimmy hurried out of doors and there on the lawn underneath the big tree were dozens and dozens of apples. Jimmy went to the garage and got his wagon and began picking up the apples and loading them into it.

When he had picked up all the apples, he pulled his wagon around to the kitchen door and called to his mother, "Mother, I have a present for you!"

Mother came to the door and looked at the heap of apples in the wagon. "That certainly is a nice present," she said. Then she looked thoughtfully at Jimmy and asked, "Did you ever stop to think who really sent them to us?"

Jimmy looked at the apples a long time. Then the truth dawned on him. "I guess grandfather sent them," he said. "He planted the tree, didn't he?"

"You're right," replied his mother.

Jimmy's grandfather had not been living for a great number of years, and yet here was a wagon-load of apples from a tree that he had planted long before Jimmy was born.

"We receive a great many presents like this from our grandfathers, if we only stop to think about it," continued Jimmy's mother. Then, getting a basket from the back porch, she said, "If you'll fill this basket, I think I will make some pies."

Jimmy hastily filled up the basket. "Mother," he said, "I think it would be nice for us to plant an apple tree, so that we may give presents after we are gone."—*Don Young in Zion's Herald.*

The General Council is this week in biennial session at Holyoke College, So. Hadley, Mass., at which many of our leaders and officials are gathered in earnest and sincere desire, and devout purpose, to find a way, through common counsel, to lead the church to a better and happier day. God grant them speed and wisdom.

DO YOU KNOW YOUR BIBLE?

By REV. IRA CHARLES SWANMAN.

St. Luke.

The third gospel, by St. Luke, a Gentile, portrays Christ as the Saviour of ALL—Jew, Samaritan, everybody—and breathes the spirit of the New Covenant prophesied by Jeremiah (31:31-34). The book is characterized not only by its Gentile-ness but by its gentleness especially toward so-called "outcasts."

Questions.

1. In whose city was Christ born? (2:11.)
2. Where was Nazareth located? (2:39.)
3. Christ's genealogy begins with whom? (3:38.)
4. How many apostles were named Judas? (6:16.)
5. Was Mary Magdalene a "sinner"? (Careful! 8:2.)
6. Is the Samaritan called "good"? (10:36, 37.)
7. Who climbed a sycamore tree? (19:1-4.)
8. How many times did Peter deny Christ? (22:54-62.)
9. Who carried our Lord's cross? (23:26.)
10. In whose sepulchre was Christ's body laid? (23:50-53.)

Supply the Missing Word.

1. My soul doth the Lord. (1:46.)
2. Blessed be the Lord of (1:68.)
3. Mine eyes have seen thy (2:30.)
4. Physician, thyself. (4:23.)
5. Woe unto you when men shall speak well of you. (6:26.)
6. Of the of the heart his mouth speaketh. (6:45.)
7. No man, having put his hand to the plough, and looking back, is fit for the (9:62.)
8. Martha was about much serving. (10:40.)
9. Bring hither the calf. (15:23.)

10. Ye cannot serve God and (16:13.)
11. Remember wife. (17:32.)
12. Not my, but Thine be done. (22:42.)
13. Then entered into Judas. (22:3.)
14. Today shalt thou be with Me in (23:43.)
15. Did not our burn within us? (24:32.)

Thought Question.

Christ's death was part of God's plan of salvation, and since Judas and Pilate helped carry it out, why shouldn't they be given praise instead

—*In Southern Churchman.*

FOR ME.

"Close by my latticed window
A bluebird sweetly sings,
Its song in some small measure
Reveals the joy earth brings.
Around me life is teeming,
Fast grows the budding tree,
And myriad things give promise
Of harvest time to be.

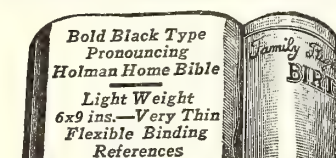
"The sun in glowing splendor
Gives light and warmth for all.
The stars like jewels sparkle
In God's great wonder hall.
The stream, the hill, the valley,
The boundless, restless sea
Declare the Maker's Glory,
Tell of His gifts to me.

"And oh! such priceless treasures
The world so freely gives—
Lakes, mountains, fields and friendships,
To him who truly lives.
Tall trees, sweet fruits, fair flowers
Did never chance to be,
God in His matchless goodness
Just put them here for me."

ELMER L. DAUGHTREY.

Holland, Va.

BIBLE FOR OLD FOLKS and the HOME



**When the
Eyesight
Begins
to Fail**

**Extra Large Print
with References.
Size 6x9 ins.**

Specimen of Type in This Bible

**AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.**

**PRINTED from large,
clear Pica Type, with
Marginal References.
Family Record and Maps.
This Home Bible is new
and very desirable for
everyday use, containing
all the advantages of a
family Bible in a compact
size that can be easily
handled, with Record for
Births, Marriages and
Deaths. The best Bible
obtainable for old folks
who need extra large,
clear print and a light-
weight book.**

**No. B2014. Durable Bound in French Seal Leather,
full flexible covers, round corners, red
under gold edges, silk head bands and
silk marker, gold titles \$5.00**

**No. B2022. French Seal Leather, divinity circuit,
overlapping covers, extra lining and fly
leaves, head bands and marker, red
under gold edges, gold titles \$5.75**

**No. B2002. Black Silk-Finished Cloth, round corners, gold titles, \$3.00
burnished edges**



MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*



CANADIAN AND AMERICAN MISSIONARIES IN MANCHURIA.

By CHAS. A. LEONARD, SR.

The most cordial relationships have existed between representatives of the Canadian (British Columbia) Baptist mission and representatives of the American Southern Baptist mission ever since the coming of the Canadians, Rev. and Mrs. L. G. Baker and Miss Esther Peacock, to Harbin two years ago. Their moving to Manchuria was partly due to reports they had seen of the needs and opportunities in this new, coming part of the world. During the absence of the writer and his wife to the United States for a year's furlough during parts of last year and year before, Mr. and Mrs. Baker kindly superintended our work. Our Mission Board furnished them a home. The work went forward in a fine way.

Since our return Mr. and Mrs. Baker and Miss Peacock have opened a preaching hall here in Harbin using a graduate of our Southern Baptist Theological Seminary in Shantung, and they make their headquarters here in Harbin. But their most fruitful and promising work is at Mutankiang, a new town far out east of Harbin, and at two other new centers of that district.

A new railway has been built by Japan from Korea and important cities in Manchuria up to the Siberian border. Mutankiang has grown up at the point where this line crosses the North Manchuria (formerly the Chinese Eastern) Railway. The Japanese plan to make the town equal in size and importance to Harbin. The placing of large military forces in that region and the development of industrial establishments, as well as the settling of many Koreans and Japanese along with the coming of more Chinese, gives the whole area an air of progress, and assures rapid growth. We are glad to see our Canadian Baptist fellow-missionaries come in on the ground floor at this important center, and have sought to give them every assistance possible.

No one of our North Manchuria outstations has extended its influence to other places so widely as the Christian Church. As Christians of that town have been scattered abroad, largely due to political disturbances, they have preached the gospel, as did the early Christians when driven by persecution from Jerusalem. Two members are now witnessing regularly as evangelists at two places, four young people are preparing for the ministry; and the leading Christians of the Mutankiang Church are men and women who have moved there from Chubehsien.

This Mutankiang work lies half-way between the Harbin region and a large section on further east where we have work. It was a pleasure on this month's trip to nine other centers, where we have work, to stop off going and coming, and speak to the Mutankiang group also to witness their earnestness and hopefulness. The house was full of interested baptized believers and enquirers. They had just celebrated Christmas and the foreign New Year, and were entering into the Chinese New Year holidays when special evangelistic meetings are begun at all places where there is work, extending on into the spring and summer. An old Chinese Lantern Festival cele-

bration was on outside the gospel hall, crackers being fired, flutes and horns blown; but we had a good, appreciative audience.

These people were much interested to hear of progress in the work at other places where we have work and assured us of their determination also to assume greater financial support and to erect, or purchase, soon, a building to be used for worship and evangelism.

As that region grows commercially and industrially, may there be a corresponding growth in the Kingdom of God among those needy people, who have left their old homes and have become pioneers in a new land. There was considerable difficulty in obtaining permission from the authorities to open work there and, for some unknown reason, it required a long time to get permission from the Japanese police in Harbin for beginning Canadian Baptist work here; but all goes well now. Mr. and Mrs. Baker are at this time on a visit to their outstation work, where, they report, good numbers are hearing the gospel and not a few being saved. There is, too, real response to the message at the new place opened here in Harbin.

Harbin, Manchuria.

LARGE TREES FROM LITTLE ACORNS.

It is quite likely that many pastors, and even more families, have not seriously considered the merit of the Cent-a-Meal Box because of its name. There be yet those in the world who decry the "poor penny" and deem it of such little worth as not to be esteemed and honored religiously or socially. In one particular at least such persons reason without their host. In many families and churches this device, the Cent-a-Meal Box, with such insignificant name, has wrought marvels not to say miracles. It is simply wonderful what a Cent-a-Meal Box placed on the dining table of a family can do. A pastor of a certain church in another state tells, for instance, how his church last year met its full apportionment and was happy indeed to be again giving on the old scale; yet that church would have been \$300 in the red except for this humble, insignificant Cent-a-Meal Box. So many of us forget that constant giving, even little, amounts to very much, both in the volume given and in the lives of those who give constantly. We little reckon, many of us, that this Cent-a-Meal Box has saved hundreds of churches from debt, and has given other hundreds of churches happiness and joy in going beyond their goal. In a soliloquy of the Box this is given:

"It is not just work, work for me all the time. I go with my friends on their vacations and bring back more money than I had to start with.

"I am a member of Sunday School classes everywhere and the members of some take me home by turns to spend a week at the family table, so I board around, as school teachers used to do. In Young People's groups I raise money to carry missionary projects. I am in women's organizations the country over. The women have always been givers and they give more than ever since I came.

"There are churches where I bring in all the money that goes for benevolences and I find money in churches that before gave nothing. One of these said that their people could give nothing. The State Superintendent answered, 'Try the Cent-a-Meal boxes and see.' Two weeks ago they opened the boxes and found over fifty dollars, given in the first half year. Try me, if you never have."

The Commission on Missions relates this telling event that occurred when a pastor was spending the night in a home where the Cent-a-Meal Box was in use. On this night the youngest in the family said:

"Daddy, it is my turn to put the pennies in the box." The father took some pennies and a nickel from his pocket and the little girl, looking at her mother said, 'Mother, are you thankful?' 'Yes, dear,' and a penny dropped into the box. 'Daddy, are you thankful?' 'Yes, very thankful.' In went another penny and the child said, 'I thankful too,' and dropped in the nickel.

"When they were alone after dinner, the father said, 'Dr. Lloyd, you did a wonderful thing for us when you left that little box. My wife and I are Christians, that is, we are not heathen, but we never thought of missions. That little box has made us ashamed of our lack of gratitude, when we think of what we have compared to what other folks have. It has taught us not only to be more thankful, but I hope to be a little more thoughtful of other people. When Betty asked what the box was for, and who missionaries are, I could not tell her. Her mother had to ask the minister. Now we are getting quite a lot of information about missionaries, and we are really sold on it. I suppose that the money in that box is the first that we have ever consciously given to missions."

Surely a device that can achieve such results even though it bears an humble name, is worthy of a place in every Christian home, and is certainly worth being told about and promoted by every pastor in a Christian pulpit.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 13, 1936.

Sunday Schools.

Spring Hill, Waverly, Va.	\$ 5.08
Ocean View, Ocean View, Va. ..	5.07
Hank's Chapel, Pittsboro, N. C..	3.69
Newport, Shenandoah, Va.	1.41
	15.25

Individuals and Churches.

Mt. Carmel, Zuni, Va.	15.10
Mt. Gilead, Louisburg, N. C. ...	1.45
Bethlehem, Suffolk, Va.	8.50
Big Oak, Eagle Springs, N. C. ...	8.00
First Church, Greensboro, N. C. .	58.93
Mt. Pleasant, Vass, N. C. (Add.)	.39
Apple's Chapel, Gibsonville, N. C.	35.00
Rocky Ford, Fancy Gap, Va. ...	1.93
Elk Spur, Fancy Gap, Va.	1.64
	130.94

Total for week	\$ 146.19
Previously acknowledged	14,735.47
Total since Sept. 1, 1935.	\$14,881.66

J. O. ATKINSON, Secy.

THE IMPROVEMENT OF THE RURAL CHURCH—A NATIONAL PLAN.

By MALCOLM DANA, D. D.

(Continued from last week.)

A satisfactory national plan for the improvement of the rural church must secure pressure from the top downward; in the interests of fewer and better churches.

The slogan "Fewer and Better Churches," is virtually handed us by an aggressively unanimous opinion of the five groups, and our one hundred letters. There is not a single exception! Opinion seems to be a unit, as far as expressed, that when the national "overhead" is really willing to lose life in order to find it; and when it exercises pressure upon those having to do with the rural churches, and rewards instead of penalizes them for a militant interest in "fewer and better churches"; the thing will be done. We of the overhead come in for heavy indictment for indifference, hostility, and even for hindering! A secretary of a Council of Churches, in a state which has gone first and farthest, in the matter of fewer and better churches; writes as follows. "Permit me to say that there is only one thing that holds it up, and that is denominational and official selfishness. If the denominational officials of the churches would just take this matter seriously, the overchurching problem would be solved in not to exceed ten years, and probably five. Youth has a word to say in this matter! Will the older people be willing to see the federation of churches come about as I believe young people will be? I feel that the federation of churches is probably something ministers, maybe, and adults, have known about for some time, and yet have done nothing about it, and that it is something that youth is more interested in and eager to see accomplished." An author of probably the best book on town and country, H. Paul Dougless, makes this contribution: "Let me say that the churches, in my judgment, should go sympathetically over the whole country and undo the evils of superfluous churches, as loyally, conscientiously, and with the use of a definite 'missionary' appeal, as they had in founding these churches in the first place: adjusting churches and populations in the non-sectarian spirit, and hence solving our financial problems. This would be a pre-requisite to a properly trained ministry, adequate programs; and would secure emancipation from an intolerable ecclesiastical situation." The substance of words uttered by Prof. Arthur Holt, endorse this prescription of spirit and method. "I see no way out, except for those of us who have been leaders of the churches to go to over-churched communities, and make this honest confession: we acknowledge that we led you into this mess, and now we would like to lead you out."

When are we going to take this matter seriously enough to secure *unanimous action*? Twenty-six denominations, represented in the Home Missions Council, have repeatedly re-affirmed certain "Comity Principles," which should long ago have cured the evils of over-churching, and its twin sin of *over-looking*. Can it be that our agreements, also, are taken as a mere "scrap of paper"? We have enthused over a "Five Year Plan of Survey and Re-adjustment"; and still the cry about "too many churches" ascends to high heaven! And our sins are not those of ignorance, but those of persistence, in sinning in the face of known facts. For the Inter-church World Movement, settled for

all time the validity of the "survey" method; and its successors have supplied us with every kind of field knowledge. It ought to get on our conscience! For sixteen years, the speaker, and many in the seats before him, has been touring rural America; and been obliged to see countless communities where religion is veritably "a binding of heavy burdens," rather than joyful privilege; because of too many churches. And there has ever come to his mind, the war-time picture of the Christ, shanding in a shell-torn field, full of crosses, in stricken France. Sadly he looks, and asks, "Why have ye done this thing?" If the Master were to come today, and behold communities where his church is disunited, competitive, and often un-Christian, would he not ask, "Why are ye *still* doing *this* thing?"

A satisfactory national plan for improving rural churches, will obtain *fewer* churches. It will do that as a means to an end, of *better* churches. And such doing, must consider *relocation* and *rebuilding* of these country churches. One letter affirms, that "no denomination can say that the present location of its churches is the result of careful study of field needs. In many sections, they were located far in advance of changes in number and character of population, and in facilities for communication; which have completely altered the situation. In some sections, locations anticipated population growths and social developments which never came." He also adds: "A representative of one of the larger northern denominations is reported to have said that should all churches of his denomination be removed simultaneously, none of them would again be located where they now are." And *rebuilding* and *re-equipping* of rural churches, is as much needed as relocating them. Granted today, that we had a competent ministry; in this respect, rural ministers would still be obliged to make bricks without straw, and to undergo an impossible comparison. Too little thought is given to this last item. We are told that eventually, ten per cent are going to feed the ninety per cent in America. What does that mean? It means that ten per cent farmer is going to be the most skilled farmer the world has ever seen; employing every up-to-date machine upon his acres. Will that ten per cent farmer follow the lead of a country minister less prepared in his craft than the farmer is in his; or less industrious, less intelligent, and less effective? He will not; and this may account for the fact that probably less than one out of five farmers are going to church. Will that ten per cent farmer enter a church which is altogether unsightly, ill-equipped, and totally unsuited to the modern religious needs of the community? He will not! And what about country youth? It is attending Union High and "Consolidated" schools; which are conveniently located, beautiful outside and in, equipped up-to-the-minute; and the pride of all in the community. Is youth going to be attracted to, or held by, an uneducated minister, holding forth in an unkept and poorly equipped building;—a church for which he must apologize? He is not! One of our young correspondents says: "Youth wants a church to which he is not ashamed to bring its cultured and educated friends. Youth wants to be proud of the church, and not apologetic."

A campaign for fewer and better churches is imperative. True, churches cannot be swapped as easily as horses; nor should it be done in a thoughtless manner. Nevertheless it can be done,

when pressure is exerted from the top downward, and a premium put on so doing! Attention is called to an unemployment situation in the ministry: and an over-supply of ministers; which demands keeping open churches that would otherwise be closed. This situation is due to the inexcusable lack of provision for retiring elderly ministers, and caring for the unfortunate. Suggestion is made, of a *retroactive* annuity or ministerial relief, which would allow ministers to qualify who were unable to do so under comparatively recent "annuity plans." Thus elderly ministers would not be hurt, in the process of getting younger men who are needed in an age of fewer and better churches. Seminaries, and seminary students, are heavily criticized for "using" churches, as "meal tickets." Are church officials less guilty of "using" them; to make jobs for super-annuates, unfortunates, or inefficient ministers?

A satisfactory plan for improvement of the rural church must have a correct theory and practice of "parish"; a sociologically sound area, large enough to provide a sufficient income to support the right kind of minister, church and program.

Our one hundred letters are unanimous at this point! A dozen years ago, Hermann N. Morse, said that "the Protestant church had no theory of parish based upon a study of areas to which the church ought to minister. Parish was not a geographical concept; but the sum of the church's adherents or supporters. Thought was in terms of constituencies and not of population." The situation continues about the same. But our correspondents re-iterate the implied demand made by Mr. Morse, with an additional requirement, that the parish be "sociologically sound." Let us quote from a few of the letters! "There is need to organize into larger units. Persistence in small parishes shows lack of courage, or lack of information as to the present situation." There should be "reparishing to suit changed conditions, and to eliminate competition; including cooperative supervision of town and country fields." "A town-country community should be the basis; a larger parish arrangement." "A plan for consolidation of churches should prevail; giving each church a proper economic foundation. The rural church is resting upon an unstable economic foundation; therefore the lack of response. It is not a matter of 'so many miles to the next church,' or of 'numbers'; but of an *area*—giving a proper income to support a church." "There is need for a church which will serve the vicinity, rather than a denomination." "Very small, incompetent, underfinanced, denominational churches, should be united. Young people are not interested in an organization struggling for existence. They go to church because interested, or not. 'Competition' causes disgust."

A satisfactory national plan for the improvement of the rural church must use "mission aid" in the interests of fewer and better churches; thus making possible the right kind of a ministry, equipment, and program.

Our letters do not make much reference to "mission aid" as such; but the inference is, that such monies keep competitive churches alive. Frequent mention is made concerning scandalously underpaid ministers: and mission aid seems to be thought of, as connected with ministerial salaries.

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

VALLEY VIRGINIA CENTRAL S. S. & C. E. CONVENTION.

The Valley Virginia Central Sunday School and Christian Endeavor Convention held a one-day session this year at Bethel Church near Elkton and voted to hold a one-day session next year at Mt. Olivet (Green) which is near March, Va.

Most of the churches were represented by their pastor, superintendent, teachers or delegates. Reports from department secretaries indicated interesting work which is being done. One fine feature of this Convention is the recognition work done on the basis of certain standards. These standards are:

School open all year, an active cradle roll, Children's Day observance, monthly offering to Orphanage, monthly offering to Missions, a workers' council held at least quarterly, annual report presented to Convention, Annual dues paid to Convention, a working Home Department, school represented at Convention, quarterly offering to Elon College, an average attendance of 60 per cent on enrollment.

Any school that makes 75 per cent is given a certificate of recognition. Winchester had a rating of 100 per cent, and other churches recognized included Bethlehem. Antioch, Mt. Olivet (G), New Hope, Timber Ridge and Linville.

The Convention had an unusually fine address on "The Challenge of the Church" by Rev. C. W. Caulkins, Chaplain of the C. C. C. camps in that section. Rev. Mr. Caulkins is preaching for Winchester Church and is doing an excellent job of it. They report an increase in attendance at the church services even though they have no pastoral service at all.

Officers for the new year are as follows: President. R. A. Larrick; Vice-President, Roy H. Andes; Secretary, R. O. Rothgeb; Treasurer, R. Roy Hosafloek; Secretary Organized Classes, Alfred A. Dofflemvre; Home Department, Miss Amy Lou Louderback; Teacher Training, Mrs. R. C. Myers; Missions, Thelma Morris; Christian Endeavor, Minnie Dofflemvre; Annual Address, Alfred Dofflemvre, Alternate, Norman Morris.

NORTH CAROLINA AND VIRGINIA S. S. & C. E. CONVENTION.

The North Carolina and Virginia Sunday School and Christian Endeavor Convention held a fine session at Ingram Church on Thursday and Friday, June 4th and 5th. About 125 delegates attended. Reports were made by the various secretaries of work being done. Mr. W. T. Dunn of Lynchburg, the Vice-President, had his first experience in presiding over any such body, but did his job well. Mr. George Wilson, the Southern Secretary for Christian Endeavor, added much by his presence, addresses, and counsel. The Convention received a little more money this year than last, but not all of the churches reported. It is hoped that those who have not reported will do so. Officers for the new year were elected as follows:

President, Rev. W. M. Jay; Vice Presidents, W. T. Dunn and H. E. Crutchfield; Recording Secretary, Evelyn Stewart; Assistant Recording Secretary, Florence Smith; Corresponding Secretary, Margaret Earp; Treasurer, Mrs. Floyd H. Dunn; Secretary of Children's Division, Mrs. Robert Simpson; Young People, Miss Avis Dunn; Adult, Rev. C. E. Newman; Administrative, W. B. Truitt; Missions, Mrs. J. H. Dodd; Orphanage, Mrs. L. E. Carlton; College, Prof. A. L. Hook; Christian Endeavor, Rev. G. C. Crutchfield; Junior Christian Endeavor, Dorothy Truitt.

HAVE YOU REGISTERED?

The registrar, Mrs. W. B. Williams, 1253 24th Street, Newport News, Virginia, said that several had sent in their registration last week for the Elon Summer School of Leadership Training which is to open on June 29th. Those who sent in their names by June 15th, are entitled to a \$.50 reduction on the registration and board fees. Other will pay \$9.00 which is itself a very small cost for what will be received.

Rev. William C. Bell, our first agricultural missionary, who has spent many years in Africa, will be present to tell us concerning Africa. Both women's societies and young people will study books on Africa the coming year. This is a golden opportunity for leaders of local missionary societies to get the needed training so they can direct the study in the local church, and it is sincerely hoped that a great number will take advantage of this opportunity.

NORTH AMERICAN YOUTH CONFERENCE.

The North American Youth Conference will meet at Lakeside, Ohio, beginning on Tuesday of next week and closing on the following Sunday. The Southeast Youth Fellowship of Congregational and Christian Churches will be represented by Rev. Lanson Granger of Virginia, Miss Dorothy Truitt of North Carolina, Mr. Chandler Adams of Tennessee, and Miss Emily Carleton and Mr. Earle Ward of Florida. Miss Pattie Lee Coghill of Florida will be one of the adult counselors, and the editor of this page is supposed to be there also.

Several youth groups have sent in money to help pay the way of these southeast delegates who could not finance it for themselves. Thank you very kindly for the contributions. The total was not quite sufficient for the expense of the trip, but the Board of Christian Education will make up the balance, for the young people must go to get the inspiration and help which this interdenominational conference can give to them to bring to us who are not able to attend.

YOUNG PEOPLE AND THEIR READING.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 28, 1936.

Scripture: I Tim. 4:13-16.

Daily Bible Readings.

Mon.—A book of blessing. Rev. 1:1-5.

Tues.—A book for serious souls. Ps. 119:9-16.

Wed.—Books of practical help. Eccl. 12:8-12.

Thur.—The fate some books deserve. Acts 19:18-20.

Fri.—Books for all ages. John 20:31; 21:24, 25.

Sat.—Helping puzzled readers. Acts 8:26-35.

Instrumental Prelude.

Opening Sentence—"Thy word is a lamp unto my feet and a light unto my path."

Hymn: "Wonderful Words of Life."

Prayer—Thanking God for the gift of the greatest Book of all ages.

Announcement of topic—Scripture lesson.

Points for Leader's Talk.

Isaac Barrow said, "He who loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion, or an effectual comforter." Sometimes we hear a person say that they do not like to read. Yet, there are a large number of people who could stay in a deserted place for months, and give them plenty of good books and they would never get lonesome. These people have made friends and companions of their books. The person who doesn't avail himself of the privilege of reading good books deprives himself of much enjoyment, and loses the inspiration and influence of the great writers of the ages.

It was Goethe who said: "Never let a day pass without looking at some perfect work of art, hearing some great piece of music and reading, in part, some great book." Many people think they do not have time to read every day. Have you stopped to consider how much time you waste in the course of a day? There was a business man who had an unlimited knowledge of good books. He said he kept a book open on his desk all the time, and did a great deal of his reading while waiting for telephone connections. One can receive a liberal education from the reading of books that are usually found in the average home. Through the pages of a book we can travel to the far corners of the earth and feast on the wonders to be seen. The person who has developed the art of reading is indeed fortunate.

Hymn: "Open My Eyes, That I May See."

Talk: "What and How to Read." (Have some person give this who has a wide knowledge of books, and reads for pleasure and study.)

For Discussion—

1. What types of literature are young people reading today?

2. What books have you recently read that appealed to you most? Why?

3. Do the books we read reveal our character?

4. Have you ever been influenced by the reading of some book?

5. Do you think any person is too busy to spend at least fifteen minutes a day reading the Bible?

6. What method do you use in your study of the Bible?

Period of Directed Prayer—(Pianist play softly: "Break Thou the Bread of Life.")

1. Thank God for those writers who have made it possible for us to read good literature.

2. Ask God to help us in our study of the Bible, that His truth may be revealed unto us.

(Sing very softly the last verse "Break Thou the Bread of Life.")

Special Music: "Thy Word Have I Hid in My Heart."

Mizpah Benediction.

MRS. W. B. W.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

JESUS EXALTED.

LESSON XII—JUNE 21, 1936.

GOLDEN TEXT: "Wherefore also God highly exalted him, and gave unto him the name which is above every name."—Philippians 2:9.

LESSON: Luke 24:36-53. **Printed Text:** Luke 24:36-53.

In the beginning of his second great literary work, the Acts of the Apostles, Luke writes as follows: "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." As a careful historian, Luke bore record that the Resurrection was an indisputable fact, one of the best attested facts in history. Today's lesson tells of one of the ten recorded appearances of Jesus after he rose from the dead.

Jesus Appears to His Disciples.

The disciples were in a room, the doors were closed, but Jesus suddenly stood in their midst. He greeted them with the ancient salutation, "Peace be unto you." The disciples were terrified. They thought they saw a spirit or a ghost. Jesus sought to allay their fears, and to answer their questions. He sought also to establish unmistakably his identity by showing them his hands and his feet which evidently bore the marks of the cruel nails that had fastened him to the Cross. He called attention to the fact that a spirit does not have flesh and bones—He did not say flesh and blood.

The disciples thought it was too good to be true—they disbelieved for joy. Jesus went a step farther. In order to convince them of the reality of His presence and of His identity, he took a piece of broiled fish, and ate it before them.

We are in the presence of mystery here. How could a man come through a door being shut, and yet take food and eat it? The fact seems to be that the glorified body of Jesus was a changed body, but at the same time a recognizable body. It was not subject to the limitations of a body of flesh. It did not violate natural laws; it was raised above natural law. John says that we shall be like Him for we shall see Him as He is. Our fleshly bodies must be clothed upon with immortality.

Jesus Opens the Minds of the Disciple.

"Then opened he their mind, that they might understand the scriptures." He made clear to them that the things which had been written concerning Him in "the law of Moses, the prophets, and the psalms or writings," had to be fulfilled, that the Christ must suffer, and rise again from the dead the third day. It is a significant statement. "No other person has ever lived on this earth who could truthfully say that he was the fulfilment of predictions of a great body of writings circulated hundreds of years before He was born." We need Jesus to open our minds that we might understand the Scriptures. Mere intellect will not give us an understanding of them. The Spirit of Truth alone will guide us into the truth.

Jesus Commissions His Disciples.

"And that repentance and remission of sins should be preached in his name unto all the nations, beginning at Jerusalem." Repentance toward God and faith in Jesus Christ—this is the starting point. Unless and until a man repents, there can be no remission of sins, there can be no forgiveness. But if a man repents, God is faithful and just to forgive him his sins and to cleanse him from all unrighteousness. That is the good news, or the gospel, that God is a gracious and generous loving Father who will forgive if we repent, that sins will be remitted, that peace will be shed abroad in our hearts.

The missionary enterprise is central in this commission. They were to begin at Jerusalem, they were to start at the place they were. But they were to preach in his name "unto all the nations." The gospel is for the whole world, for the whole man, for the whole life. The essential genius of Christianity is its missionary spirit.

"Ye are witnesses of these things." A witness is one who bears witness to the truth, one who is convinced of a fact, one who speaks that which he knows. It is significant that the word which is translated witness is the Greek word which also means martyr. Many Christian witnesses, especially in those early days were just that—martyrs. "What a terrible comment on the depravity of human nature that witnessing for the truth should ultimately become a synonym for martyrdom!" One somehow feels that Christians are not quite as vocal today as they ought to be. Anti-religionists are quite vocal—they talk against religion all the time. But alas, Christians are all too slow to speak a good word for Jesus Christ. Perhaps one reason why we do not bear witness for Him is because we have no experience for which to bear witness. Our religion has become unreal, Christ is no more vital in our lives, we have no word to say for Him.

Jesus Promises Power to His Disciples.

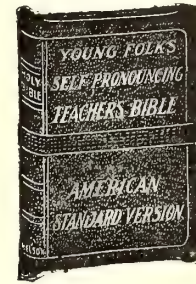
"I send forth the promise of my father upon you; but tarry ye in the city, until ye be clothed with power from on high." The task to which He commissioned them was not to be done in mere human strength or wisdom. It could be done only by the help of the power from on high. He promised that if they undertook his work he would send his power. The weakness of much modern church work is that we try to do superhuman tasks with human resources. The Holy Spirit, the Spirit of power is in the world today. He is available for us as He was available for those early disciples. It is only as we are filled with His power that we can prevail.

Jesus is Exalted.

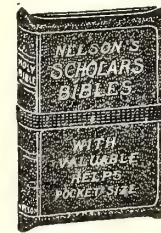
Jesus led his disciples over toward Bethany, old familiar, beloved ground, and it came to pass "while he blessed them he parted from them, and was carried up into heaven." The great unseen spiritual order from which He had come again received him unto itself. His visible presence had been withdrawn from the earth. The Jesus of history became available as the Christ of experience. His parting attitude was significant. With uplifted hands, and with words of blessing on his lips, he went from them. His blessing and his benediction were bestowed upon them and upon the world in which they lived. And they returned to Jerusalem with great joy. They knew their Lord was alive forevermore. They knew that altogether unseen he was always with them.

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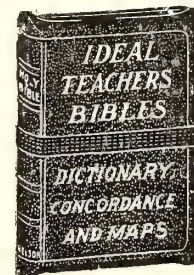
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One of our Chaplains in the U. S. Navy.

MONDAY.

"BELIEVING AND DOING."

"Be ye doers of the word and not hearers only."
—Jas. 1:22.

The following came to the writer's desk the other day. It exemplifies the text. Quote:

"Constantinople is one of the most impregnable natural fortresses in the world. England suffered her most serious reverse in the World War trying to capture the city from the Turks. But, in spite of its impregnable position, Constantinople was taken in 1453.

"Gibbon, the historian, says that the city would not have been captured if its Christian defenders had made an earnest effort to save it. They expected that an angel would descend from heaven with a sword in his hand and would deliver the city with that celestial weapon."

"Relying upon divine protection, the Christians made no real endeavor to protect themselves, and when the Moslems swarmed over the walls, the angel failed to appear, and one of the greatest cities in the world passed from the hands of Christianity into the hands of Mohammedanism.

"Of course, that was a false belief. A 'belief' which looks for angels to perform disagreeable tasks which we can do ourselves is counterfeit, and only an excuse for our laziness.

"The Lord helps those who help themselves" is an old but very true saying.

"Belief is not a substitute for doing something. It is an incentive to do greater things."

Prayer—O Lord, our God, we believe. Help Thou our unbelief. Send us forth every day to do Thy works and Thy will.—Amen.

TUESDAY.

"THE PERENNIAL CRUCIFIXION."

"Jesus wept."—Jno. 11:35.

"The most disturbing feature about Christ's crucifixion is that he was brought to the Cross not by bad men but by ordinary people who were acting from familiar and common motives. There were the religious people, who were prejudiced against Him; there were the money-changers, who found their profits interfered with; there were the politicians, who were a bit afraid of Him. So it is that just ordinary men, with familiar motives break His heart today."

OUR PRAYER.

"Teach me Thy way, Lord,

and make it real,

That I may teach others what I feel,

Showing them what to me is shown,

Reaching their heart by what

has reached my own.

Help me to live the words I daily speak,

Searching my own while others' lives I seek

Being consistent with myself

at home and abroad.

Rising with men while raising

them toward God."

—Chaplain P. G. Lineweaver.

WEDNESDAY.

"THE SYMPATHY CURE."

"In all things I gave you an example, that so laboring ye ought to help the weak, and to remember the words of Jesus—it is more blessed to give than to receive."—Acts 20:35.

"Have you ever tried the sympathy cure?" a doctor once asked a patient.

"Oh, doctor, that's just what I want—sympathy. But people are so heartless; they will not sympathize with me."

"Wait a minute," said the doctor, "You don't understand me. What you need is to sympathize with them. You need to forget your own troubles by thinking about other folks' troubles, by helping and serving others."

In other words, the doctor is talking practical Christian living as a healing agent. The Spirit of Christ, the spirit of loving service is one of the mightiest medicines of life. Christ was, and is, and ever will be the Great Physician, because Christ is the incarnate Love of God.

Love is the supreme therapeutic agent. Love is the wholesome atmosphere of life—love which casts out fear and anxiety; love which begets joy and peace; love which finds its noblest expressions in Christlike sympathy and service.

Prayer—In little acts of unremembered kindness, Thy love, O God, may still be poured out on barren lives. In kindly deeds, which the world never sees, the goodness of Jesus and all His truth may still be revealed in lonely hearts. May our hearts be responsive to the need about us and may we render gladly and freely for the sake of all.—Amen.

THURSDAY.

"SAVING GRACE."

"Love—beareth all things, believeth all things, hopeth all things, endureth all things."—I Cor. 13:7.

"In our own times of disillusionment no one thing could more greatly help than that we should turn to the Bible anew. We should, of course, not find there blueprints for social, political, and religious techniques; but there would be clearly discerned a love of God and of men, principles, which, if followed, and ideas which, if developed, would lead us to that more perfect society—on earth and in Heaven—which men of good will seek, and for which our Lord taught us to pray."

—Schermerhorn.

Prayer—We all pray in a crisis. It is the natural instinct of mankind. But surely we are pretty poor specimens if we limit our prayers to such emergencies. It is a poor sort of son whose sole conversation with his father is limited to: "I'm in a jam; please get me out," or "I'm out of cash, please give me some more." What kind of a conversation do you have with your heavenly Father?—Lawrence.

FRIDAY.

"CHRISTIANITY AND EFFORT."

"I have given you an example."—Jno. 13:15.

"In the long run, we get just about what we pray for. We don't expect to be expert musicians without practising. We don't expect to speak a foreign language fluently with effort. We don't expect to be a success in business without work-

ing. And yet, somehow, most of us do expect to be good Christians without doing anything special about it. What price are you paying for the right to call yourself a Christian?

Prayer—Father, may we be too honest to seek the name of Christian while we refuse the service Christ has rendered us and all men. May we despise no man's soul because he is poor. May we close our hearts to no man's need. In Jesus' name we ask it.—Amen.

SATURDAY.

"STRENGTH AND SONG."

"Jehovah is my strength and song."—Exodus 15:1-11.

God is not my strength until He is also my song. There is no power in religion until there is also joy with it; then the power comes.

It is comparatively easy to be a strong Christian: one has only to exercise will enough, only to be obedient enough, only to compel one's self with sufficient severity. That is a monastic sort of life, gloomy, silent, monotonous, forbidding. But when the song comes! ah, then the windows open to all the airs of spring, then the step grows light and the voice grows young, and the heart leaps in blessed ecstasy!

Enter into the joy of the Lord! Discover the happiness of divine communion. Trust, and be not afraid. Love God and love man, and find in that love the essence of religion.

Prayer—For Thou, our God, art Love, and thus Thou art Song. Sing through all our lives and make that song the strength of our souls.

AMOS R. WELLS.

SUNDAY.

"CHAMBERS OF IMAGERY."

"Hast thou seen what the elders of the house of Israel do in the dark, every man in his chamber of imagery?"—Ezek. 8:7-13.

One of the most horrible pictures of the Bible is Ezekiel's scene of the hole in the wall of Jerusalem, the concealed door, the hidden room, and in it the walls covered with obscene pictures of beasts and idols, and the leaders of the people in there worshipping them! That "chamber of imagery" was the rotten spot in the Jewish state, whence all uncleanness was surely spreading.

Such a chamber of imagery is the foul imagination of many a man, and until it is thrown open to the day and thoroughly purified there can be no health in the life.

For we are what we are inwardly, what we are in the secret apartments of our soul. Does sweetness reign there, and purity, and holiness? Then God can enter, and from there God will overflow into all our being.

Prayer—Cleanse Thou us, Holy Spirit, and we shall be clean. Without Thee we shall be homes of all impurity. Grant us the sweetness and the light of heaven, even in the innermost places.

AMOS R. WELLS.

One sinner runs to and into sin; another runs away from and out of sin. Which way are you running? You are on the road one way or the other. The word will tell you how to run; so run that you may win.

—H. M. Phillips.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

OTHER WORKERS ALSO.

By JOHN G. TRUITT.

"And He ordained twelve that they should be with Him, and that He might send them forth to preach."—Mark 3:14.

"After these the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come."—Luke 10:1.

There is no joy beyond the joy of real service. There is nothing that gives sweeter, or more abiding satisfaction, than that of doing a real favor to some other. That was the supreme joy of Jesus. In talking with His disciples in that farewell message He spoke to them about His joy, and said "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." And closing His message with a prayer to His Father, He said, "And now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves." Jesus wanted them to know the joy of helping others as He had known it, whether it be when He had talked to the woman at the well, the palsied man in His midst, or the poor sinner on the cross, there was a supreme satisfaction to Him in His message of healing, and mercy and forgiveness.

But did Jesus intend that only the twelve should know this joy? It is all mighty fine for them to feel the glory of his personal presence, and to share in this work of blessing others, but how about all the others of us? Really I do not read in the New Testament of any successor of Peter, or James, or John. Only one disciple had in the New Testament a successor appointed for him, and that was Judas. The appointment of that successor must have been a disappointment to the Lord, seeing that his selection was determined by casting lots, and seeing that we never heard any word about him ever after. Are none, then, to have joy but those disciples? The answer is in the text of the morning's message: "*Other seventy also.*"

This is a laymen's message. And let me say from the very beginning that "laymen" shall mean both men and women, and be in distinction of ordained ministers. Let us look upon the twelve as the *ordained*, for that is what is said of them by the Lord Himself. "Ye have not chosen Me, but I have chosen you, and ordained you." And let us look upon the others as *appointed* unto their service. May we not have it read: "The Lord appointed other (workers) seventy also." "Other workers also." Into every Christian heart goes that message, into every Christian home, into every corner of our country, and into every place in Christendom, throughout the wide world let that message go: "Other workers also," until all share in the joy of working and witnessing for the Lord.

It is a real joy to be your pastor and to serve you, to work for you night and day, to call in your homes daily, and to preach unto you the gospel regularly, to seek you and yours for Him constantly. There is no joy above it. By it I do my best, and for it I earn a sustenance for my

family and myself. That is all very well, but the Kingdom of God is no kingdom at all if only the minister may serve Him! It was never intended that the pastor should have all the joy of Christian service. It was never intended that he should be the only soul-winner in a congregation. It was never intended that only his persuasion should be used to get young men and young women to have a holy hour on the holy Sabbath day in which they would worship the Lord, their God and Creator. In this great church there are many who daily divide this service amongst themselves by having a full and frequent share in it. This large number on Wednesday night, nearly a hundred of you, is in itself an illustration of what your invitations to attend prayer meeting may mean. And everyone is happy here tonight. You have invited someone else, and your joy is full for they are here.

To the laymen, men and women, let me say yours is a holy and sacred task. You may reap satisfaction in piling up a few of this world's goods, more satisfaction maybe in getting a certain amount of the praise of your fellowmen, but the deep, lasting, abiding, complete joy and satisfaction will come with offering the best you have by the testimony of good living, and kind words and deeds, to others. The best you have I said, and that is your religious faith, your fellowship with the Infinite, your appreciation of the goodness of God in your own life and destiny. If you have too little of that to make any boast of it, try the simple business of seeking others for the Christ and for the Church. Exercise, cultivation, nourishment: these are laws of growth, laws of the eternal God. Sometimes we take trifles too seriously, and do not take seriously enough the main thing.

"I've labored in Thy vineyard Thou dost know;
I've sold ten tickets to the minstrel show;
I've baked a pot of beans for Saturday's spree,
An oldtime supper it is going to be;
I've dressed three dolls, too, for our annual fair,
And made a cake which we must raffle there."

And so, on and on, goes a jingle I picked up the other day, but no souls were won, no new persons were started to attending church, no prayers were said in homes of the shut-ins, no setting apart a definite portion as the Lord's share of one's money was made.

I approve of suppers, like I approve of friendship and fellowship, for they have their excellent part in the cultivation thereof. I approve of thrift, whether it be the saving of old garments or the baking of good pies. I especially approve pies! But, the Lord help us, if we expect to finance the Kingdom of God either at home or abroad with the sale of "ten tickets to the minstrel show," or the baking of a "pot of beans for Saturday's spree." But, rather, let us sit humbly, and reverently, and prayerfully down with the members of our family, and agree upon a Lord's portion, and liberally give it is regularly as we get it to the Lord. Let us teach our children that a definite portion (the Lord has blessed givers of the tenth) is the Lord's and that regularly and

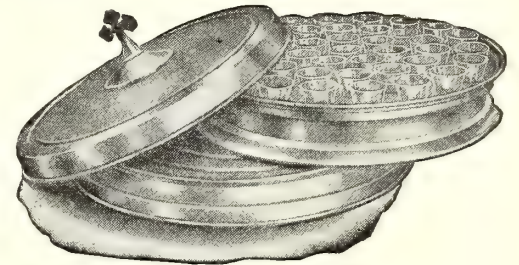
cheerfully we will give it to Him. Sometimes we shall have to deny ourselves to make good, but God will never deny us if we do.

I have preached on this text before, but I did not, at the time, observe what I see now to be the most beautiful part of it, namely, "*whither He Himself would come.*" What do I make of that? This, that Jesus was saying to the "other workers": You are *appointed*, and you are *sent*, go on and do your best, *I will follow!* You make maybe a call for your Church and your Christ. You stumble over your words, you do not say what

(Continued on page 14.)

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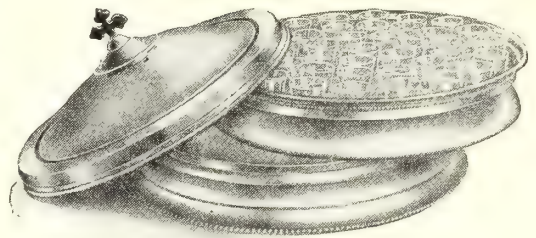


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friend:

The beautiful showers we have been having for the past week have been refreshing and a great blessing to this section. The first rain we have had since the first day of April.

The drought cut our oat crop in half. The wheat crop at least one-third. Farmers have no control over the weather conditions and have to bear the loss when the clouds bring no rain with patience and trust God for bread to eat.

When we think about it there has never been a year that there was not a time to plant and a time to reap. Sometimes the yield is not so bountiful one year; but probably the next year the crops would be bountiful and make up for the year before. The Lord is good to us and always blesses us with the blessings that are best for us, though sometimes we may in our own selfish way think some other way would be better.

Health examinations and operations are the order of the day at the Christian Orphanage. The Kiwanis club at Burlington have kindly volunteered to sponsor this work and the children, or most of them, have been examined and all defects noted, as to teeth, eyes, throat and nose and any other defects.

About thirty children in our group were found to have diseased tonsils and we are to have five operations each week until have been looked after.

Then the teeth will be treated and all other troubles corrected. We trust when the vacation season is over all of our children will be in fine physical condition.

We appreciate this consideration of the Kiwanis Club very much indeed and we feel sure the health of the children will be greatly improved when all the defects which retard their growth and development have been remedied.

We want to appeal to every Sunday school not now on the list of monthly contributors to join with those now on the list and let us make it 100 per cent in support of the Orphanage. We are dependent upon your assistance in feeding and clothing these little children.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JUNE 18, 1936.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:	
Union (N. C.)	\$ 2.50
Lebanon	1.32
Danville, Third Avenue	11.76
	15.58
Western North Carolina Conference:	
Mt. Pleasant	.54
High Point	2.00
Pleasant Hill	5.34
Flint Hill	.49
Needham's Grove	1.00
Burlington	35.89
	45.26
Eastern North Carolina Conference:	
Oak Level	1.00
Catawba Springs Church	10.10
Cary	.68
	11.78

Eastern Virginia Conference:	
Spring Hill, Jan. thru May	3.61
Liberty Spring	7.00
	10.61
Georgia & Alabama Conference:	
Vanceville	1.00
Special Offerings.	
W. P. Perry for Billy	10.00
Chas. V. Sharpe, refund for bill paid twice	7.20
Men's Bible Class of Risemont, support of child	13.59
Alamance Co. Public Welfare	225.00
	225.79
Total for week	\$ 340.02
Amount brought forward	6,411.30
Grand total	\$ 6,751.32

THE SUN'S PULPIT.

(Continued from page 13.)

you had planned to say, you falter, and maybe you think you failed. The whole business went flat, and you are chagrined. Too bad, thus far. *But, my friend, where you have failed God will not fail!* When the follow-up call made by the Holy Spirit comes into the heart and conscience of your friend a new story will be written. Just keep right on doing your best, "it is God that giveth the increase."

It is not that our words fail us, and that our speech is faltering, that the church of the living God languishes, but rather that we do not go as

sent, and do our best, with the assurance that God will follow-up our efforts. If you read this whole chapter you will find that Jesus told these laymen workers to go with power, with a message of healing, and strength. Do you realize how it would reflect strength upon this church if during this week everyone of the thirty homes of shut-ins in this church should have a call made by two members of this church in the name of the Christ? Multiply that by the homes of young people who should be sympathetically sought for church-attendance, and older persons who may find it easier to neglect worship in the season of the church's test,—the summer, and further still with the nearly two hundred persons who should normally belong to this church.

Well, the seventy went, and when they returned they were rejoicing that even the devils were subject unto them through His name! We can do little in our name, or in our strength, but in His name and in His strength, mighty things can be done. I spoke of joy,—deep, abiding satisfaction,—Jesus told them to rejoice that their names were written in heaven! Their obedience, their efforts, had been a seal of their sonship. There is nothing that will give greater Christian assurance than Christian service.

IMPROVEMENT OF RURAL CHURCH.

(Continued from page 9.)

One administrator writes to this effect: "No Protestant church, so far as I know, (with one possible exception) has maintained on any realistic basis, a satisfactory level of support. The use of mission aid, eases off the situation some-

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Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph-tha-lim:
14 That it might be fulfilled

A. D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc.

CHAP. 4.

AND seeing the multitudes, he went up into a moun-

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph-tha-lim, by the way of the sea, beyond Jōr-dān, Gāl'i-lee of the Gēn'tiles;

A. D. 31.

2 And he opened his mouth, and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Extra spacing between words and lines makes this Bible very easy to read.

Isa. 9:1, 2.

Luke 2:32.

Mark 1:14.

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what, but does not alter the fact that reasonable minimum salaries are not maintained; that many ministers of rural churches serve for only nominal or at least sub-normal salaries, and that salaries of rural ministers are more than ordinarily subject to the effect of economic fluctuations." Another letter affirms that, "temporarily the rural church should have a major share of mission funds. There might be a *scale* for paying a share of the salaries of rural ministers. This should be regarded by city ministers as a type of insurance, and not an uplift program." A third letter adds: "the maintenance of all ministers installed over rural churches should be made secure from the funds of the whole denomination, rather than from those of the local community alone." A final word asserts, that a completely satisfactory national policy should "assure to the rural field such proportion of the total amount of missionary money available, as would be commensurate with the relative importance of the rural field in relation to the total amount of missionary money available, as would be commensurate with the relative importance of the rural field in relation to the total missionary task."

A general fault in the administration of mission aid is mentioned by our correspondents. "It is still controlled primarily by ecclesiastical considerations, rather than by sociological or educational or service considerations." One writer mentions the attempt of his own denomination to "free the administration of mission aid from certain traditional limitations; and to base it: first, on an analysis and classification of fields; second, on definite standards of program, and records of achievement; and thirdly, on a personnel policy, which will stabilize support. "One other contribution, calls attention to state procedure in the matters of rural schools, health, and roads; and suggests that mission aid might be so administered.

ed. "The state recognizes the tendency of money and men to concentrate at urban centers; leaving behind economically depleted rural areas. Its own interest is, to maintain a common level of citizenry everywhere. Therefore, it establishes supplementation funds. When a community has done all that it can, which is easily ascertainable by tax lists, etc., that community area becomes automatically a recipient of state aid." Here is suggestion for administration of mission aid! It might well copy the state! Such a method would do away with the humiliation of asking for help; and the granting of that needed assistance according to the good pleasure of some individual or Board. Every church would be required to do its full part, before it received any assistance. The incentive to do just that would be present. And still more to the point, the help received would not smack of "charity" or even of "missionary" giving. It would be, as with the state, a recognition of just dues.

Mention should be made more of the most important interdenominational achievement of our time—THE MASTER LIST; which proposes after suitable examination, to refuse mission aid to competing churches. This is splendid! But, alas, only six of the twenty-six denominations represented in the Home Missions Council, are partners in that ideal team-play. It would be a triumph of this very National Conference on the Rural Church, if those other twenty denominations, would "sign on the dotted line" before adjournment. It would go out as real "news"; evidence of the fact that Protestantism can act unanimously on, at least, one all-important enterprise. Such action, of a united Protestantism, might not have anything to do with the clean up of moving pictures: it would have much to do with curing the almost as devastating evil, of *moving preachers!*

(To be continued next week.)

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21 But that ye also may know my affairs, and how I do:
Tych'icus, a beloved brother

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

OBITUARIES

GOODWIN.

Mrs. Bettie Poole Goodwin was born October 12, 1856, and died on May 10, 1936, making her age 79 year and seven months. She was married to Mr. Jim Goodwin on December 20, 1876. After his death she was married to Mr. Jack Goodwin in March, 1906. She is survived by her two sons, three grandchildren, one sister and two brothers. She was preceded to the grave by four children.

Mrs. Goodwin was a faithful member of the New Elam Christian Church and attended as long as her health permitted her to do so. She will be remembered long for her Christian life and the Christian influence which she exerted. Services were conducted by the writer and interment was in cemetery of the Ebenezer Methodist Church where deceased members of her family are buried. She lived a beautiful life, and was loved by all who knew her. May the Lord bless and comfort those who mourn their loss.

W. J. ANDES.

RICHARDS.

Miss Prude Richards departed this life March 13, 1936 in the 96th year of her life at the home of her grand-nephew, where she had lived for many years.

Aunt Prude, as she was known by all, was a great friend of all the people, never happier than when doing something

for another. Her long life was practically spent in serving those who were needy and sick. She will be sadly missed by those who knew her and especially by those who attended her in her last illness.

Her body was borne by loving friends to the cemetery at Old Darien Church

where it was committed to the grave. "Weep not for me as you stand round my grave. Think Who has died to save. Think of the crown all the ransomed shall wear."

The funeral was by the writer assisted by E. E. Lancy of the Baptist Church.
G. D. HUNT.

A MESSAGE

June 6, 1936.

TO THE CAMPAIGN ORGANIZATION WITHIN THE CHURCHES:

By the authority of the Southern Convention and endorsement of the Board of Trustees of Elon College, we are conducting a campaign through the churches and alumni to raise \$250,000 for Elon College.

The time set for the campaign to close has about arrived, however, the campaign cannot stop here but must, I am sure you will agree, be pushed on until the goal set is reached. We have effected settlement with the Williams Company. Their representatives are no longer in the field. The Board of Trustees has requested me to continue the campaign. I have cancelled all other engagements and will give myself to this undertaking.

Manifestly, I cannot do it alone. I am entirely dependent upon you and others. I know that I may depend upon you. This is just a word to express my appreciation of your services, of what you have done, and to appeal to you earnestly to consider this your job until your church has reached its goal.

Won't you please keep your church committee intact and on the job? Write me stating that you will, and if I can be of assistance to you let me know what you would like to have me do? Won't you please stand by until this job is completed?

Yours truly,

L. E. SMITH, *President.*

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HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JUNE 25, 1936.

NUMBER 26.

.. THE SUN'S OBSERVATOR ..

Rev F C Lester
505 S Main St

7-1-36

Business and Presidential Elections.—

It is often said that Presidential election years are bad business years, but statistics based on Ayer's Index of Industrial Activity would indicate that such an opinion was fallacious. Indeed, business was rated as better than normal for 21 election years since 1792, while it fell below normal for only 15. This does not mean that election years must of necessity be good years, but it does explode an oft-repeated saying. Presidential elections are fixed by law. There has not yet been found a law that will regulate business cycles.

How the Churches Gave.—

The United Stewardship Council reports the gifts for religious purposes of the leading denominations in the United States for the year 1935. Per capita gifts for all purposes of some of the larger denominations were as follows: United Presbyterian Church, \$21.56; the Presbyterian Church in the United States, \$19.03; the Presbyterian Church in the United States of America, \$18.56; Methodist Episcopal Church, \$14.15; Methodist Episcopal Church, South, \$9.36; the Northern Baptist denomination, \$11.34; the Southern Baptist denomination, \$5.76. The largest per capita gift of any denomination listed is that of the Church of the Nazarene, \$26.77. The lowest is that of the Southern Baptist denomination, \$5.76. The total gifts for all purposes of twenty-five denominations listed were \$304,692,-409.21.—*Exchange*.

Real Billions.—

It is unusual for the Ford Motor Company to make any statement regarding its financial affairs, but recently, William J. Cameron, radio spokesman for the company, revealed some most interesting facts and figures. The Ford Company is owned by three people, Henry Ford, his wife, and his son, Edsel Ford. It celebrated its thirty-third birthday last week. It costs more to run the Ford organization than it does to operate the City of New York. The budget adopted for the country's biggest city this year was \$613,369,000. The cost of running the Ford plant was in the neighborhood of \$800,000,000. During the thirty-three years there have been sold 24,500,000 Ford cars and trucks, and the total receipts of the company have been \$12,951,338,028. Of this amount the company has paid out \$12,109,-321,884 for materials, labor and taxes. It estimates that there are current obligations of around \$60,000,000, which leaves "\$782,016,144 as the

so-called profit for the work of thirty-three years."

It will be seen from these figures that the total income of this company has amounted to approximately one-third of the Federal debt, it is larger than the total gold reserve of the United States at the present time—\$10,501,522,015, and it more than matches two for one the paper dollars in circulation in the United States.

The Treasury's "Conscience Fund."—

One day, back in 1811, there came into the treasury \$5 from someone who confessed that they had defrauded the government of that amount. Since that time this "spark of celestial fire" which dwells to a greater or less degree in all mankind, has brought into the United States Treasury the sum of \$626,043.26. Letters kept in the Treasury record many quirks of religious feeling on the part of remitters. Some seem to be moved by the promise of Zacchaeus that: "If I have taken anything from any man by false accusation I restore him four-fold." An example: "Since becoming a Christian I am duly impressed to restore . . . a postage stamp which I used twice. It had served its purpose once, but seemed not to have been cancelled much, if any at all, nevertheless, I used it . . . I am restoring it four-fold and trust I am forgiven for using it." Another was impressed to send in \$80,000, saying that it was in repayment of a theft of \$20,000. Only recently someone in a wealthy suburb of Philadelphia mailed a letter, and the next day, Secretary of the Treasury Morgenthau opened it and took out currency amounting to \$2,900. Once the Secret Service was able to trace a man who had sent in some bonds. It was found that he really owed nothing, but it was hard work persuading him to take them back.

Where Do Meteorites Come From?—

Not later than the beginning of the nineteenth century, it was doubted that meteorites came from the sky. In 1807 a Yale professor, Dr. Benjamin Silliman, made the pronouncement that he had authenticated a meteor that had landed nearby as having done this very thing. When Thomas Jefferson, himself somewhat of a scientist, heard of the professor's statement, he exploded: "I would rather believe that a Yankee professor would lie than that stones fell from heaven." Today no one doubts the correctness of what the professor said, but astronomers still are disagreeing among themselves as to the origin of these comparatively small heavenly bodies. Among various theories are: They are particles of old comets that have exploded, still following in the

comet's orbit around the sun. Coming too near the earth, gravitation causes them to fall. Others believe that space is filled with these particles, which have no fixed motion but are going aimlessly in all directions. Another theory is that they are possible debris left from the formation of our stellarsphere. Meteorites do not burn until they have come within fifty or seventy-five miles of the earth, but at that point they come in contact with the beginning of our atmosphere and friction causes them to become white hot, giving off the light of a "shooting star."

An Appreciation.—

The present writer of this page and the retiring managing editor, has invariably endeavored to be as impersonal in his writings as possible. Not all of the statements appearing have reflected his opinions or even what he might wish things to be, but they have been as accurate as time and effort could make them. There has always been the attempt to see that they were absolutely impartial. Fourteen years ago, the late Dr. J. P. Barrett, then then editor, conceived the idea of such a page. After his death Rev. S. N. Lynam most creditably carried on the work for a while. Since that time several others have written the page for a short while. At one time Dr. Wicker edited it for a short while, but due to poor health had to give it up, and when his health returned, other and more important duties prevented him from again taking on this task. During the interims, and almost continually for the past several years the task has been the writer's. It has not been an easy one and has required the reading of much material and considerable research, but it has been enjoyed nevertheless. There has been criticism; there has also been commendation. I have tried to profit by the one and have appreciated the other greatly. Now before closing this paragraph, may I for once, become personal. For the past twelve years it has been my pleasure to work with the now retiring editor. Two of these years have been as acting managing editor and the past four as managing editor. My work has only been made worth while—if it has been—by the closest and most congenial cooperation on the part of the retiring editor, Dr. J. O. Atkinson. He could have made the task hard. He has done his best to make it a joy, and I am most grateful to him. He has given freely of his time and of himself. He deserves, and I believe receives, the eternal gratitude of our entire constituency. Now, to the incoming editor I wish to tender my offer of support and to wish for him all success in the work that he takes over.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

An interested friend in our Carroll County, Va., work commenting on the service now being rendered says, "Now tell our Christian friends that the gospel is being preached to the poor and thank them for this help in our name."

Chaplain H. E. Rountree, editor of our Family Altar Page reported at his new station, The Destroyer Base, San Diego, California, on the 30th of May. He writes that he is highly pleased with his new duty and finds both religious and welfare opportunities in abundance.

Rev. Jas. L. Foster, Elon College, N. C., is serving regularly now, and has been for some months past, a new work, not yet organized into a church, at Lucama, N. C. Brother Foster is finding the work here quite interesting and promising, meeting at each appointment an organized and well-conducted Sunday school and a very attentive and large congregation for the preaching services.

This item relative to the exposition, "Parade Of An Empire" now on in Texas is significant: "During the Texas Centennial Exposition, itself, from June 6th through November 29th, nightly mass meetings will be held on the grounds to hear world-noted religious leaders. To each denomination special days have been assigned for their special observance. Thus does religion take its place in the Parade of An Empire."

Rev. W. E. Wiseman, pastor of our First Church, Greensboro, N. C., and that loyal layman of his church, Brother H. V. Simpson, were fortunate in attending the General Council at Holyoke College, Mass., the past week. Pastor Wiseman is hereby invited to use his pen in telling SUN readers of his impressions and the great work of the Council. And Brother Simpson, the faithful, will see to it that his pastor does this at an early date.

Dr. John G. Truitt, Chairman Commission on Evangelism, Southern Convention, has requested through personal letter and verbal invitation, over thirty of our pastors to meet with his Committee at 3 P. M., June 30th, or at 10:30 A. M., July 1st (at both meetings when possible) at Elon College to study together the serious and all-important work of Evangelism. This is during the School of Leadership Training at Elon, which opens June 29th and closes July 5th.

The New York *Congregational-Christian State News* says: "At their Annual Meeting held May 19th, at Broadway Tabernacle, the women voted to make several changes. Recognizing that group of devoted, loyal women who came into the organization when the merger was formed with the Christian denomination, the name of the New York State group of women was changed to read *Society of Congregational-Christian Women* (instead of *Society of Congregational Church Women*)." Thus the blessed work of the "merger" goes marching on.

Dr. Elwood W. Jones of Franklin, Va., is a firm believer in the merit and worth of the Cent-a-Meal Box and is finding the Box of considerable worth and help in raising his missionary and benevolence funds in his churches. Rev. J. E. McCauley of our Richmond Church, is another pastor who is finding the Box of great help in raising conference apportionments. The wonder is that more of our pastors do not introduce the Box in the homes of their members since it is proving so very helpful.

The following telegram tells its own story:—"J. T. Kernodle, Richmond, Virginia. Father died at 2 A. M. (Tuesday). Funeral Thursday at ten thirty A. M. Billy Andes." This short message will carry sorrow to the hearts of many as it has to that of the writer of this note. Alfred Wellons Andes, though quiet and unassuming in his manner, has truly been a valiant fighter in the cause of his Master. He has labored well and will reap a rich reward. Our deepest sympathy goes out to the loved ones who have lost him for a time.

SPECIAL NOTICE.

Beginning with the July 2nd issue of THE CHRISTIAN SUN, Rev. F. C. Lester assumes the duties of editor and business manager. All matter for publication in the issue of that date and subsequent issues should be addressed to him at 505 South Main Street, Norfolk, Virginia. Beginning July 1st, all matters of business, including subscriptions, both new and renewals, and items pertaining to the policy of the paper should also be addressed to Mr. Lester.

The Publishing Board of the Convention, working with the incoming editor, has recommended certain changes in the size, and mechanical make-up of THE SUN. These will be made as rapidly as conditions justify.

To those who have most loyally supported me while serving as Managing Editor of THE SUN, I wish to extend my heartiest thanks. In turning over the business management to Mr. Lester, I ask for him your cooperation and support.

JOHN T. KERNODLE.

Burlington Christian Church, with Dr. J. H. Lightbourne, pastor, and Miss Julia Woodson, Director of Religious Education, enjoyed the past two weeks a well-attended and effective Daily Vacation Bible School, as was fully demonstrated in the public program given in the church auditorium last Sunday evening. It is a wonder what the children and young people, in a two weeks' school, can learn and demonstrate in pantomime and handiwork about interesting and thrilling events of the Bible. Every church, urban and rural, should have a Daily Vacation Bible School for the sake of the children as well as the grown ups of the entire community.

AN OPEN LETTER TO DR. JAMES OSCAR ATKINSON, EDITOR.

My Dear Doctor Atkinson:

From my earliest connection with the Christian Church, the church of my heart and of my love, I have been inspired by your writings and blessed by your spirit. You have rendered a great service to your church, to the cause of Christian

education, to Christian missions, and to religious journalism. You have rendered significantly helpful service as editor of THE CHRISTIAN SUN, our church paper. In this capacity it has been your privilege to instruct the church in her program of service and worship and in a definite way help to shape her destiny. Great and unusual have been your opportunities. You leave for your youthful successor a great heritage.

According to the action of the Convention in session in Burlington, North Carolina, which action was in accord with your earnest request, you are to retire from the responsible position as editor of our paper on July 1, but ere you lay down your editorial pen in silence, will you please speak to us, your brethren in Christ, and tell us:

1. What you consider the three most significant undertakings of your church in the South during the last half century. Please list these undertakings in order of their importance.
2. What you consider to be the three greatest responsibilities now resting upon our church and awaiting our hearts and our hands. List these responsibilities in the order of their importance.
3. What you consider to be the most effective means in meeting these responsibilities and of accomplishing the tasks that God has laid out for us as a church.

I am sure that I speak the sentiment of the entire church when I express to you in this public way our sincere appreciation of your faithful service and significant contribution to the cause of Christ through your church everywhere.

Yours in Christ,

L. E. SMITH.

TO ENTERTAIN OR TO EDIFY?

This age seems to have gone mad in the pursuit of pleasure. Fortunes are being made in commercialized amusements and sports. The multitudes have turned away from the Sabbath in seeking pleasure on God's holy day and have called his Sabbath a delight.

This evil spirit has come into the church in that many are seeking a preacher who entertains instead of edifies. One recently said that he believed some people went to hear an evangelist more to see and hear his vaudeville stunts than his appeals to repentance. It was noticeable that many went forward in the meeting with smiles on their faces, while scarcely any were seen to weep in penitence.

Hedonism has practically become the religion of many in this day. Temples and stadia more costly than cathedrals are built for pleasures and sports.

As always, when the people's hearts are perverted, vice attends and morals degenerate.

The godliness and profligacy of Greece and Rome seem to have come again. Sin reigns, and unbelief blinds the soul to beauty in godliness and joys of righteousness that are forevermore.—*Nashville Christian Advocate*.

The timid soul never is a leader. He is too busy fighting the shadows in his own mind and too distrustful of himself. Fear must be conquered, but one must not go to the other extreme and become bold.—*Arthur Wardlaw*.

THE ADVENTISTS LEAD US.

By REV. J. SPENCER VOORHEES,
Minister of the Congregational Church.

For more than a year I have been using Seventh Day Adventist sanitariums for the recovery of health. Among other benefits I have got a new appreciation of Christian giving. If we were willing to follow their Christian example only halfway, our Congregational financial problems would be solved.

"How do you Congregationalists manage to support your churches adequately without tithing?" a nurse asked while giving me a treatment.

"We don't," was the only answer I could give.

Then he explained to me how a denomination less than one-third as large as ours and made up almost wholly of wage-earners could have twenty-two thousand missionaries in the home and foreign fields and not only did not retrench or withdraw any during the depression, but kept sending out new ones every year.

They are the Lord's *cheerful* givers and reap a rich compensation in results. On the same basis we with greater wealth could have a hundred thousand missionaries and would only be enriched by it.

How Do They Do It?

First, they recognize God as the Giver of all they receive and in recognition of this fact they give the first tenth of all they receive to His church.

This is not "Christian giving." It is simply a *religious obligation*. It is what we owe to God the Giver and have no right to use for other purposes. It is the first debt to be paid out of all receipts.

"Of all that Thou givest me I will *surely* give the tenth unto Thee." This is the lowest standard of our religious recognition of God as the Giver. It takes care of the administration of the denomination and the local churches, and is not *Christian benevolence* any more than our support of our lodges or our houses.

Then comes the privilege of "Christian giving," which is *cooperation with Christ* in the extension of his Kingdom over all the earth. It is the greatest incentive to worthwhile living and the honest earning of money.

"That our part personally may be as large as possible, we feel it is wrong to spend money or time for things that are not of value, like alcoholic beverages, tobacco, most movies, card playing, dancing, etc."

To let the offering plate pass us in a service of worship without our recognition seems like an open denial of Christ and His invitation to help Him save the world.

To spend more for "moderate drinking" or tobacco or movies than we give for the extension of the Kingdom of God is practical infidelity and dishonors the Christianity which we profess to accept.

Their Average Gift Per Member.

The Seventh Day Adventists, a denomination largely of working people, average per member for *missionary extension work* forty cents per week. This is "Christian giving" and is *over and above* the one-tenth of income given for the support of the local churches and denominational administration.

One who has enjoyed tithing and giving for over fifty years is disturbed by the pious sophistry which discredits tithing as below the Christian

standard recognizing that we owe *all* to Christ.

Very good, if it is made clear that we cannot begin our Christian giving until we have met the Old Testament standard of Abraham as a religious duty. Then on this foundation we may build a superstructure of Christian beneficence that under the leadership of Christ, who gave all, will speedily extend His Kingdom over all the earth.

We *can* do what the Adventists do, if we *will*.
—From the *Christian Herald*.

KAGAWA CONFERENCE AT LAKE GENEVA.

The work done by Toyohiko Kagawa in this country and how its influence may be conserved throughout the life of the nation is the theme of the International Conference at "College Camp," on Lake Geneva, Wisconsin, from Saturday, June 27th to Tuesday, June 30th. The Conference will be addressed by some forty Christian leaders, and will be attended by members of the National Kagawa Coordinating Advisory Committee, which is calling the Conference, and many others who are interested in seeing Kagawa's message made to live in the life of the entire Church and Nation.

"Kagawa in Lincoln's Country," a 100-page booklet in magazine form, will be off the press June 25th. It will contain a startling comparison of the likenesses between the Emancipator and Japan's outstanding Christian leader. Stenographic reports of the principal addresses Kagawa has made in America will make available in permanent form the inspiration thousands received. Pictures of Kagawa and other material concerning him selected from the newspapers and magazines of the country will complete the contents of this delightful tribute to one who has brought so much of the Kingdom of God to America. This booklet may be had for 25c a copy from Rev. J. Henry Carpenter, 285 Schermerhorn Street, Brooklyn, N. Y.

TO PASTORS—SPECIAL NOTICE.

Pastors, and others interested, are asked to take notice that there will be held at Elon College, in the Administration Building, June 30, Tuesday afternoon at 3:00, a session of the Southern Convention Committee on Evangelism. This will be an open session of that committee, and the members of Conference Committees on Evangelism are urged to meet with this Convention Committee, and the pastors within driving distance of Elon are urgently requested to be present—in fact all pastors and interested laymen are urged to be present.

Following this meeting of the Convention Committee, and all others interested, I am taking the liberty of calling a meeting for Wednesday morning at 10:30, July 1st, at the same place, and in connection with the Leadership Training School in session at Elon at that time, of all pastors and interested laymen,—men and women both, of course,—for a further discussion of Evangelism, for prayer, and the further planning of our evangelistic efforts. Others deeply interested in evangelism have written asking for such a meeting, and it is hoped that great good will come out of it.

"The field is white unto the harvest." With about half of the population not members of any

church, with a large number holding an "absentee membership," can it be possible that a local church can go a whole year without winning one new member? Can it be possible that a pastor can work in such a ripe and open field without adding a single new member to the church? Can it be that enthusiastic Christians can thus fail to witness in the pew, in the home, and at their work to such an extent that their church receives no new members during the year? Brethren, and co-workers all, let us get together and move our Convention forward in a soul-winning campaign for Christ.

JOHN G. TRUITT, *Chairman,*
Convention Evangelistic Committee.

"THE METHODIST CHURCH.

This is the name of the new church which is now in the making. And the name sounds good to us. The Methodist Episcopal Church will drop the word "episcopal," the Methodist Protestant Church will drop the word "protestant" and the Methodist Episcopal Church, South, will drop the two words, "episcopal" and "south." In marriages the rule is for the woman to change her name, but in this marriage all parties will share in the change of name, the Southern church a little more than the others.

This merging of American Methodism got a good start in Columbus, Ohio, Monday morning, May 4, when the General Conference of the Methodist Episcopal Church by a vote of 470 to 83 voted for the plan submitted by the joint commission. While the majority is very great it hardly represents the overwhelming sentiment of the conference. The only question upon which there appeared a word of controversy was the establishment of a Central Jurisdiction for negro annual conferences and missions in the United States. A majority of the negro members of the General Conference vote against the plan but not all, for a large minority of these negro members voted for the plan. While the warmest friends of the negro among the whites voted for the plan, Bishop Wilbur P. Thirkield, for example, who gave his life for the negro and no Methodist living or dead has rendered a service equal to this good man, was an ardent supporter of the plan as it came from the joint commission. This is most highly significant.—*N. C. Christian Advocate*.

PRAYING AND PAYING.

Now isn't it funny! When people have money
To spend on themselves every day
Why they are so sure to be too poor
To do more for missions than pray?

It's only quite fair to back up one's prayer
With money, and service, too;
Prayers are all right, but a pocket-book tight
Won't help much to get them through.

And if there are any who can't give a penny
For the Gospel work in our land,
Then how can they go to the picture show?
I really don't quite understand.

If we'd pay as we pray and work every day
To send the glad tidings around,
The world would be bright with Jesus' own light,
And Peace and good will abound.

—Mrs. Carrie B. Adams
in *World Comrades*.

E-D-I-T-O-R-I-A-L**EDITOR**

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117 W. Forsyth Street, Jacksonville, Fla.

CONTRIBUTING EDITORS

I. W. JOHNSON ELISHA A. KING

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HANDING OVER THE EDITORIAL PEN.

With this issue of THE CHRISTIAN SUN, the present editor hands over the editorial pen to his successor, Rev. F. C. Lester, 505 S. Main Street, Norfolk, Va. And with the editorial pen goes the solemn pledge of loyalty and esteem to my capable and worthy successor. And now to write for once, editorially, in the first person singular, editing THE SUN these twenty-eight years has been a rare privilege and a real joy. It is counted the higher privilege because it has been without reward and a task wholly unsought on my part. At the session of the Convention in Franklin, Va., May 15, 1900, I was elected editor and served for a period of 16 years, resigning at the Convention, which met in Burlington in May, 1916. In May, 1924, immediately following the death of the then editor, the late lamented, Rev. J. P. Barrett, D. D., the Convention again asked me to become editor, since which time I have gladly served till now. The continued willingness on the part of the brethren and co-workers to continue me as editor of the SUN is a mark of indulgence, forbearance and confidence that I esteem beyond all measure. With my other duties claiming attention, especially those enjoined by being Secretary of Missions since 1916, I have not been able to give to the editorial work of THE SUN the attention and the service it deserved. While I am fully conscious of my shortcomings in giving to the readers of THE SUN each week, and to the church it represents, such services as they so richly deserved, I have at least endeavored to keep from the columns of the paper that which would be divisive, or hurtful, to the church, its

enterprises, its institutions, and its homes. I have sought with diligence at all times to be fair to our contributors and to have in mind always the moral and spiritual welfare of those to whom the paper went in its weekly visits. In retiring now from the editorial work of the paper, I am not saying farewell since the incoming editor has graciously given me the promise that the Missionary Department of the paper shall still be at my service while I remain Secretary of Missions. I shall be wishing for Brother Lester the very highest meed of success in an undertaking to which he brings a trained mind, a skilled hand and a devout heart.

J. O. ATKINSON.

A PROFITABLE VACATION.

With summer comes the thought and need for a vacation. Every person who works requires relaxation, and, to be efficient, must have some let up and change. The trouble with many who seek vacation and relaxation is that they go the whole length and seek to throw off all restraint and substitute license for liberty.

It is not to be forgotten that the soul as well as the body needs recreation by which we mean, *re-creation*. And there is no way by which the soul may be created anew and afresh like attending a service of worship. To cut our attendance upon public worship during the vacation is doing violence to the soul while seeking to build up the body. We agree with Frederick Stamm, writing in the New York State News when he says:

"To clamp down on church attendance during the summer on the ground that one is throwing off something irksome, is like refusing to eat food in the hope that he will thereby build up a physical reserve. If one never cares to go to church, that might find some justification. But if one feels the necessity of worshipping God and sharing with others in the winter, he can hardly depart from that practice in the summer without doing himself harm. An hour's worship in some little church at a summer resort each week might go a long way toward educating one in the art of how to spend a vacation profitably."

If one would come back from his or her vacation refreshed, relaxed, and re-created one will certainly not forsake the opportunity of renewing the spiritual life by attending when opportunity affords, a public service of worship and devotion.

J. O. A.

WITHOUT THEMSELVES.

From the beginning mankind has had one implacable foe. It is the worst enemy he has to fight. This is "Self." When Self gets complete control, one is indeed devil-possessed. Invariably when Christ met individuals who were completely self-centered, He called them "possessed of devils" and always when he cast the devils out He directed the attention of the individual to something without. Ibsen, in one of his plays makes the actor say, "Without a fixed point, without myself, I cannot exist." The fixed point without the self in the teachings of Christ was God, or Himself, the Son of God. Quit thinking of yourself so much; go sell what you have which has come to be the greater part of yourself; come take up your cross and follow Me. Make Me the fixed point without yourself, that in doing so you shall find life. Christ was always reaching

folks just that way. Every human being on this earth needs a fixed point outside of Self. No compass is secure for travelers or sailors unless the hand of it directs to a fixed point outside the compass itself. And no individual is secure who hasn't a fixed point without the self toward which one is going. Here is man's fiercest and most terrific battle. Self comes in to make the individual a center around which one's universe revolves. God has given man the example to follow. The planets revolve around the sun that shines in the heavens, and the planets are safe as long as they follow the revolutions designated for them to follow around the sun as the fixed point without themselves. And in the spiritual world God has given His Son as the fixed point without the self around which the individual may travel with safety and security as long as the individual keeps the heart fixed on this sacred point without one's self.

The nations of the earth are finding this true of themselves, as well as individuals. "Nationalism" is like a blight that is withering the life of the nations of the world today. Rapid travel and instantaneous communication have linked the nations together physically, socially, and economically and each is self-centered; each is trying to take care of itself and leaving the hindmost to fight its battles as best it can. The nations, like individuals, need and must have a fixed point within themselves in order to exist. God so loved the world that he gave His only begotten Son. We have not learned that yet, and the nations as well as individuals are saying that God so loved a nation or an individual, that He gave His only begotten Son. Jesus said, "If I be lifted up, I will draw all men up under Me." His enemies lifted Him up physically, but His friends and those who profess Him are not exalting Him as the fixed point without themselves in order that they may exist.

J. O. A.

CHRISTIAN MATERIALISM.

It is generally believed that there is no such thing as "Christian Materialism" since the one is supposed to be antipodal to the other. It is often thought that if we are materialistic, we are not Christian and if we are Christians, we have to do with the mystic and the metaphysical, and not with the material and physical.

Bishop Francis J. McConnell of the Methodist church evidently believes otherwise, and he has written a very engaging book which bears the title of this editorial, in which a very practical and intense study of Christian stewardship is made in a unique and challenging way. The author of "Christian Materialism" declares that one of the most discouraging phases of the Christian attempt in bringing in a new earth as well as a new heaven, is to encounter so often the belief and declaration in pulpit and pew that the mention of money should be left out in religious worship and attitude. "We tell men that they are to give themselves. Most such advice is a bit vague and cloudy and misty. We do not get far with it until we get down to what a man earns through his daily labor. I have heard church leaders call for a new consecration to a spiritual ideal and do so with avowals of weariness at discussions of practical measures to bring in the Kingdom. These are possibly suffering under the notion that there is something inherent-

ly vile about money. Money means food and clothing, books and works of art, chances to help one's fellows—in a word, life!

"If we could actually trace the history of a coin from the day it leaves the mint, with its image and superscription clear and sharp, to the day when it returns to the melting pot, we should find that the coin has been closer to human life than any other material agency, that the pressure of human hands upon it has known an indescribable tensility, that the coming of the coin has been looked to with more anxiety and its departure often with more sorrow than those of any other forms of the material. To control this force for moral and spiritual purposes is the aim of Christian materialism."

In such a belief the author of the book asked and endeavors to answer three very practical questions in a practical way. First, How the Christian gets his money. Second, How he spends it. Third, How he gives it. The real strong feature of the book is in answering the third question, that of giving. The author avers that a person may give to good causes and not be a Christian, but if he is a real Christian who practices his profession, he will give, as the Lord has prospered him, with a liberal hand and a glad heart.

J. O. A.

DISCIPLES OF CHRIST AND BAPTISTS.

The Christian-Evangelist, national weekly of the Disciples of Christ, is devoting much of its space, editorially and otherwise, to clarifying the "issue of the union of Disciples and Baptists." The National Weekly, editorially, favors the merger, but recognizes important differences that must be eliminated before the union is possible.

In pointing out the differences between the two bodies, the *The Christian-Evangelist* says, "They (the Baptists) have a strong denominational consciousness, whereas we do not have that intense group feeling. Also, they are predominantly calvinistic in background—emphasizing more than we the importance of the emotional experience of conversion. Alexander Campbell and Barton Stone both reacted against the emphasis on that experience, teaching instead a "rational," common-sense attitude toward conversion, making it the intelligently achieved and solemnly believed conviction that one wished to accept Christ as Saviour and public confession of that conviction."

In response to a personal inquiry by the editor, scores of nationally-known pastors, college teachers, and other leaders of the Disciples, answered emphatically that the Disciples do not believe in baptismal regeneration and therefore, they are not "sacramentarians" as the Baptists and others had accused them of being and that they look upon immersion not as having any saving grace or having any necessity in itself, but as a symbol and a token to the obedience of Christ, and this position interpreted as being that generally accepted by Baptists on the matter of baptism." So this theological issue should no longer stand in the way of church union of the two bodies. The many difficulties in the way of such a union are recognized by the editor of *Christian-Evangelist*, who admits that to rush pell-mell into the union negotiations would be absurd. But the work has been begun and should not be discontinued even though there are great difficulties to overcome. The *National Weekly* continues: "The merger of two large church groups is a complicated job

and many questions would have to be considered before even a beginning could be formally made.

"But such mergers can be brought about, as several recent consolidations have demonstrated. Congregationalists and the Christian Connection (Sic!) people have merged successfully, the Reformed and Evangelical churches have completed their first year together without any necessity for a single use of their adjudicating committee set up to hear possible disagreements. The day will yet come, we think, when all congregationally controlled churches such as Northern and Southern Baptists and ourselves, will merge their program and their influence. When that time comes we want our people to know that they have done their part in achieving so desirable an end."

(We wonder by what quirk of the mind, slip of the pen, or ignorance of facts, our distinguished contemporary manages to get into his otherwise sane editorial, "Christian Connection" as the name of our Christian Church.) Protestant churches under various titles and names very much need the influence of the solidarity and oneness of the Catholic church in united pronouncements and efforts to curb national and international social ills, and to speak with some authority on the fundamentals of Christian faith, and practices; but no church, no branch of the church, in its desire for numbers and prestige can with security ignore the necessity for individual salvation, and of redemption through the atoning blood of our Lord and Saviour, Jesus Christ. His is the Name that is above every name. In Him is life, and in none other; and through Him and His teachings, comes the power of saving a lost world from its sins.

J. O. A.

A VISIT WITH DR. MARTYN SUMMERBELL.

By ROY C. HELFENSTEIN.

It was my delightful privilege a few days ago, Tuesday—June 2nd, to be exact—to spend several hours visiting with one of the most distinguished leaders the Christian Church has had in all its history,—Dr. Martyn Summerbell of Lakemont, New York. Knowing that hundreds of THE CHRISTIAN SUN readers will be interested in learning about a visit with and the health conditions of this "grand old man" I write these few lines.

The early morning drive along the beautiful shores of Seneca Lake on my way to Lakemont gave me one of the secrets of the inspiration life has had for the President of Starkey Seminary down through all the years. For in the setting of the charms of this picturesque lake with its unique shore approaches, the Seminary is located as if the landscape setting were made for the school itself. Nature indeed lavished its touches of beauty upon Lake Seneca and its environs. The inspiration of this wondrous bit of scenery has no doubt contributed much to the mind and soul and accomplishments of the hero of this sketch.

And a real hero Dr. Summerbell has been in the fight against narrowness, bigotry, and blindness in religion, and against ignorance in every realm of human interest. An outstanding leader in the organization and life of the Federal Council of Churches in America, a prophet in his own denomination, his life and work have been a constant challenge to all the ministers of the younger generation who have rejoiced that even the shadow of his influence has fallen upon their lives.

Heroic, but always unassuming, courageous but always considerate, aggressive but always patient, Dr. Summerbell has labored in season and out of season for more than seventy years in the vineyard of the Lord. At the young age of sixteen he began to assume the responsibilities of Kingdom service, and now being in his eighty-ninth year, he still has the marks of youth in his sense of humor, cheerfulness, hopefulness and human interest.

Knowing that he had suffered two serious accidents within the last two years, I was happily surprised to find him in such splendid condition of health for a man his age, able to go with me to show me places of interest about the village and the Seminary, the student body of which I addressed at the Chapel services in response to his gracious request and the urgent invitation of the new president of the institution, Dr. Long.

On the spacious veranda of the beautiful home overlooking the lake, the home which Dr. Summerbell has occupied for so many years—until the death of his devoted wife last fall—we sat and talked of the interests of our United Church, of the men who served the Christian Church before the merger, and of the larger contribution of vital interest and cooperation some of the Christian Churches and ministers ought to be making to the merger, which from the beginning has been very close to the heart of Dr. Summerbell.

One of the things that impressed me greatly when browsing through his private library was a sectional book case, orderly and systematically filled with the most carefully and neatly as well as scholarly prepared outlines of his sermons and lectures given down through all these years. Only a genius could devise such a unique system of classification as that which Dr. Summerbell has used in preserving the product of his hard study and constructive as well as creative thinking down through the years. The well-known books from the pen of Dr. Summerbell: "Religion In College Life"; "Faith for the College Man"; "Christian Home Training"; "Christ in Word and Work"; "The Re-Birth of Europe" and other meritorious books he has written suggest the wealth of scholarship the collection of outlines referred to contains. An illustration of the reach of his wide popularity is a recent, interesting tribute to his life and work, as printed in a large magazine in England.

Since a serious accident about two years ago, Dr. Summerbell has discontinued his labors as president of Starkey Seminary, but his interest in the school, which most unfortunately will be closed next year, remains the same, and his concern for young life is as strong as ever.

After the death of his wife, Dr. Summerbell decided to close his large home and live at the Aged Ministers' Home, of which for years he has been the president of the Board of Directors. His home is kept the same as when Mrs. Summerbell passed to her reward, so that he has the pleasure of its attractiveness and memories whenever desired. His characteristic spirit of independence is expressed in his insistence that he pay for all his accommodations at the Aged Ministers' Home, though no minister would be more entitled to its courtesies gratis than is he.

The hours spent in the companionship with this friend of so many of us will long be remembered. His "God bless you" as we shook hands and said good-bye, will echo in my soul in all the years to come.

CONTRIBUTIONS

SUFFOLK LETTER.

Rev. Herbert George Council, Jr., a member of the Franklin Christian Church, graduated from William and Mary College during the recent Commencement. He plans to enter Yale Divinity School next September. He is a licentiate of the Eastern Virginia Christian Conference. He has supplied, occasionally, several pulpits with acceptance, since being licensed to preach the Gospel.

He came to Suffolk several days ago and held a conference with the pastor, Dr. John G. Truitt. He felt the need of some practical experience and an opportunity to study the work and methods of a city church. In revealing this desire he frankly said: "I am not looking for salary. I want to know more about pastoral work as a prelude to my work in the Seminary and University. If you have some work I can do, I will be glad to spend the summer months working in the Suffolk Christian Church." A small remuneration was named—too small to be considered as pay—and he accepted the offer and is at work.

This adventure on the part of Brother Council is so full of suggestion and so rich in significance that it seems worthy of mention and emphasis. Thirty-eight years ago, today, this writer accepted a call to Oakland Christian Church (and a week later to other churches), a week after graduating from Elon College, without any experience and with little contact with any other minister. Text books and college professors are a great help to a young minister. But they cannot anticipate and supply all his needs. It was fortunate for me, in the untried experience, that I came in contact with that prince of pastors, Dr. W. W. Staley. He was more than a seminary faculty and a university staff, when the practical questions needed solution.

This is a great privilege for this young man, and such an opportunity should be sought by every young man who is preparing for the ministry. A pastor's assistant serves the place of an apprentice. Too many young men, in every area of life, desire to begin at the top—from the standpoint of salary and position. It is better to begin at the bottom—near the foundation—where the ladders are not too long and the climbing too steep. The foundation of all education is in books, but the personality of the writer and the teacher counts more than the writings of the author and the lectures in the classroom. Sweet memories of lovable teachers are a rich heritage. And one would be happy to be able to forgive and forget the egotistic teacher who expended his superiority complex to the point of exasperation and disgust. Both kinds are needed in the classroom. But a different type of personality will help the young person who is taking his place in the active field of his chosen work.

Young ministers throughout our church should be encouraged to follow the example of the young man who is now in Suffolk. It would make them more efficient in their pastoral work, and save them and their churches many a heartache in the future. There is an old saying that, "where ignorance is bliss, 'tis folly to be wise." But there can be no bliss for the young minister who is un-

willing to learn from others. No minister can be his best without personal contact with other ministers. For that reason, if for no other, all ministers should spend as much time as possible in fellowship with their brethren. Personal touch enlarges the horizon and broadens the vision. There is no place for envy and jealousy among ministers who have the vision of God and the kingdom. What difference does it make if some other minister has a larger church, a more beautiful parsonage and more salary? Why should a man be measured by the size of the place of his ministry? The field is the world, and there is room for all who will work. Forget the place, and the pay, and remember the work and the kingdom.

I. W. JOHNSON.

ECHOES FROM THE CAMPAIGN.

When a campaign is launched in the interest of any good cause, there are always those who are cold and indifferent, if not antagonistic, who will do little or nothing to help the campaign and are not seriously disturbed if they find they have hindered it. On the other hand, there are always those, and their number is usually larger, who are interested in the campaign, willing to do their part and anxious to do whatever they can to help with the campaign and to assure its success.

The Elon College campaign is not different in this respect. A few have expressed lack of concern for the college or for the success of this effort in behalf of the college. Others are greatly concerned and are offering themselves that the goal set may be reached. This morning one interested and anxious to help dropped by the office, paid half of his subscription, half of a friend's subscription, and a voluntary contribution from another, declaring anew his interest in the college and in the campaign and offering to stay in the fight until the job is done. A number have expressed their interest in the campaign verbally and have assured the ones charged with the responsibility of their continued interest. A few have taken the time to write and express their interest in the college. A lady unknown to me under date of June 21st, writes: "As the campaign has about closed and no one has come to solicit, I am sending my little mite of \$2. I wish I could send a larger amount but I can't at this time. I have been paying a \$1 a year for a long time and expect to continue to pay as long as I live. I love Elon and hope I will have some grandchildren to go there for school. I hope the campaign will go over the top." Under date of June 11th, another interested party writes: "I had no committee to serve with me so I did all the canvassing. If there is anything about my report you do not understand I shall be glad to explain. Our quota was \$1,090. We went fifty cents over the top and have sent \$600.50 in cash. If each church would do its duty there would be no trouble in raising the entire amount. You will always find me willing to do what I can for Elon and I most surely appreciate the great service that you have rendered to our church through Elon. It would be such a blow to the church should the college fail. I wish so much that every member of every church could realize this." Under date

of June 5th, another good brother writes: "If more of our people could see and realize what we have in Elon, there certainly would be a deeper interest. Yes, I shall continue as chairman for my church and I am sending my pledge for \$25 more. The campaign cannot fail. Elon College must live on after we are gone. I owe personally \$1,500 and I am paying 6 per cent interest on that, but I owe Elon College something too, and to pay \$125 now is quite a sacrifice, but by the help of God I will pay it and be richer toward Him. I shall pray for the success of the college and for your health and strength to win and in the end we shall rejoice together."

The above letters from which I quote express a very real interest and put heart and encouragement in the ones charged with the responsibility of carrying on for the college. I appreciate these letters and will appreciate any word of encouragement from those throughout the church and alumni who are interested and anxious for the success of the campaign.

L. E. SMITH.

TO A SICK FRIEND.

"I wrap this little gift about
With sweet friendship's finest feelings,
And may life bring to you its best
In all its various dealings.
For oft through pain we find true gain,
Rugged strength comes with dark shadows,
And all is well if we attain
Life with no distressful shallows.

"We all must have our testing times
When bodies ache and spirits pine,
When hope and love are needed most
To conquer fear and selfish whine;
Yet life is cast in firmer mold
As courage grips fast with sorrow,
While grief and pain seem but as gold
In the joy that comes tomorrow."

ELMER L. DAUGHTREY.

Holland, Va.

GREATER THAN MONEY.

Great as is the purchasing power of money, there are some things that "money cannot buy," and this can only be because these other things have an intrinsic value and power of their own greater than that of money. General Robert E. Lee, after the close of the Civil War, was offered a salary of fifty thousand dollars or more per annum by an insurance company, if he would consent to become its president and allow his name and fame to be commercialized and used by the company in a way to make money. He refused, saying that he wanted to work for and with the young men of the South who had fought with him in that awful struggle and were now moneyless and poverty-stricken. They needed to be educated, and he gave his life to this work as president of Washington and Lee University at a salary of only fifteen hundred dollars. America has never produced a man more honored and beloved than Robert E. Lee. A modest, humble, self-effacing Christian man of spotless life, his character was pure gold. There was "the hiding of his power." Money is great, but manhood is greater. Every man may have his price, but there are some things money cannot buy.—Dean Tillett in "Providence, Prayer and Power."

THE IMPROVEMENT OF THE RURAL CHURCH—A NATIONAL PLAN.

By MALCOLM DANA, D. D.

(Concluded from last week.)

A satisfactory national plan for the improvement of the rural church must secure for it is a ministry qualified for service; with a liking for the country and country people, and specially trained to serve and function in the countryside.

Our one hundred letters agree, in their ideas and assertions, as to who should serve the country church. Let a few of them tell us! "The rural pastor needs to be a well-qualified and consecrated teacher of Christianity; for that is the form of religion which prevails in rural communities." "Rural ministers should be selected because of their fitness to live and function in the country. This should include a love for the country, a sympathetic appreciation of rural peoples and of their contributions to civilization—a sociological point of view." "The rural minister must be sympathetic with rural environment; this means, intimate knowledge of out-of-doors, and an appreciation of informal neighborhood activities." "Rural ministers need to be concerned with fundamentals of rural life; stability, love of family life, love for living things, concern for the stability of all social life—rather than many texts." "Selection of personality, education, health, point of view."

These are only a few quotations, from the many letters which express opinions as to *who* should serve rural churches. The demand for *specially trained* rural ministers is equally stressed. "A rural church needs a minister who has been trained for rural work, and who expects to find in it his permanent work; but this cannot happen until the country minister can be assured of at least a living wage." "The fact that so many of our young people are being educated makes them much more critical of a narrow, uneducated ministry; that preaches at them or against them; rather than giving them wise leadership in constructive thought and service." "Rural ministers should be specifically trained for specific tasks, as all of their leadership competitors are—the rural school superintendent, the county agent, the county health and social worker, etc." "There is need for an adequately prepared ministry, with agricultural, economic and social training and experience." "Population shifts have robbed rural life of leaders, and none are being trained for replacement, as far as the church is concerned. Our immediate task is to train leaders for local situations, with an adequate background of sociology." "I wish that the highest paid and highest trained ministers, might be available in the country; instead of the poorest paid and poorest trained. He need not be trained to be a farmer, but he certainly should be rural-minded, and should appreciate and love the country. He should be cognizant of rural problems, and should be able to recognize the strength as well as the weakness of his particular situation." Youth gives us a final word, at this point: "Leaders are the first need: leaders with personalities that stand out. We soon forget what people say, but what they are, makes lasting impression. The rural church is used for a stepping stone to something better financially. The answer to that is: if we make the job bigger, then bigger leaders will come forward."

And, right here, this opinion should give us pause! Our letters are unanimous in holding that rural ministers should be specifically trained for work in the country. It is also intimated, that *denominational field executives* should have similar special and specific training, if they are to care for rural ministers as well as their churches. They cannot, in this day and generation, be mere placement men, or office statisticians; playing fast and loose with the country and its churches. Rural ministers should know something of sociology, social psychology, economics, farm management. Field executives should be even more interested and informed; or how will they understand the modern agrarian movement, which conditions and limits the whole enterprise they are supposed to care for, and promote. And yet, how many rural ministers read sociology, psychology or economics, or attend Summer Schools for Rural Ministers, where they can get the best instruction in these subjects? How much do field executives read in such lines; and when are they ever found, with their ministers, at such schools?

As to the theological seminaries, which are supposed to prepare men for rural churches! They come in for criticism—and even worse! A rather just query is made "from whom should these institutions take orders; in the matter of *who* they send to the country, and *how* they train them to go there? From their own 'inbred' academic idea or from the churches, whose servants they are supposed to be? Are curricula authoritative and trustworthy; so often devised by cloistered faculties, far removed from field contacts, decades away from actual pastoral experience, and, worst of all, with no contact with, or knowledge of, or sympathy for, the rural church—a church which is the majority church of America?" This Conference should register an unqualified opinion on this matter and by something more than placid "resolutions," or "agreements in principle," or toothless "findings," that never will be found. Let a few of our letters speak to the issue! "Colleges, universities and seminaries, should place more emphasis on training rural leaders; they should challenge leadership to be dedicated to the country." "There is need to make an analysis

of what the rural minister is called upon to do; and then proceed to train him to do those things." "There is need to train men on the job to do those things which that particular job demands. Rural ministers must be specifically trained for specific tasks." "Let the theological seminaries take account of stock, at least once a year, and determine what they are doing, and what they are not doing and determine what ought to be done, and what they are leaving undone that ought to be done. Can not the seminaries more carefully choose students, quietly turning into the current of mercantile and other business or professional life, those whose education is defective, whose personality is not too attractive, and whose probable aim is as easy a job as possible.

Seminaries, executives, and rural ministers themselves, are grossly guilty of "using" rural churches as "stepping stones." There is a tragedy in the fact that the following statement will probably call forth smiles, rather than tears; a statement concerning one of our greatest denominations. "We start our young ministers in the country. If they fail there, they remain in such churches. If they succeed, they are lifted out, and sent to the city. If they fail in city churches, they are sent back to rural pastorates." More crimes are committed against the country church than this world dreams of! It is a grievous sin not to send the right kind of men, and with the right kind of training; to the rural church. It is a more grievous sin, that when the right men do go to the country, and are proving their rightness, they are not *permitted to stay there*. Wrong ideas of what constitutes "success," possess seminary professors, field executive and rural ministers, themselves. This situation brings a statement from one of our contributors who says: "There are no sensible denominational policies in regard to tenure of ministers"; so that "many of our rural ministers are as bad as the poorest of farm tenants. They are roving, restless creatures, and until we get some stability of tenure, by means of more decent and forward-looking denominational policies, we will get nowhere in the rural church."

(Continued on page 9.)

BIBLE FOR OLD FOLKS and the HOME

Bold Black Type
Pronouncing
Holman Home Bible

Light Weight
6x9 ins.—Very Thin
Flexible Binding
References

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durable Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00



MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

AN AFRICAN HOUSEWIFE.

By MISS D. P. CUSHING, *News Editor.*

(If our women wish an interesting reading for a Missionary Society meeting, here it is.—Ed.)

Oregon housewives who can return from an afternoon at the Woman's Club or the Church Guild to find their summer supper all prepared in the electric refrigerator would find a startling contrast between their lives and those of the Ovimbundu women among whom works an Oregon City woman, Mrs. Marian Ingram Waln of Chilesso, West Africa.

But they would also find that the saying about "The Colonel's Lady and Judy O'Grady" could be applied to American and Ovimbundu women when it comes to fundamental emotions and desires. Mrs. Waln, who first went to Africa under the American Board of Commissioners for Foreign Missions with her husband in 1928, was home on furlough in 1934 and visited her sisters, Mrs. Bessie Van Wey of Center Street, Oregon City, as well as other parts of the home state and Massachusetts.

Rising with the sun the Ovimbundu women pack their baskets and small native hoes on their heads and start out for the fields without breakfast. No, it is not a new diet, just an old Umbundu custom to eat but one meal a day except for a few nibbles, perhaps, of a baked sweet potato or roasted corn as they work. Many of them take their babies strapped to their backs all thru the long hot day. But before they go out to the fields in the morning the Christians attend devotions at the little church.

After the day's work they trudge back often several miles along rough trails to their kraals keeping a sharp eye out for bits of wood to start the evening fire. They carefully balance these on their heads with their basket and hoe and often when they reach home the load has become so heavy that it must be lifted to the ground by someone else.

Native customs in Africa are hard on a woman. So when she returns from a day in the fields she must first prepare supper for the husband and the elder boys who eat first, after which mother and the children can have their breakfast, lunch and dinner three in one. Mush is the main dish and to have mush, meal must be pounded each day on the rocks by the river. It is prepared by pouring into boiling water and having all the lumps stirred out. No self-respecting Ovimbundu cook serves lumpy mush.

Then come the dishes, which, to be sure, don't amount to much more than a grass mat which may be shaken and possibly a bowl or two. Then tomorrow's corn must be pounded. After this the Christian women go to vespers, and following a chat they early roll out their sleeping mats to give their toil-weary bodies a little rest. To them their Christian services are the heart and center of their lives, for Christianity, as no other force in the world, has freed women from slavery and helped to give them a decent chance in life. But there is a long way to go yet in Africa.

"When a man dies here everything goes to his family no matter how the widow may be situated or how many small children she may have to care

for," writes Mrs. Waln. "Pagan relatives will strip everything from a hut or house even to the food, and, as in the instance of one ambitious young man who had acquired a real home, the curtains from the windows and the oil from the lamp."

A Red-Letter Day to Christian Ovimbundu women is the World Day of Prayer, which this year came on February 28th. At the same time women of every race, color and creed unite for prayer and worship. Out in that isolated corner of the universe those dark skinned sisters of American Christians entered wholeheartedly into their group gatherings, with many coming miles from distant villages and bringing their offerings in the form of eggs, chickens, corn and beans. "It certainly is a big help and inspiration to all of us," said Mikulu, a native Christian woman, to Mrs. Waln.

Happy in her work, Mrs. Waln finds problems that American women, for the most part, do not have to meet. For example, she had a visit recently in her work-room of two 40-inch snakes. She says she didn't appreciate their call one bit. Then, while picking violets she nearly put her hand on a black viper. "From now on," she writes, "I shall poke a stick into the violet bed before I start picking. The people told me that the snakes hid in the hedge so I have had to cut down my carefully nurtured evergreen trees. I could not take any chances when I have two barefooted boys running in the yard."

It may be remembered by Mrs. Waln's friends here that she spent several months in a native village with her baby in order to learn the Umbundu tongue. Her husband visited her once a week and milk was sent for the baby, but otherwise she lived close to the people. The women had never seen a "bottle baby" or one fed on schedule. They feed their babies whenever they cry and often food very bad for little tummies.

"Ndena, Mariana," they cried in distress when the little Waln wailed. "Have mercy and give him food! When our babies cry we feed them." To which Mother Marian serenely replied, driving home a lesson in child care, "But isn't my baby just as fat as yours; does he cry any more?" And the tender-hearted Ovimbundu mothers had to admit she was right.

The Walns are the representatives in Africa of the First Congregational Church of Springfield, Mass., the Congregational churches of Columbia and Andover, Connecticut, and of the Hampton Association in Massachusetts of 46 Congregational church including Holyoke, Chicopee, Springfield, Wilbraham, Palmer and Westfield.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 20, 1936.

Sunday Schools.

Linville, Harrisonburg, Va.	\$ 5.57
Lanett, Lanett, Ala.	4.00
New Lebanon, Elberon, Va.	3.00
Henderson, Henderson, N. C. ...	3.47
Mt. Olivet (G), March, Va.	12.42
Big Oak, Biscoe, N. C.	3.30
Waverly, Waverly, Va.	2.00

First Church, Greensboro, N. C. .	6.00
Leaksville, Luray, Va.	2.65
Mayland, Broadway, Va.	1.00
Pleasant Ridge, Guilford College, N. C.	1.15
First Church, Norfolk, Va.	10.00

54.56

Individuals and Churches.

Leaksville, Luray, Va.	5.00
Bethel, Elkton, Va.	2.00
First Church, Richmond, Va. ...	48.30
Pleasant Grove, News Ferry, Va.	26.32
World's Friendship Club, Sanford, N. C.	6.00
A Friend	20.00
Mt. Auburn, Manson, N. C.	3.30

110.92

Specials.

Franklinton, N. C.	19.00
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Total for week ending June 20, 1936\$ 184.48

Previously acknowledged 14,881.66

Total since Sept. 1, 1935\$15,066.14

The above offerings represent self-denial on the part of those who made them, that the life and love of our Lord shall be shared with others. The work of missions is the work of sharing Him with those who do not know and accept Him as Saviour and Redeemer.

J. O. ATKINSON, *Secretary.*

KAGAWA'S FINAL MESSAGE TO AMERICA.

Dr. Toyohiko Kagawa, Japan's Apostle of Jesus Christ, will deliver his final message to America over the air Tuesday, June 30th. He will then sail for Oslo, Norway, to attend the World Sunday School Association Convention. During his six months in the United States, Kagawa has spoken in 150 cities to audiences ranging from 2,000 to 15,000. Like St. Paul of old, he has travelled up and down the land interpreting the love of Jesus Christ from an oriental viewpoint. He has challenged World Peace, and has reinterpreted the Oriental to America. He has stirred thousands with his deep spiritual message and his emphasis on the social teachings of Jesus. And he has interpreted the brotherhood idea of Jesus Christ in terms of a cooperative commonwealth.

The keen interest manifested by thousands unable to get into the public meetings has brought about the magnanimous cooperation of the National Broadcasting Company in giving coast to coast facilities for Kagawa's farewell message. The exact hour of the broadcast, and the stations over which it will be heard will be announced in local newspapers throughout the country.

This great national figure in Japan who saved Christian cooperatives, especially among the farming and laboring classes, goes to Europe at the request of the Japanese Government to study Health Insurance. He is a member of a committee of the Japanese Government which is studying this important matter, and which will make recommendations for a Health Insurance Plan for all Japan.

In China today everything is challenged in the earth and in the heavens,—religion, marriage, family affection, respect of son for father, or pupil for teacher, or servant for master.

—Basil Mathews.

IMPROVEMENT OF RURAL CHURCH. (Continued from page 7.)

To offset, but in no way to lighten the indictment, against the seminaries, let us recognize the fact that a miracle has happened in the seminary world! Last November and December, the Interseminary Commission for the Training of Rural Ministers, which consists of five New England seminaries cooperating toward this end, met, first, the combined Faculties of Boston University School of Theology, Andover-Newton Theological School, and Bangor Theological Seminary; and two weeks later, the full Faculties of Yale University Divinity School and Hartford Theological Seminary. A ten-page document had been wrought out by the Commission itself, in a four-session meeting; which dealt with a great many of the very points raised in our one hundred letters. This document furnished a basis for discussions concerning curricula, placement, supervision, continuing and reconditioning education. Such actual get-together of theological seminary faculties never before happened in New England, and probably not in America.

A satisfactory plan for the improvement of the rural church must encourage programs dictated by studies made, to ascertain just what the particular needs of the people are to which the churches should minister.

One of the greatest weaknesses of the rural church is, that it is "preacher centered" and not "program-centered"; and programs are imported rather than indigenous. Each new minister comes on to the field, with his own pet "little bag of tricks." He casts aside most of what has gone before; and uses sermons and plans which have made him famous somewhere else. This happens with every new minister, and the rural church is kept in a perpetual kindergarten stage, of ever new and untried beginnings. And, Hermann Morse said years ago, "even among strong churches, the program is formal, conventional, and stereotyped. It is no part of the practice to ascertain by actual study the particular needs of its people, to which it ought to minister." Our one hundred letters again make the suggestion, in this matter of program; that orders should be taken from the local field. Let us quote! "Too many churches allow programs to grow, instead of planning them." "There must be a more inclusive church program, in which the people of the community can have a part." "Drives must be made to build up self-appointed local groups, to study the needs of the local church. Expert advice must be had, but *organization must not go ahead of thinking.*" "A program should give our communities financial stability. This lack, works to the detriment of our churches. Communities are not able to equip a church suitably for its needs; neither are they able to support a pastor who has training to meet the present day needs. Nothing adds more to the stability of a rural community than for the people to own their own homes. When that is the case, they take a long term view of things, and endeavor to build for the future." "The economic system must be corrected. Christianity began with the home. What if the latter becomes only a place in which to stay?" "The church must take an enlarged interest in country problems such as organization, cooperatives, marketing, rural education, scientific agriculture." "Someone must know the psychology of children, to lead and direct their activities. This is the most fruitful field of Kingdom

building, and the least money and effort is spent on it." "Programs must be adapted to the fields themselves, unhampered by denominational rivalry, broad enough to include everything of importance to the life of the community, concerned with material, intellectual, and spiritual needs; developing interest in the whole sweep of national and international problems. "We do need a national program designed to develop agrarianism, as a way of life. Commercial agriculture has robbed the farmer of his real policy and program, which is to develop agriculture as a way of life, in which all social and religious programs are designed to enrich rural living."

A satisfactory national plan for the improvement of the rural church must give youth and laymen proportionate place in the actual conduct of the denominations and local churches.

Here is our colossal failure: originally at the Cleveland Conference, later at the Washington Congress; and now, once again, at this National Conference on the Rural Church. Where is modern youth? Where are the laymen? We shall, as usual, talk *about* them, but *not with them*; although the rural church stands or fails as it builds into itself these two most desirable elements. Our one hundred letters speak to this point! Let two sociologists tell us. "There is need for re-thinking *with* and for modern youth; which does not think in terms of its parents, and the 'old time religion.' There must be plans whereby youth can have a chance and responsibility to *do* something; and each and all of them have a job." Listen to the words of a layman! "Give youth a part in the administration of the church, a voice in determining its policies; thus creating a feeling of responsibility." Permit modern youth to ask for its own place in the sun! "At the Indiana Young People's Conference, it was said that modern young people do not want older folks talking about them as 'the future generation,' but as the 'working church of today.'" Again, "Youth is demanding a place in the program of the church. But don't let the church make the mistake of building a program *for* youth. In building an entirely new and separate program there is no future. Youth soon outgrows itself. Instead, build a program for the entire community together, one in which the old and young can take part." And once more: "Rural leadership must be persuaded to attract youth, and convince it that they are wanted in positions of responsibility—despite the attitude of the elders." Finally: "Youth wants a church that can give it leadership in cultural life and activities. Youth wants a church whose principles can solve every problem, and whose members have faith enough to put those principles to work. Youth wants a church that will change to adapt its program to changing needs."

Here are no flippant words, or captious criticisms. Rather, the thirty-two letters from modern youth, manifest a wistful tone. The young people seem to be standing outside, but not wanting to hold aloof from the church of their parents. They appear to be asking, rather hopelessly, "cannot adults and young people, in the rural churches, do things together?" What are we going to do about it? The saddest tragedy of family life is when, through fault of theirs, a father and mother have lost the ability and chance to be their children's best "pal." People outside of the family have that rare privilege and joy of playing the

friend; and of counselling, in the most intimate affairs of young life. It would seem as though this tragic thing has happened to the rural church and its young people. And so, perhaps, these questions from a young, but serious-minded girl! "How serious is the problem of the rural church? Is it still to be considered a factor in American life? Is the need for religion as important as when those churches were built? Is it possible that the church, as a social factor, has finished its service to the community?" A young man, who has recently made a study of 4,000 young folks going over from the last year in high school to the freshman year in college, has tried to find out what has happened to them religiously:—in the twenty-one colleges entered. He reports that these young people have not lost their religious faith, or their belief in religion. But the sad fact is that they almost universally distinguish between *religion* and the *church*. They are for the one, but indifferent to the other." The retiring President of the Youth Section of the American Country Life Association, said a few words to the adult section, last November. "It seems to us young folks, that you adults do not trust us. You are not willing to let us do things, and in our own way." And yet, Dr. Robert Gammon, an expert in young people's work, said, not long ago, in substance—"If we grown-ups do not stop trying to superimpose our own adult theories and ways of doing things, upon modern young people, we will lose them, and we will deserve to lose them."

All that youth asks is a real part in the management of the church; which we profess, needs them. Ought not their request to be a welcome one? But suffer this query! Is there a young man or woman, under twenty-one years of age, on any one of the committees of the three Councils represented in this National Conference? Is there one such, on any of the Boards of management of the denominations represented here? Is there such a young man or woman, on the Board of Trustees or Boards of Deacons, of any of the local churches we belong to? Was there a person on the program committee, that made the program for this conference? If not, whose fault is it that youth is not "pals" with the church?

And now in conclusion, we will take our final prescription from our one hundred letters.

A satisfactory program for the improvement of the rural church must restore adventure, risk, and even romance, to missionary achievement and the work of the rural church.

Three years ago, it was said by someone, on the floor of the Home Missions Council, that the great tragedy of the "depression" was, that it had taken from the missionary task all experiment, adventure, and demonstration: the three most valuable assets of any militant enterprise. Yea, verily! And how we have pared to the bone, and gotten down to a "pinch-penny" maintenance of the drab status quo. What wonder enthusiasm, exuberance, and seeming confidence in God and man, appear to have departed from our deeds. We have ceased asking, and attempting great things for God. A satisfactory national plan for the improvement of the rural church, cannot achieve along such lines. Joyous venturing against odds, will alone bring "recovery." And by what sort of deeds? Let three final letters chart the way!

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

"THE EFFECTIVE YOUNG PEOPLE'S ORGANIZATION."

This is the name of Bulletin No. 55 for the Pilgrim Fellowship, which is an excellent bulletin filled with suggestions concerning young people's work. The General Council of our Church in session the past week had as its theme: "The Effective Church." This bulletin tells how the young people's organizations can be effective.

It is divided into ten main sections. The topics concerning the effective organization are (1) It Plans Its Program. (2) It Faces Vital Issues. (3) It Provides Stimulating Meetings. (4) It Supports the Church. (5) It Serves Those in Need. (6) It Works for Social Justice. (7) It Budgets Its Income and Expenses. (8) It Grows in Membership. (9) It Trains and Supports Its Leaders. (10) It Organizes for Action.

As an example of what may be found in the bulletin, I am quoting the page: "Plans Its Programs."

PLANS ITS PROGRAMS.

Pilgrim Church, Toledo, is enthusiastic about an activity which has resulted in better plans for the year, a fine feeling of fellowship, and real co-operation. Here is the plan:

1. A "Retreat" is held near the city for two days in late summer.

2. The officers and committee chairmen of both the high school and older young people's departments, the director of religious education, and two counselors attend.

3. Careful advance preparation is made. Conferences are held with the young people who lead the "planning groups," of which there are five: program (Sunday evenings and World Friendship); Sunday School worship; recreation; finance (planning budget for the year); and personnel (to choose special committees for some of the events of the year and to see what all members can do.)

4. The schedule for the two days includes two "planning groups," an assembly where all report, a worship service, free time for out-of-doors fun, and a well-planned party for all.

5. All share in cooking and washing dishes. Meals are simple. Much food is prepared in advance at home to save time at camp.

6. Needless to add—everybody has a good time!

7. They return to develop and promote their own plans. The adaptations of this scheme may include "fifty-seven varieties." Here are a few. The time may be extended, or the retreat may be for one day only, closing with a vesper or camp-fire sing. You may gather at some country home, or a near-by camp, or on some college campus. A small church may invite its entire group. Officers confer in advance with the minister, so that plans will be made with the whole church program in mind. Summer conference delegates are often included. Youth officers of two or three churches of different denominations may hold a retreat to plan a community program. In many states, Youth Fellowship goals and plans are being worked out in such gatherings. Plans for

fall can be made during a series of August committee meetings in some comfortable place. Remember two essentials: (1) careful advance plans, and (2) assembling of such resources as this "Bulletin," with Lakeside Report and "The Pilgrim Highroad."

THE GENERAL COUNCIL.

The General Council of Congregational and Christian Churches was in session the past week at Mount Holyoke College, South Hadley, Massachusetts. Representatives from all over the country were there to report on the work they had done and to make plans for the future. Among those from the Southeast were Rev. E. C. Gillette, Rev. and Mrs. W. T. Scott, Mr. and Mrs. Robert Williams, Rev. and Mrs. E. B. Leshner, Miss Pattie Lee Coghill, Miss Emily Carleton and Rev. and Mrs. Frank Atkinson from Florida; Rev. Fred P. Ensminger and his son, Ross E. Ensminger and Miss Marguerite Davison of Alabama; Rev. M. J. Sweet of Tennessee; Rev. George N. Edwards of South Carolina; Rev. W. E. Wisseman Mr. Simpson and Dr. H. Shelton Smith from North Carolina; Revs. H. S. Hardcastle, Joe French, Elwood W. Jones and J. E. McCauley, Mr. and Mrs. M. J. W. White, Rev. and Mrs. R. L. House, and the writer from Virginia. There may have been others whom I did not see or do not remember.

Judge John V. Sees, a member of the Christian Church, presided to the delight of all present. Mr. Roger W. Babson was elected Moderator for the next biennium. Dr. Mary E. Wooley, president of Mount Holyoke College, was elected Honorary Moderator.

The Strategy Committee elected at the last Council recommended several changes in the organization of the Council, and the committee report was accepted. This means that hereafter the Executive Committee will do the work formerly done by the Business Committee and Survey Committee. The Council for Social Action has taken over the work of the Commission on International Relations. The Commission on Evangelism and Devotional Life will have a seminar on church attendance which will probably supplant the present Commission on Church Attendance.

The discontinuance of some of these committees and commissions makes it impossible for the southeast to have quite as many representatives as officers of the Council, but the same is true of other sections of the country as well.

The addresses, worship services, and seminars on "The Effective Church" were all of high order and will doubtless mean much in strengthening our united Church.

"TO READ AND TALK ABOUT."

This is the name of another little booklet put out by The Pilgrim Press which lists a large amount of materials for young people's societies. All leaders of young people's groups should have a copy of this in hand for suggestions concerning

material to use. Single copies can be had free, and additional copies at \$.05 each by writing The Pilgrim Press, 14 Beacon Street, Boston, Massachusetts, or the Board of Christian Education, 505 South Main Street, Norfolk, Virginia.

CONSCIENCE, THE DIVINE VOICE IN MAN.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 5, 1936.

Scripture: Prov. 20:27; Acts 5:29.

Daily Bible Readings.

Mon.—Conscience misled. —ohn 16:1-3.

Tues.—Conscientious, but wrong. I Kings 18:22-29

Wed.—A good conscience. I Tim. 4:1-3.

Fri.—Conscience makes cowards. John 8:1-11.

Sat.—A clear conscience. I Pet. 3:13-17.

Instrumental Prelude.

Call to Worship:

"Give ear to my words, O Lord; consider my meditation. Harken unto the voice of my cry, my King, and my God: For unto Thee will I pray."

Hymn: "Lead On, O King Eternal."

Prayer.

Hymn: "Living For Jesus."

Announcement of Topic—Scripture Lesson.

Leader's Introductory Talk.

Hymn: "More Like the Master."

Talk:

"The first law of right conduct was the law of conscience which told Adam and Eve that they had sinned. Throughout all the ages this master-power has reigned in majesty over the hearts of the world. Those who obey that little voice within cannot stray from the great highway of right, for this is God's greatest "guide-gift" to pilot man throughout his earthly journey. The best part is, that it gives to your inner self the golden stamp of approval. It is better to have the approval of your own conscience than the applause of all mankind. Conscience is the overall compass; the pilgrim's staff; the director-general of acts conforming to "Blessed are the pure in heart." Immediate reproof comes to those who disobey its divine mandates, herein being the call to return to paths of rectitude, which if unheeded result in a seared conscience, to which we cannot become subordinate if we are to be numbered among the worthy. Cultivate a growth of the delicate sensibilities of your conscience; maintain its freedom, mastery and purity. It will then be the morning and evening stars of life; an angel of light; a sunburst of moral graces, shedding its noon-day light in perpetuity on all the paths of man."

"Man's conscience is the oracle of God!

What exile from himself can flee?"

(Taken from The System Bible Study.)

For Discussion—

1. Is it safe to "let your conscience be your guide?"
2. Does our conscience ever lead us wrong?
3. Do you think that some people sin repeatedly until they do not have a conscience?
4. Do some people let their conscience go to extremes on some subjects?
5. Is everyone able to interpret the Divine Voice for himself?

(Continued on page 15.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

REVIEW: JESUS MEETING HUMAN NEEDS.

LESSON XIII—JUNE 28, 1936.

GOLDEN TEXT: "Jesus of Nazareth . . . went about doing good."—Acts 10:38.

LESSON MATERIAL: The Lessons for the Quarter

Jesus is too many-sided to be treated in one review lesson. Indeed although we have spent six months on lessons from Luke's gospel which is one of the records of Jesus' life and ministry, we have but skimmed the surface of that record. But in this review lesson a few of the general impressions of this many-sided Son of Man and Son of God will be presented.

Jesus the Man.

Jesus was the Son of man. He was "made in the likeness of men." He grew and developed naturally and normally. He lived a genuine human life. He entered into the experiences of a normal human being. He achieved character and goodness—it was not given to Him. He studied and worked and played. He was tempted in all points like as we are tempted, but unlike us He did not yield to temptation. He was a man, a perfect man. Luke sets him forth as a truly human being, and as the perfect man from the standpoint of humanity. Jesus was the Son of Man.

Jesus the Teacher.

Jesus was not only a teacher. He is known as *The Teacher*. Never a man spake as He spake. His teaching was at once simple and profound. For the most part He spoke in words that even children can understand, and yet in terms that the wisest cannot exhaust. His teaching had freshness and vitality and power in it. He used the laws of practical pedagogy and psychology. He was *The Master Teacher*.

Jesus The Friend.

Jesus was a friendly fellow. His personality was attractive. He had a friendly spirit, even toward his enemies. He was a tried and true friend—having loved his own he loved them unto the end. His eyes were always open to human need and his heart was responsive to those needs. He loved folks, the unloving and the unloveable folks. Men found in him a true friend. Men instinctively think of him today as *The Great Friend*. This does not mean that Jesus was weakly sentimental or soft. No man ever made more exacting demands on his friends.

Jesus The Mystic.

Jesus believed in the reality and the integrity of the inner life. He believed that men could have immediate and direct access to and communion with God. He believed there were realities which could not be seen and handled, but which could be experienced. He believed that the Spirit of God and the spirit of man could be brought together in a personal and vital way. Jesus believed in religion, in the things of the spirit, in the impulses of the heart.

Jesus The Physician.

Jesus healed people. We do not know the secret of his healing ministry, that is, the technique of his work. We do not know that again and again, Luke, who was a physician, records the

healing ministry of Jesus. And Jesus had power not only over bodily disease, but over mental and spiritual illness. We call him the Great Physician and we do well, for so He is.

Jesus The Prophet.

Jesus was a prophet, not so much in the sense of one who foretells things which are to come to pass—although of course Jesus did this—but in the sense of speaking for God which is the root meaning of the word prophet. He went beyond the hard and fast literal word. He had spiritual genius and insight. His message was creative. He was the prophet of God, the One through whom God spoke directly.

Jesus The Master.

Jesus was always master of himself. He never lost his self-control. He always disciplined himself. He always kept himself subject to the will of the Father. One of the miracles of the life of Jesus was his mastery of himself.

But Jesus was also master of others. There was something regal about him. He was a man of power. But it was not physical force. It was the mastery which came from character and life. He knew what was in man and He knew how to handle men. He did not break down the will of men, but men recognized in him their Master.

Jesus The Saviour.

Jesus was and is the Saviour of men. Through him men come into a new relationship with God, come into a new experience of God that means salvation. Jesus did for men what men could not do for themselves. He himself said that he had come to seek and to save that which was lost. It is as Saviour that Jesus made His most distinctive contribution to humanity. We call him Jesus for He saves his people from their sin. His death on the Cross was redemptive.

Jesus The Lord.

"Wherefore God hath highly exalted him and given him a name which is above every name." Peter said that God had made the same Jesus whom the Jewish rulers had crucified both Lord and Christ. He is more—he is Lord of lords and King of kings. And He shall reign forever and forever.

Jesus The Son of God.

"Surely this man was the Son of God"—the words of the centurion at the Cross express the sentiments and the convictions of multitudes of believers through all time and in all places. Men have become convinced that while Jesus was a true man, He was more than man. They believe that He was divine to such an extent that He partook of the nature of Deity. He was God manifested in the flesh. He was the Son of God.

THE CHURCH THAT IS TO BE.

"There cannot be a God of love," men say, because if there were, and He looked upon this world, His heart would break." The Church points to the Cross and says: "His heart does break."

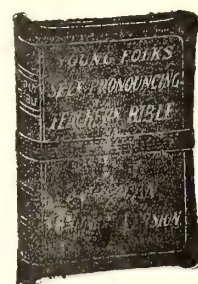
"It is God who has made the world," men say. "It is He who should bear the load." The Church points to the Cross and says: "He does bear it."

"God is beyond man's comprehension, and it is blasphemy to say you know Him," and the Church answers, "We do not know Him perfectly, but we worship the majesty we see."

—From "Christus Futurus."

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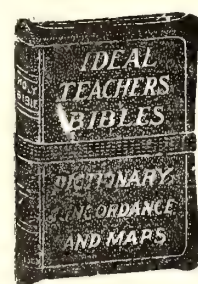
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MONDAY.

"BLESSEDNESS."

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is."—Jer. 17:7.

"Better is a little with the fear of the Lord, than great treasures and trouble therewith."—Prov. 15:16.

The world has its own idea of blessedness. It thinks in terms of immediate possessions. Some of those terms are: "Blessed are the successful." "Blessed are the rich." "Blessed are the admired." "Blessed is he who has a place in society." "Blessed is a strong man." "Blessed is the man who can govern affairs." "Blessed is the man who has a lot of leisure." "Blessed is he who can have pleasure." For after all these things do we seek. These are the beatitudes of sight and this present world.

The Lord must have realized the weakness of man in these temptations when He declared heaven's blessed Beatitudes. As we read His utterances we are almost shocked to realize that not a single one of the world's list of blessed things is found in the mind of Jesus when He treats of blessedness.

Prayer—Our Father, teach us the blessedness of attainment in Christian character and in God consciousness. We would know Thy blessedness in humility, love, loyalty and service. O God, forgive us of our sins. Strengthen us by Thy grace and make us Thine through and through.—*Amen.*

TUESDAY.

"DESCENDING IN ORDER TO RISE."

"Blessed are the poor in spirit; for theirs is the Kingdom of heaven."—Matt. 5:3.

"For if a man thinketh himself to be something when he is nothing he deceiveth himself."—Gal. 6:3.

He who thinketh himself something cannot humble himself because he thinks he already possesses, and he cannot desire that which he already has. Only in feeling the lack of that which one most needs can one humble himself to seek that need. Preparation for the blessedness of heaven both here and hereafter consists in feeling the need of heaven. No doubt this is the reason for the Master's words.

Earthly blessedness is earned by starting at the bottom and building up. Heavenly blessedness is earned by descending. "We must stoop if we would rise," said the preacher. The Master's way was to gird Himself, assume the position of a slave and wash the feet of the disciples. This humility was necessary in order to share with the glory of the Father. Said He, "He that would be greatest among you, let him be your minister."

Prayer—O Lord God, fix our eyes on Jesus who humbled Himself to serve man that man share with Him Thy Glory. Tear down the altar of pride that we have built for ourselves. Upset the tables of carnal ambition. Drive out

all unholy and unclean desire. Compel us to yield allegiance to Thee, and rule Thou in our hearts, forever.—*Amen.*

WEDNESDAY.

"A MYSTERIOUS UNION."

"My spirit remaineth among you; Fear ye not."—Hag. 2:5.

Every act of the Lord Jesus Christ was not only an example but was a divine act. When he descended to the position of a servant and washed the feet of the disciples, He was God still. And throughout the whole history of His ministry on earth, He was still the everlasting Son of God. It was that divine personality brought to the level of man's own living that constituted the very center of His enduring love and eternal abiding in the heart of man.

This mysterious union between God and man defies the powers of the world to deny or diminish it, and he who abides in Him "shall ask what he will and it shall be done unto him."

On the other hand if one forgets Jesus and His ever-abiding presence, moral and spiritual decay sets in.

Prayer—O Lord, our God, give unto us a keen sensitiveness to the divine in us, our part with the Lord Jesus, and a discerning spirit to know right from wrong. O God, help us to separate wrong from right, the trivial from the important, and give us the courage and the strength to hold on to those pursuits and pleasures that endure. Choose Thou for us. In His name we ask it.—*Amen.*

THURSDAY.

"WEIGHED AND WANTING."

"God be merciful to me, a sinner."—Lk. 18:13.

This is the prayer of the poor publican, who, seeking the grace of God fell down in the dust and plead for mercy.

If we are not mistaken, the spirit of the publican is lacking today in a very profound fashion. There are masses who believe that there is a God, who believe in the efficacy of Jesus in the life, who fall in the ranks of the army of the Lord. But they are sophisticated. They approach God with their own ideas of righteousness. They feel that to indulge the pleasures of sin for a season is not so bad. Says one, "A miserable sinner? Preposterous! I'm not so bad."

Behold, we see them falling in as though they did God a favor, and like soldiers who load themselves with all their personal belongings, they take with them all their pet ideas of goodness. But the soldier soon learns that even the weight of his mother's photograph is a burden and he must unload down to the barest necessities if he is to endure to the end. Paul said, "Let us lay aside every weight that doth so easily beset us." Disgorge of all that is thine own. Lay it on the altar. The greatest gift of our Lord's was Himself. The greatest gift of a man is himself. And, if we understand, in making that gift it must be done prayerfully, penitently, as a "miserable sinner."

Prayer—Whatever we may think of ourselves, Dear Lord, enable us to think Thy thoughts after Thee. Forbid that we shall degrade Thy glory with an attitude of patronage or personal esteem. Reveal to us the sinfulness of sin, and forbid that

we shall think that life can be happy with any less goodness than that which thou hast shown us in Jesus Christ. In His name we ask it.—*Amen.*

FRIDAY.

"PROFITABLE ARITHMETIC."

"Ye shall not add unto the word which I command you, neither shall ye diminish from it."—Deut. 4:1-8.

How can we add to God's word, and how can we take from it? In the old days, when the Bible was in the making, a scribe might omit what displeased him, a ruler might order excised what condemned his arbitrary acts, a priest might insert some of his favorite regulations, many changes might be made in individual copies if this rule solemnly forbidden them were not insisted upon. But who, today, could add to God's word or subtract from it?

It seems impossible, and yet many Christians are constantly guilty of it. We do it when we slur over portions of the Bible without regarding them. We do it when we deliberately forget and put behind us some command that we do not like. We do it by overemphasis on other requirements. We do it by needless ignorance of certain Books and wilful misinterpretation of other Books.

Let us reverence the Word of God so deeply that every sentence of its shall be sacred in our eyes, and that it shall be in every part the man of our counsel.

Prayer—God of Holy Writ, implant every one of Thy truths firmly in our hearts. We ask it in the Name of Thy Son, Thy living Word.—*Amen.*

AMOS R. WELLS.

SATURDAY.

"TESTIMONY IN TURN."

"For ye all can prophesy one by one."—I Cor. 14:26-40.

Are we too loquacious? Let us ask ourselves. Do we, like the Christians of Corinth, hold our contributions to the current discussions to be so valuable that we must thrust them in at every turn, abash our fellows, and confuse the issue by our ceaseless prating with speech or pen?

If so, let us become more selective of our words. Let us learn that the man of few sentences, well considered, is the man of influence, and not the man who is endlessly chattering.

We will do our part. We will give what wisdom we have. But first we will be sure that it is wisdom, or at least our nearest approach to wisdom, and let us give all others their chance to contribute also of their minds and hearts.

Prayer—How few were Thy words, greatest Teacher! And how Thy few utterances dwarf the ponderous tones of conceited man!—*Amen.*

AMOS R. WELLS.

SUNDAY.

"THE HARVEST OF LIFE."

"Now hath Christ been raised from the dead, the first fruits of them that are asleep."—I Cor. 15:20-28.

What a glorious harvest had Paul in mind, the life of all the ages rising into immortality, led by the risen Saviour! No array like it, of all the multitudes ever assembled on earth. No march-

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE SHINING HOUR OF FAITH.

By CLARENCE A. VINCENT, D. D.

Anne Byrd Payson was a brilliant woman. She had no religious training. When she passed the doors of a church, she wondered what the attendants brought out from the services to the work-a-day world. She had read William James' Psychology, and felt that there might be a God but she never sought to know Him. She smoked and moved in a worldly set of agnostics. Her two major interests were Bach's music and her husband and son.

Sorrow.

Suddenly her husband died. She could not pray. God was unreal. Spiritualists sent her booklets on the Future Life but they did not appeal to her. Bach and her son were the only satisfaction she had. One night she returned late to her apartment after listening to Wagner's "Gotterdammerung." Its darkness and despair filled her heart. She could not sleep. Jane Austin's stories which she usually read when she was sleepless, were in another room. She reached out and her hand touched Stanley Jones' "The Christ of the Indian Road." She knew nothing of the author or of the book. Suspiciously she began to read. The Christ that Stanley Jones presented won her heart. She read it through and prayed that "My Shining Hour might never tarnish."

A New Creature.

Her whole nature seemed changed. She wanted to live in harmony with Jesus' teachings, and to share her new-found life with others—to cheer and lead them. All that had been first in her thoughts and emotions began to follow these higher purposes and emotions. This is what "Conversion" does for one. The higher nature comes to the front and the lower nature takes its secondary place, or disappears. Zaccheus, the dishonest business man, becomes honest and restores what he has taken fourfold. The degraded woman at Jacob's Well is made clean and discerning. Saul, the harsh ritualist becomes Paul, the gentle disciple. A seed in the ground begins to rot. A germ within it gently and yet with the power of the Universe back of it, breaks the husk. A new life begins. This is what a new-found faith in Jesus does through the old, decaying life. Life immortal, with all the power of the spiritual universe back of it, breaks through the old husk. The hour one gives himself to Jesus Christ is indeed a Shining Hour.

Peace of Mind.

With the new life comes a peace of mind and heart. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." So many are restless in these days. Too many women rush from one bridge party to another. They try to find satisfaction in mere temporalities. They fear old age. A white hair disturbs their peace of mind and a wrinkle creates a panic. Some professing Christian women are thus disturbed, but many of them meet the coming years confidently and cheerfully. They are the women who, when old, have the sweet faces and cheerful spirits. Too many men try to find satisfaction only in

business, golf and other temporal things. Many of these are good and, add to them reverence, prayer, church fellowship and service to one's fellowmen, and satisfaction of spirit comes.

Greater Than Circumstances.

A living faith makes one greater than circumstances. Electricity, uncontrolled, runs to waste, and sometimes is dangerous. Confine it in a wire and it lights houses and streets, runs machinery and does many useful things. Life's energies expressed through the channel of faith makes one generous, cheerful, just, helpful and hopeful. Daniel was greater than circumstances. Human energies, uncontrolled by faith, run wild. Life, like a boat, is dangerous without a pilot—with The Pilot on board—safe.

"The wind and waves would sink my boat,
What hope is there for me?

If Christ is there, He does not fear

The dangers of the sea.

'Awake, O Master,' loud I cry,

'Awake, O Master, or we die!'

And he awoke and spoke the word

That even the wind and the waves heard,

And soon a peace breathed everywhere—

The sea was calm, the skies were fair.

When Christ sails with us on Life's sea,

Confident may every sailor be!"

Miami, Fla.

JUST THINKING.

By OWEN PRINCE.

I was just thinking the other day and when I fully realized what I was doing it gave me a queer feeling. Imagine! Here I was, a product of the twentieth century and I was thinking. Rather old-fashioned, don't you think? At any rate I knew why.

Trouble was that I had been reading the Bible. It made me think. It always does. Wonder why more people don't read the Book? Today, when everything seems to be in such a mess, every wise man in the world has some pet theory for the salvation of man. Funny no one wants to follow the teachings of the Bible that gives us a progressive revelation of God and introduces us to the One who is "the Way, the Truth and the life."

Met a man the other day who was rather well read. He had read all the great systems of theology. He knew all about the Bible, too. He had learned about that from them. When asked how much he read the Bible he admitted he hadn't done much of that. Seems to me we all read too much *about* the Bible and not enough *of* it.

Reminds me of the time I was asked to preach in a church of another denomination. The minister requested my text and when I told him it was in the book of Habakkuk he wanted to know where that was. Didn't seem to know. Oh well, maybe he was joking.

When I was a local preacher, the treasurer of a large church in Baltimore asked me what I preached about. Do you suppose he ever listened to his own preacher or read the Bible?

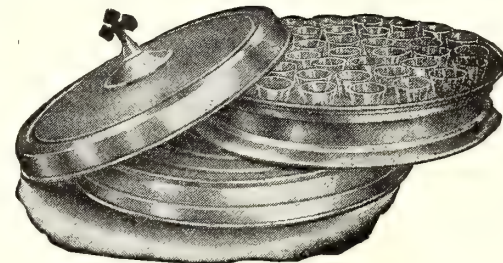
Well, men may not read the good old Book, but it is here for them to read and if they don't they are losers. As some one has said, "This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers. It involves the highest responsibility, will reward the greatest labor and will condemn all who trifle with its sacred contents."

Wonder why people don't read the Bible? Do you think they are afraid to? I don't know, I was just thinking.—*M. P. Recorder.*

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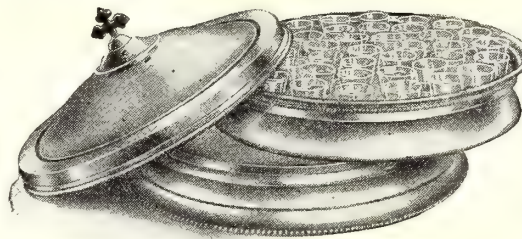


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THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Edith Virginia Bryant, one of the orphanage girls, graduated in High School last May. Virginia made good grade in school. She has been a member of the 4-H Club in Alamance County for several years and has been honored by the club by holding an important office. The club went on a camping trip last week near Asheville, N. C.

Three prizes were offered for the best campers. One for the Health Queen; one for finding the most different leaves. Edith Virginia won all three. The first prize gives her a free trip to Raleigh, N. C., to attend a 4-H Club short course at the State College for a week with all expenses paid.

She was selected Health Queen. For the third prize she was presented with a booklet of leaf prints.

The orphanage feels very proud that Edith Virginia was so honored.

When prizes are offered in school or in anything that our children are members of, if they don't win they give the one who does win a hot race.

The drought seems to have broken and we are beginning to have showers now and we hope after all the dry weather that we will yet have good crops.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 25, 1936.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:	
Durham	\$ 20.07
Greensboro, First	8.98
Ingram	7.00
Mt. Zion	1.15
Pleasant Ridge	1.85

39:05

Western North Carolina Conference:	
Ether	1.19
Pleasant Ridge	3.08
Pleasant Cross	1.58
Ramseur	7.14

12.99

Eastern North Carolina Conference:	
Christian Light:	
Church	2.05
Sunday School	.85
Bethel Church	2.23
Sanford	1.25
Mt. Auburn	3.30
Wentworth	6.91
Plymouth Church	5.44

22.03

Eastern Virginia Conference:	
Wakefield	2.26
Waverly	2.25
Berea, Nansemond	5.00
Barrett's	1.00
First, Norfolk	10.00

20.51

Valley Va. Central Conference:	
Leaksville	3.06
Mt. Olivet (G), Mar. thru June ..	10.18

13.24

Alabama Conference:

Pisgah	1.81
Georgia & Alabama Conference:	
Lanett (J. T. Cox's S. S. Class) ..	4.00

Special Offerings.

Mrs. Dalton, support of children ..	12.50
Miss Sarah Ellison	10.00
Miss Fannie Ellison	10.00
M. B. Smith, Jr., Guardian for	
Whitten children	100.00
Mrs. Mesley, For R. A. Hines, Jr. ..	18.00
A. J. Morgan, Guardian for Mor-	
gan children	40.00
	190.50
Total for week	\$ 304.13
Amount brought forward	6,751.32
Grand total	\$ 7,055.45

SOMETHING WRONG.

There are times when mankind as a whole agrees with God. Men are very fond of disagreeing with their Creator, hence their agreement is the more significant. Just now there is a world-wide unanimity among the most thoughtful and intellectual of men. Dr. Will H. Houghton, President of the Moody Bible Institute of Chicago, called attention to this in a recent address in Philadelphia. Said he: "Sociologists, philosophers, forums—all have decided that there's something wrong with the world." And so has God! But men and God do not agree as to what is wrong with the world, nor do they agree as to the remedy. Men would say that all we need is a better environment and more education. God

says the trouble is that "when they (men) knew God, they glorified him not as God," but "changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever." Because "they did not like to retain God in their knowledge, God gave them over to a reprobate mind," so that men are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity," and a further long list of sins. The remedy is not environment or education, but a Saviour, Jesus Christ. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."—*Sunday School Times.*

THE FAMILY ALTAR.

(Continued from page 12.)

ing army to compete with it, though Xerxes or Alexander summoned the tribes!

It is an exhilaration to look forward to that day. The prospect enrolls us in a majestic convocation. Immortality confers upon us eternal significance. In the light of that harvest every hour's growth has importance.

To be more worthy of the first fruits is sufficient achievement for a lifetime. Let my roots go deep into the soil of God's goodness. Let my stalk rise far into the sunshine of God's grace. Let it be heavy with grain, even to a hundredfold.

Prayer—For thou hast gone ahead to prepare the way, our divine Lord. Thou are already risen, and we shall rise. Every day shall be a glad anticipation of Thy harvest day in glory—*Amen.*

AMOS R. WELLS.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-līm: 14 That it might be fulfilled	A.D. 31. 934 CHAPTER 5. CHAP. 4. 3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urged on them a good example, etc. A. And seeing the multitudes; he went up into a moun-
--	--

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 ^k The land of Zāb'u-lon, and the land of Nēph'thā-līm, by the way of the sea, beyond Jōr'dān, Gāl'i-lee of the Gēn'tiles;	A. D. 31. 2 And he opened his mouth, and taught them, saying, 3 ^b Blessed are the poor in spirit: for their's is the kingdom of heaven.
--	---

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IMPROVEMENT OF RURAL CHURCHES.

(Continued from page 9.)

1. Here speaks Warren H. Wilson, Dean of the Rural Life fraternity. "I propose the building of manses in parks throughout the country. The proposal would be parallel to the proposal for the consolidated school unit, which rural educators are familiar with. Let us propose a manse, church, graveyard, playground, farm, museum, and library unit; and let us sift out the country churches by their fitness to use such a unit. Obviously, it would be located at the center of a Larger Parish. The Larger Parish has never yet produced a conception of great equipment. It has conserved tiny congregations; but it has built no cathedral center. This is the center which I propose: an embodiment of nature as it reflects God; that the ministers live in the center of it, with the dead buried there, with agriculture represented and forestry and the historic as a basis. This would be a laboratory unit which would project the future.

2. B. F. Lamb, Secretary of the Ohio Council of Churches, gives the following challenge. "We will never solve the church problem in rural territory until the number of churches is reduced to the point where every church can have a staff of four or five paid professional workers, to specialize with different groups of people in the community.

a. There must be a *preacher*, who can give sufficient time to the preparation of his sermons to be able to preach a sermon every Sunday that will challenge the respect of the community.

b. There must be a *religious education director*, who knows the psychology and pedagogy of teaching as well as of religion, and who will work and direct the organization of an effective religious education program.

c. There must be a *director of children's work*,

someone who knows the psychology of children, to lead and direct the activities of children. This is the most fruitful field of Kingdom building, and the least money and effort is spent in it?

d. There must be a *specialist with young people* who has not forgotten that he is a young man, and how, as a young man, to live with and direct the special activities of young people, leading them into the Christian life, while they are living according to the nature of young folks."

3. The evidence is all in; and the compiler and commentator rests his case! The call of the one hundred letters for forward-looking and adventurous deeds, is clear cut. And God will not hold us guiltless, who have listened to such words in vain! And this last thought: a successful national plan for the improvement of the rural church must be a plan of a somehow *United Protestantism*.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Sentence Prayers.

Special Music.

Poem:

"I have to live with myself, and so
I want to be fit for myself to know;
Always to look myself straight in the eye.
I don't want to stand with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
I don't want to look at myself and know
That I'm bluster and bluff and empty show.
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience-free."

Hymn: "O Master, Let Me Walk With Thee."
Mizpah Benediction.

MRS. W. B. W.

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"But that ye also may know
my affairs, and how I do;
'Tych'-cūs, a beloved brother

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to preach, and to say, 'Repent:
for the kingdom of heaven is at

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

MARRIAGES

GOFORTH—MILLS.

The Rosemont Christian Church was the scene of a quiet wedding Tuesday afternoon, June 16th, at 4:30 o'clock, when Miss Alice Elizabeth Mills, the daughter of Mr. and Mrs. O. S. Mills of Portlock, Norfolk County, became the bride of Mr. Frank Asbury Goforth, son of Mr. and Mrs. James Walker Goforth, of York, South Carolina.

The bride is quite popular in her community, and has been for several years the efficient organist of the Rosemont Christian Church and a fine worker in the Sunday School and other organizations of the Church.

She wore a suit of white crepe, with accessories to correspond, and carried, instead of flowers, the beautifully shoddered Bible that was used at the wedding of her mother.

The maid of honor was Miss Lucille

Mills, sister of the Bride. She was attired in a dress of pink crepe and wore a corsage of butterfly roses.

The groom had as his best man, Mr. Jennings Richardson.

The ceremony was performed by the Rev. J. F. Morgan, the bride's pastor, in

the presence of the immediate members of the family. Following the wedding an informal reception was held at the home of the bride's parents, after which the happy couple left by steamer for Baltimore and Washington.

They will make their home in Portsmouth, Va.

May the blessings of our Heavenly Father rest upon these two and His Spirit attend them through their wedded life.

J. F. MORGAN.

TO THINK ABOUT

EVERYONE admires a conscientious, consistent, courageous, consecrated soul. A genuine Christian is not governed by past deeds; by what others have done, or by what he himself has done, but by present needs. He delights to match his ability to the needs of the hour. If his ability be unequal to present demands, he does not seek to lessen the demands but to increase his ability.

In this campaign for Elon College we know what the demands are—we know our ability—we know whether what we have done or purpose doing correctly represents or denotes our ability—whether it is an expression of faith, fear, or evasion.

To turn a deaf ear to the clear voice of duty under the plea of self-preservation, or for provision for our own against the treacherous trends of tomorrow, is to puncture faith, assassinate trust, and leave ourselves to the merciless fate of material values, which must perish with the day.

Our relief lies within ourselves, within our own church, within our own alumni. We are honest in declaring our inability. It will take the searchlight of truth, for truth is unbiased, to reveal our holdings and convince us of our ability. We pray for truth, not only truth but for revealing truth that we may arise like men and women, like men and women of a great church, and of a great school, and bring of our hearts, and our souls, our money, and our money's worth, that our college—great in vision, great in service, and great in purpose—may live, may live efficiently and effectively.

L. E. SMITH.

Elon College Development Program

Southern Historical Society, 1956.
Southern Convention of Congregational Christian Churches.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY.

IN ALL THINGS, CHARITY.

LXXXVIII

RICHMOND, VA., THURSDAY, JULY 2, 1936.

NUMBER 27.

RELIGIOUS JOURNALISM

AN EDITORIAL.

RELIGIOUS journalism has had an easier time but has never had greater opportunity and was never more needed than today. If the voice of the church leaders can be believed, religion itself is in for hard sledding at present. All who listen or read are aware that the world in which we live is not a very happy or contented place. Revolution is rampant all over the earth. Change comes with every succeeding day. Political faiths fail, and religious beliefs are tested as they have not been for ages. Wars and rumors of wars flare up in every corner of the earth. Economic changes startle us with their rapidity. Moral standards that once were considered steadfast glide away as age and youth search for new thrills.

In a world like ours religion is not quite at home. This is especially true of the Christian religion. To many people the Ten Commandments are a bit antiquated, and but few business men dare test the teachings of Jesus in their line of endeavor. Who knows of a politician that would take the Sermon on the Mount as his platform? It just isn't being done. And custom seems to have more authority than the Bible with most people.

A world like ours needs the Christian religion more than any other thing. It needs it to straighten out economic, political, social, and international problems. Christianity is needed to supplant crime with cooperation, and to give people courage to live even in the midst of difficulties. Christianity is needed to re-establish the home, and to furnish a standard for conduct.

Into this sort of world the Church sends its religious journals. Every denomination has followed our own in establishing their Church papers. There seems to be nothing to do the work of these papers except more papers. But the competition is keen. Daily newspapers are glad to feature religious news. Secular publications of various kinds deal definitely with religion. Interdenominational and non-denominational periodicals go to church people regularly with much helpful material. Movies sometimes feature matters of religion. The radio flashes religious news around the earth often. There is an abundance of material being published concerning religion.

Why, then, let us ask, should the various denominations have their own Church papers? The answer is both definite and simple. There are many church people who do not receive the other information in the field of religious journalism. The material published, pictured, or radioed is often biased, or even conflicting. The denominations have definite beliefs for which they stand and definite programs in which they cooperate. They are one big family who share in each other's hopes and fears, plans and programs. The Church Paper is the news-letter that binds them together; it is the bearer of good news from friend to friend; it is the organ through which the members speak their minds; it is the instrument of the Church to spread the religious faith of those whose hearts are bound together by cords of love and fellowship.

There is no substitute for the denominational Church Paper. Secular publications, inter-denominational and non-denominational religious journals, the movies, and the radio can no more take the place of the Church Paper than hotels and restaurants can supplant permanently and happily the home.

It seems tragic that in a time like ours the Church Papers should be having such a struggle for existence. Many have had to discontinue. Others have to be heavily subsidized. Our own CHRISTIAN SUN has its difficulties, even though it represents eight states of the southeast and is the only weekly publication of its kind in the Congregational and Christian Churches. Because the writer believes in the necessity for such a paper in our midst, he has yielded to the call of the Southern Convention to try his hand with editing for a short while. There is great need for the most hearty cooperation on the part of all church leaders. The editor expects to find this cooperation not because of his own contribution or personality, but because of the great need for the kind of religious journalism that this paper affords.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. W. M. Jay, pastor of our Winston-Salem church, writes: "We had a delightful Children's Day Service, Sunday night, June 21st. Mrs. Jay, Mrs. J. A. Wester and Mrs. C. W. Cranford were a committee to get up the program and train the children. Mrs. Jay said it was the easiest and most pleasant program she ever helped prepare, as the children who took part were so willing and the parents so cooperative in getting the children out to practice."

NEWS FROM SUFFOLK, VA.

(The following article is taken from the Bulletin for June 21 of Suffolk Christian Church. If all churches will send in their bulletins which have news of interest, it will be appreciated by the editor and readers of this paper.—Editor.)

Rev. Herbert H. Council, Jr., licensed to preach as a probationer by the Eastern Virginia Christian Conference, a graduate 1936 of William and Mary College, and to continue in September his theological course in Yale Divinity School, is, by permission of the deacons and pastor, to act as a summer assistant to the minister, for the experience it will give him as a theological student, and for the help he may render the pastor and church.

The Rev. Mr. Council is the son of Herbert G. Council, of Franklin, Va. He is a member of Franklin Christian Church, where this morning he is supplying the pulpit for his pastor, Rev. Elwood W. Jones, D. D., who is attending the General Council at Mt Holyoke. Mr. Council will be with us at the evening service.

Special duties assigned him for the summer include work with the Young People's Department of the Sunday School, attending and helping with the Young People's Christian Endeavor, following up the work of the Church in the absence of the pastor, and aiding the pastor in his regular work as needed.

It is a fine thing to have a part in helping a deserving and worthy student make his way through college and seminary. It is hoped that we shall make Mr. Council feel at home amongst us, and useful for our church.

NEW ENGLAND NEWS.

Wesley Powell has resigned at Northampton (N. H.), to give all his time to his studies at N. C. State University. His brother, Captain of the Salvation Army work at Raleigh, N. C., is well-known to some of you.

Rev. John Dutton and wife celebrated their Fiftieth Wedding Anniversary June 22. Rev. Dutton rebuilt the fine Kittery (Me.) Church after the former one was burned. Rev. Roy Dinsmore is the present pastor. Rev. Dutton was long pastor of the Christian church at Westerly, R. I., and was Christian Endeavor secretary for our churches in New England when they supported Miss Penrod and Miss True in the foreign field. He has two sons, one of whom is a Congregationalist minister.

One wrote "The Samaritan of Molokar," an account of a relative who gave his life to work among the lepers. The Dutton's present address is Agawam, Mass. (near Springfield.)

Laconia (N. H.) church called Rev. Smith, who has long conducted a mission in Springfield, Mass., as pastor beginning his pastorate July 1.

Rev. E. R. Caswell, former pastor for 21 years, died very suddenly, February 29. He had studied at Boston University and Gordon College. He was dean of the churches in Laconia and was well and favorably known in Southern New Hampshire for his expository sermons. He was a great Bible preacher, a good pastor, a strong man in the ministry.

Three young people within the last five years have entered Christian work from this church of about three hundred members.

TRIBUTE TO A STEP-MOTHER.

(Editorial Note: Step-mothers furnish material for many a coarse and crude joke. In fact, little is ever heard of step-mothers unless it comes as a slur and a joke at her expense. Therefore, we read with keen appreciation this fine tribute to a step-mother from Dr. Forney Hutchinson, pastor of Boston Avenue Methodist Church in Tulsa. And as we read it the tears dimmed the pages. "We believe if you read it, there will come to you a fine emotion and to your eye a tear of joy and appreciation.")

My mother died when I was six years of age. Following that domestic tragedy, my two brothers and I lived for more than a year in the home of an uncle. They were kind to us, but had a large family of children of their own. Finally my father wrote that he would be married on a certain day and would expect us home the following day. We had heard many stories of the cruelties of step-mothers and went with fear and trembling at the appointed time.

I'll never forget when we drove up in front of our country home. My new mother stood on the steps waiting for us. She was a beautiful and cultured woman, something like thirty years of age. Her eyes and hair were black. She had a large mouth and a fine set of pearly white teeth. For some years she had been a music teacher in a private school.

One by one she took us in her arms, kissed our frightened faces, hugged our hungry hearts up close and called us her boys. From then until at the age of seventy-eight, when we laid her by our father's side, she was a real mother. She cooked for us, sewed for us, loved us, spanked us, and did everything else for us that a mother has to do for a trio of growing boys. It was not an easy task. She left the comforts of her county-seat home and came to the inconveniences of our country home, took up the duties of a farmer's wife, for which she had had no training, and for the remainder of her days carried on without whining and without complaining. She identified herself with us in every possible way, even joined our church, though she had grown up an ardent Episcopalian.

Two boys were born to her, thereby enlarging our group, and increasing her respon-

sibilities. However, if she knew any difference between us and them she never showed it. We were all her boys. In later years her oldest son prospered in oil and insisted that she make her home with him. She declined, preferring to live at the old home with her step-son, my oldest brother, who had never married. She said he needed her and she needed him.

At last the five of us stood together about her open grave, all equally bereft. I spoke the last words as we laid her tired body to rest. I could not have loved her more if she had been my own mother. Today I am profoundly grateful for the best substitute God has ever found for a mother—a good step-mother.—*In Richmond Christian Advocate.*

PROGRAM.

Following is the program of the forty-second annual session of the Eastern N. C. Sunday School and Christian Endeavor Convention of Congregational and Christian Churches. The Convention will meet with the Oak Level Christian Church, Tuesday, July 14, 1936:

Morning Session.

- 9:30—Call to Order—by the President.
- Devotional—Rev. W. A. Grissom.
- 9:45—Address of Welcome—John Bridgers.
- Response—Miss Grace Ayscue.
- Enrollment of Delegates.
- Report of Executive Committee.
- Report of Treasurer.
- Appointment of Committees.
- 10:15—President's Message.
- 10:30—Special Music.
- 10:35—Address—Dr. L. E. Smith, Pres. of Elon College.
- 11:00—Hymn.
- 11:05—The Orphanage—C. D. Johnston.
- 11:30—Ways of Teaching Missions—Mrs. S. C. Harrell.
- 11:55—Announcements.
- 12:00—Adjourn for lunch.

Afternoon Session.

- 1:00—Call to Order.
- Hymn.
- Pageant of Worship—by Young People of Liberty Christian Church.
- 1:20—Address—Dr. J. O. Atkinson.
- 1:45—"Evangelism Through the Sunday School"—Rev. Carl H. Voss.
- 2:05—"Temperance and the Sunday School"—Rev. E. M. Carter.
- CONVENTION THEME: "Going Forward."
- 2:25—Hymn.
- 2:30—"Learning to Teach Religion"—Rev. F. C. Lester.
- 2:55—"A Better Sunday School"—Rev. S. C. Harrell.
- 3:20—Round Table Discussion—led by Rev. S. C. Harrell.
- 3:40—Business.
- Reports of Committees.
- Announcements.
- 4:00—Adjourn.

Evening Session.

- 8:00—Song Service.
- Program sponsored by Youth Fellowship.
- 9:00—Address—Rev. F. C. Lester.
- 9:30—Business.
- 9:40—Adjournment.

S. E. MADREN, Pres. of Convention.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES
By HERBERT D. RUGG.

DR. CADMAN'S ADDRESS.

The address of Dr. S. Parkes Cadman, honorary moderator, delivered on the evening of the opening day of the biennial meeting of the General Council at Mount Holyoke College, South Hadley, Mass., on June 16, was a notable review of the present situation of the Christian Church in the world. He spoke for an hour and a half, adhering closely to a manuscript comprising sixty-five typewritten pages. His address he presented in a sense as his valedictory to the Council upon whose programs, he said, he did not expect to appear. He expressed high appreciation of the honor accorded him to be asked to give the moderatorial address at this meeting.

* * *

A FIVE-POINT PROGRAM.

Roger W. Babson of Babson Park, Mass., newly elected moderator of the General Council of Congregational and Christian Churches in the closing address of the biennial meeting of the Council outlined the following five-point program:

"1. I shall see that those interested in the strategy board be given a free hand to carry their plans into effect. I believe Superintendent Frazier deserves the help and cooperation of us all. He is an excellent choice. But let us tinker with our denominational machine no more for a while. Let us 'step on the gas' and go somewhere.

"God bless the Council for Social Action. I seconded the motion at the Oberlin Council for its appropriation. I have great respect for those who formed it,—especially for the group of younger ministers who have it so much at heart. Frankly, I had hoped the delegates would give the Council for Social Action another two years at least to see what it can do without either ballyhoo or handicaps. I have advised both conservative and liberal friends accordingly; but my advice was not heeded. Now that a 'poll' is to be taken, I sincerely hope the executive committee will act absolutely impartially in preparing the questions, and have them approved in writing by both sides before being sent out. I shall further suggest to the committee that the 'Advance' be requested to be fair to both sides by using the term 'profit and loss system' instead of always referring to the 'profit system.' Personally, I believe the Council for Social Action could accomplish most by encouraging the ministers to preach the Golden Rule and use their \$60,000 appropriation getting out a 100 per cent Congregational vote. However the important thing is to start operating our machine instead of arguing about it.

"I shall appeal for more aid to the various commissions and especially to Donald Adams in his work with laymen. We should arrange for him to publish two handbooks,—one on 'Church Administration,' and the other on 'Reaching Laymen.' I, of course, am greatly

interested in both home and foreign missions, religious education and all departments of the churches. I am also anxious that the denomination shall be generous to the *Advance*. I, however, must emphasize that, as a practical matter, we must watch church attendance, birth rates, religious education, personal habits and be very careful to exercise our voting privileges after earnest prayer. The future of the Church lies in demonstrating that church-goers are better, healthier, happier and more influential than non-church goers.

"4. I favor making a drive through the state superintendents on our 2,893 'zero' churches. I urge that definite contacts be made with the men making up the prudential or standing committees of these 'zero' bodies.

THE FLAG GOES BY.

By HENRY HOLCOMB BENNETT.

Hats off!

Along the street there comes

A blare of bugles, a ruffle of drums,

A flash of color beneath the sky:

Hats off!

The flag is passing by!

Blue and crimson and white it shines,

Over the steel-tipped, ordered lines.

Hats off!

The colors before us fly;

But more than the flag is passing by:

Sea-fights and land-fights, grim and great,

Fought to make and to save the state;

Weary marches and sinking ships;

Cheers of victory on dying lips;

Days of plenty and years of peace;

March of a strong land's swift increase;

Equal justice, right and law,

Stately honor and reverend awe.

Sign of a nation, great and strong

To ward her people from foreign wrong:

Pride and glory and honor—all

Live in the colors to stand or fall.

Hats off!

Along the street there comes

A blare of bugles, a ruffle of drums;

And loyal hearts are beating high:

Hats off!

The flag is passing by!

—Selected.

Let us find out what example these laymen are setting as to church attendance, financial support, personal habits and civic interest. Let us appeal to them to show results. Perhaps we should publish a list of these 'zero' churches with such comment as the state superintendents can give.

"5. Gradually work both to simplify 'joining the Church' and to have church attendance figures rather than either the number of churches or the number of members, become the basis for both apportionment and representation. Of course, I am praying for the elimination of all outworn customs and the substitution of efficient methods of Christian work, especially in the Sunday Schools. But I believe that other men are better equipped than I am to bring about such changes. I

wish my grandchildren, for instance, could be taught from the Shorter Bible instead of forced to use the King James Version. I believe in the co-ordinated church service and Sunday school. However these innovations are not in my field. I do, however, urge the Theological schools to give more attention to changing conditions.

"Now one personal word: I am not a trained public speaker. My entire life has been devoted to executive work. Therefore, I beg of you not to ask me to make speeches. Remember Abraham Lincoln's Mississippi River steamboat, which had boiler enough either to whistle or to run; but not enough capacity to do both. I am in that class. Besides, a battery must be charged before giving off power. Let me spend my first year, at least, in charging my spiritual battery. It is very weak just now! Furthermore, I can be of most help to you in a connection with the executive committee.

"Finally let me thank you all for your confidence in me. I really do not deserve the position of moderator. I have accepted only with the assurance of help from Dr. Burton and Fred Fagley and the Assistant Moderators. I have lots to learn and am anxious to learn. Please be patient with me. I, in turn, will try to help you all, especially the small churches and the poorly paid ministers, who are making such tremendous sacrifices. God bless these earnest and struggling men on the firing line,—men we should provide for and protect at all hazards."

QUIET PLACES.

By BESSIE GATCH JONES.

I love the holy, quiet places,
The garden, field, and wood,
Where nature pulses heaven's wish
In sweetest solitude.

The magic still of early morn,
A dream world shining through,
As the sky encircles the glad some earth
In a wide, wide sea of blue!

The quiet of the old home farm
And the dusty roads that run
Along life's highway, hill, and plain
To meet the journeying sun.

I love the moorlands, silent and calm,
And the charm of twilight time
When God is whispering messages thro'
Of peace and rest sublime.

He serves his country best
Who lives pure life and doeth righteous deeds,
And walks straight paths however others stray
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;
This is the better way.

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray,
And man by man, each helping all the rest,
Make firm bulwark of the country's power;
There is no better way.

—Susan Coolidge.

E-D-I-T-O-R-I-A-L**EDITOR**

F. C. LESTER,
505 S. MAIN ST., NORFOLK, VA.

ASSOCIATE EDITOR

E. C. GILLETTE
117 W. Forsyth Street, Jacksonville, Fla.

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MY PREDECESSOR.

Among my earliest recollections of leaders in the Christian Church stands Rev. J. O. Atkinson, D. D., editor of THE CHRISTIAN SUN. My mother tells me of her impression of him when he came to our old home church as a golden-haired, upstanding, eloquent young man who had assumed the responsibilities of editing THE CHRISTIAN SUN. The speaker at our high school commencement one year was this self-same man who talked for two hours on that classic poem:

"Jack and Jill went up the hill
To fetch a pail of water.
Jack fell down and broke his crown,
And Jill came tumbling after."

As a student in college, I knew Dr. Atkinson as college pastor and followed his sermons with keen delight. For many years I have read his editorials with joy and satisfaction.

For twenty-eight years his lucid pen has made profitable the pages of our CHRISTIAN SUN. It seems impossible that he is not to be editor now, and it is even more unbelievable that the present writer should be chosen to continue the work so well done previously.

As a thinker, orator, editor and great-hearted Christian, Rev. J. O. Atkinson, D. D., has made a marvelous contribution to the Christian churches in the South. No words of mine can adequately describe the feeling of my own heart, or that of many others, concerning this good man who has been editor of our Church Paper. Let it suffice to say

that he is admired and loved by those who have known him and shall continue to be held in esteem through the years that lie ahead.

THE EDITORIAL POLICY.

Congregational and Christian church people are distinguished because of their democratic spirit. We have no creed or statement to which members must subscribe and no authority above that of the local church. This makes it possible for people of varying faiths to fellowship each other in our churches. As a pastor, I have served those who were strict Presbyterians, devout Baptists, loyal Methodists, and faithful Catholics. They work together harmoniously because they all love the same Lord Christ.

It is the opinion of the editor that the pages of the church paper should be open to all those who have a contribution to make that is worth printing. He does not believe that the columns of the paper should be used simply for debate or to air somebody's private peeve, but he is sincere in the belief that conservative and liberal alike should have a chance to say that which they believe will aid the progress of the Kingdom of God.

The church paper is not a political organ. It may deal with matters political, economic, social or religious, but its major emphasis must always be on interpreting the message of religion for the day in which we live. Constructive thought will be welcomed.

The editor shall say the things that he believes to have value and will endeavor to give a reason for the faith that is his. He may differ radically from leaders and other writers, but he sincerely hopes no offense will be taken at what may be said but that everyone who reads will endeavor to gather the bit of truth which may be helpful in their own lives and leave the chaff for the wind to drive away.

He has no undue optimism about his ability to edit a paper. It is with fear and trembling that he undertakes the job at all, even for a short time. The heartiest cooperation of pastors and people will be needed if any degree of success is to be attained. Your articles for publication, your criticisms and comments will be welcomed heartily.

THE BUSINESS ARRANGEMENT.

The editor has not seen his way clear to resign his church pastorate and give full time to editing and promoting THE CHRISTIAN SUN along with the promotion of other enterprises of the Church. He has simply agreed to undertake THE CHRISTIAN SUN job for an eight-month period, beginning July 1, 1936, and ending March 1, 1937.

By vote of the Southern Convention, all boards, and boards of trustees of the convention are to meet in annual session simultaneously at Elon College, North Carolina, in February. It is hoped that at this meeting some definite arrangements can be made to carry on THE CHRISTIAN SUN.

In the meantime, all articles for publication, except those by regular weekly contributors, should be sent to the editor at 505 South Main

Street, Norfolk, Virginia. All subscriptions and renewals should be sent to the same address. The paper is published in Richmond, Virginia, but the printer is no longer responsible for collecting subscriptions or managing the publication. It will be a great help if all readers of the paper will bear this in mind through the months to come and send the materials to Norfolk rather than to Elon or to Richmond as heretofore.

THE NEW PAPER.

With this week's issue THE CHRISTIAN SUN changes its form somewhat and has a different line-up in the editorial staff. Other changes may follow from time to time. There are real reasons for these changes, but let it be understood by all that any change which may be made is in no sense a reflection on what has been done previously. It is simply an attempt on the part of those who are new at the job to carry on in the way that they can.

Financial conditions made it necessary to reduce the size of the paper. The same conditions make it necessary to increase the paid up subscription list. By vote of the Convention no subscription can be carried which is more than a year in arrears. Financial conditions may make it impossible to carry them anything like that long.

The new editor is exceedingly anxious to have as subscribers all those who in former years have taken the paper. He is also anxious that many new friends may be made. The Board of Publications proposes that any church sending in paid up subscriptions equivalent to ten per cent of their church membership may have twenty-five per cent commission on the subscription price of \$2 per year for each subscriber. There are no other commissions allowed.

F. C. L.

EXPLANATIONS, THANKS, ET CETERA.

It was expected that THE SUN should take upon itself new shape and size this week. The evident press of other matters, has caused delay on the part of the editor and business manager in furnishing the necessary copy for such changes. It must be remembered that he was secretary to the nominating committee of the General Council, and during the past week has had upon his shoulders the operation of the Elon Summer School. As pinch-hitter, the writer assumes blame for what he has put in the present issue.

While writing, I would like just one further word. First, I would like to thank those who have responded so splendidly to our effort to carry out the mandate of the last Convention regarding subscriptions. Second, we have not complied fully with this mandate, hoping that there may be those who will in the near future remit to Mr. Lester. However, we have this week, before turning the list over to Mr. Lester, discontinued back subscriptions totaling approximately \$4,800. We hope that some of these at least will reconsider and respond at a later date.

Sincerely,

JOHN T. KERNODLE.

THE GENERAL COUNCIL.

The General Council at Mt. Holyoke was notable among Councils for its repeated emphasis on the "deepening of spiritual life," "the awareness of God," "the experience of God" and "the carrying of the evangel into society and into the world. One felt the reality of the experience of those who spoke on experience, and the vitality of the church which has an evangel, and the poverty of the church that has nothing to communicate to the souls of men.

Not only in the devotional noon hour so beautifully conducted by Rev. Arthur H. Bradford; not only in the marvelous five o'clock afternoon lectures on "Religion and Experience" given by Rev. A. E. Day of Baltimore, but in the morning talks on "Making the Church Efficient" these heart-searching messages stirred the conscience of every minister.

Allow me to bring to your readers a few thoughts from one or two of the speakers on that morning when the "Evangel," was presented. First, Rev. Vere V. Loper of Denver: "While evangelism," he said, "has been abused by emotionalism and discredited by commercialism, it has flourished at various times and places from the days of Pentecost and not least through the ministrations of the Wesleys, Jonathan Edwards and D. W. Moody. It may be said to be the approach of the whole gospel to the whole man with the purpose to transform the whole man. It must insist upon decisions, it seeks commitment to God. We cannot discard it without discarding the New Testament. Its intention is to bring the individual within the range of God and make him aware of his moral relations. Our half way efforts are in no way worthy of this high calling. We must get into the main stream of New Testament Christianity.

"There may be seen a new race of professional evangelists, they may be intellectual giants able to clear away intellectual hindrances, but they will be shot through with a passion of eagerness to share the values of religion with other souls. Every sermon should include an appeal to the human will. It must aim to bring into action the human soul. The Christian message must at times be personally escorted into the personal consciousness of the hearers. So did Jesus with the woman of Samaria. Personal evangelism is not a blanket invitation to all to try to do what they don't know how to do, but it is our common aim to build the fundamental Christian experience on which evangelism depends. Every Christian can speak humbly, simply, naturally of what the Christian experience has meant to him.

We must also put ourselves in the presence of world opportunity. If the evangel of Christ has entered into our very being we shall be able to go beyond barriers even at great cost. There are many institutions which may function to meet the needs of the world but we shall never get world peace without the church. The world cannot be saved until the missionary retreat is halted.

Mr. Loper was followed in the same vein by Rev. Stoddard Lane of Des Moines. "We

make Christian enlistment," he said "too casual, too easy. Someone said, 'There is something wild in believing in a living God.' But we cannot be saved from selfishness by centering one's attention on one's self. You save your life by losing it to God. What measureless unselfishness in four outstanding Christian lives of the present: Kagawa, Jane Addams, Albert Schweitzer and Wilfred Grenfell. We should believe in talking our religion, getting its ideas incorporated in the minds of others. The people who are absorbed in it are the most attractive. The church becomes exciting, captivating, profoundly interesting when it is lost in the cause of God. The evangelism of life speaks most effectively. Such churches are outstanding on the foreign field. If we do not find them on our field we can begin to create them. E. M. Tittle has said that the church ought to mobilize the people who believe that there is no way out of the world's misery but by the way of Christ."

In one Seminar that day there was considerable discussion of the personal methods of the Oxford Group. While the movement was thought not directly contributory toward building up the local church, its method of stimulating personal evangelism among all kinds of people was found highly commendable. The ministry should not do all the preaching. Personal work should not be an argument over religion but sharing of your fellowship with God. Miss Ruth Seabury told a touching story of a Chinese woman in the mountains who had so eagerly awaited her visit in order to hear about the "Jesus people across the seven seas" who had sent the Gospel to China. "How goes the rest of the family?" she inquired. "I am part of that family." This fellowship is keenly felt in native churches. "What we need," said Miss Seabury, "is to feel a sense of the world family in Christ." We are allied not only to a cause but to Christ.

REV. GEO. N. EDWARDS.

Charleston, S. C.

DR. ATKINSON TO RETIRE AS EDITOR.

Dr. J. O. Atkinson, of Elon College, who for a long period of years has ably edited The Christian Sun is retiring from that strenuous work and is being succeeded by Rev. F. C. Lester, of Norfolk, Va.

We have known Dr. Atkinson personally since the day that he delivered the literary address at Liberty, from the same platform where, with much fear and great trembling of the knees, the present editor of the *HERALD* delivered his first commencement "oration." In his long career as a minister of the gospel as well as editor of The Christian Sun, Dr. Atkinson has been fearless and aggressive and has rendered valuable assistance to the cause of righteousness. For the past two years we have drawn heavily on his able editorials and henceforth we shall miss them very much.

It has been our pleasure to know the Rev. Mr. Lester for a number of years and we predict that he, too, will maintain a high standard in the editorial work to which he has been elected. We understand (not offi-

cially) that he will continue to serve his church as pastor and at the same time do this extra work. Having had almost two years of this dual relationship we know how to sympathize with him even before he begins.—Editor J. E. Pritchard, D. D., in *Methodist Protestant Herald*.

CHURCH MEMBERSHIP FORGES AHEAD.

Churches in the United States continue to increase in membership, according to the Christian Herald Annual Report of Church Statistics, appearing in the July issue of that magazine. The report was prepared by Dr. George Linn Kieffer, president of the American Association of Religious Statisticians and statistician of the National Lutheran Council.

In 1935, churches and religious bodies in the United States showed a total gain in membership of 670,801, and a gain in "adult" members—13 years and over—of 538,800, according to the report. This is a gain for the year of 1.08 per cent, compared with a total gain in population for the U. S. of only 0.71 per cent. The average annual gain in membership during the past nine years has been 1.66 per cent, while the average population gain for the same period has been just 1 per cent. This refutes the statement often made that the church is declining.

The Baptists, with a gain of 163,318 in 1935, led all the Protestant denominations. The Methodists are next, with 91,069, and the Lutherans a close third, with 86,088. Other notable increases were the Disciples of Christ, 12,698; the Assemblies of God, 11,505; Church of the Nazarene, 7,741; and the Evangelical and Reformed, 6,212. Most of the other denominations showed some increase, and where losses took place they were small.

The Baptists also lead all Protestants in total membership, with 10,191,697. The Methodists, with 9,067,561, are second, and the Lutherans, with 4,568,300, are third. The Roman Catholics, with an "adult" membership of 14,797,479, a total membership of 20,609,302, and a total gain for the year of 210,793, are still the largest religious body in the U. S.

The total all-purpose contributions made by church members in 1935 amounted to \$12.10 per capita, as against \$12.07 in 1934—a gain for the first time since 1930. The 31 largest bodies report property holdings of \$2,636,964,492, while the 24 largest report indebtedness of \$250,970,509, bearing out the contention that the church is one of the most solvent institutions in the country.

The report proves conclusively, according to Dr. Kieffer, that the church is neither financially nor spiritually bankrupt.—N. C. *Christian Advocate*.

Do you take the Christian Sun? Did you want to see Dr. Truitt's sermon to the graduating class? It was in there. Do you wish to know how Mr. Harcastle would teach the Sunday school lesson? It is in there. Do you wish to know about churches, programs, policies of the Southern Convention? Read the CHRISTIAN SUN. They like it who read it.

CONTRIBUTIONS

SUFFOLK LETTER.

The death of Rev. Alfred Wellons Andes of Harrisonburg, Virginia, was a great loss to the Virginia Valley Central Congregational Christian Conference. He passed away Tuesday, June 23, 1936, at 2:00 A. M., after a long illness. A sketch of his life will be prepared by others and it is not the purpose of this writer to go into details in that field. This is not a biography. The man is more important than the passing events in his life. Life is made up of many details. A real man creates many of the outstanding experiences of his career.

Five weeks before his death it was our privilege to drive from Suffolk to his home—a distance of two hundred miles—to visit him. It was a very precious visit. We became acquainted before he graduated at Elon College in 1906. He accepted a group of churches in the Valley Conference where he labored with honor to himself and the church of his choice. His interest was not limited to his local churches, but he was identified with all the institutions of the denomination. He sought to give himself for the cause of Christ.

Brother Andes was a man of God. He was deeply religious. The great fundamental truths of the Word of God were deeply impressed upon his mind and heart. In spite of his arduous duties as a country pastor, he was a faithful student. Few ministers in our denomination possess a library surpassing his, in point of size and selection. He used this valuable library. Clear in his thinking and spiritual in attitude, he made an impression upon the people of his congregations.

He was a man of the church. He thought in terms of the kingdom of God. He loved the church. He sought to enlarge its work and extend its borders. He received hundreds of members into the churches of his pastorate. These members felt the power of his influence and were inspired by his chaste life and forward-looking ministry.

He was a man of the people. He loved people and they loved him. Quiet and unassuming, he was aggressive but not obtrusive. The personal touch went beyond the members of his own church, and people of other denominations looked upon him as their personal friend.

The funeral service, in charge of Rev. R. L. Williamson, was held at Antioch Christian Church, near Harrisonburg, Va. The following ministers took part: Dr. Stanley C. Harrell, Rev. W. B. Fuller, Dr. M. L. Weekley, Dr. L. E. Smith, the writer and Mr. Chas. D. Johnston of the Christian Orphanage. The music was rendered by three quartettes: The Sacred Quartette of Dayton, Va., the Valley Choristers and the Male Quartette of Leaksville. Nine vocal numbers were used. The music was comforting, appropriate and impressive. These quartettes were composed of members of other denominations, and their contributions to the occasion evidenced the high regard of the people for the deceased.

A great congregation assembled for the service held at 10:30 A. M., Thursday, June 25. Two hundred and sixty-five people came from the gallery and church yard to view the body before the close of the service. An equal number sat in the main auditorium. There were at least seven or eight hundred people in attendance.

A good man has gone to his reward. A faithful, consistent minister has passed from the church militant to the church triumphant. His warm hand clasp and friendly greeting will be missed. His wise counsel will be heard no more in church, Conference and Convention deliberations. The workers pass, but the work must go on.

I. W. JOHNSON.

REV. A. W. ANDES.

The funeral for Reverend A. W. Andes of Harrisonburg, Virginia, was conducted from Antioch Christian Church, the family church, Thursday morning, June 25, at ten-thirty, by Reverend R. L. Williamson, president of the Valley Conference. The following persons were present and took part: Doctor I. W. Johnson, secretary of the Southern Convention, read the Ninetieth Psalm, Reverend W. B. Fuller read the Corinthian selection, Doctor M. L. Weekley offered the prayer, appropriate and sympathetic remarks were made by Mr. C. D. Johnston, superintendent of the Christian Orphanage, Doctor S. C. Harrell, president of the Convention. The funeral message was brought by the writer.

Brother Andes was a conscientious and consecrated Christian and a faithful minister of the Gospel. He was a graduate of Elon College of the class of 1906. He spent his entire ministerial life in the Valley Conference. For thirty years he ministered to the people of the Valley. He served as secretary of the conference during this entire time, never failing to be present at a session of the conference until the recent session, when failing health would not permit his attendance. He was a member of the Mission Board of the Southern Convention, and faithful in his duties as a member of this Board. He was a member of the Board of Trustees of Elon College and faithful to the last in this capacity. The churches of the Valley and the church as a whole will miss the faithfulness, loyalty, and the services of our good brother.

Reverend W. J. Andes, oldest son of Reverend A. W. Andes, a graduate of Elon College, and for one year a student of the School of Religion of Duke University, will take up his father's work in the Valley. There is no finer young man among us, and, while Billy undertakes the difficult task of serving in his father's stead, there is no question on the part of any who know him but that he will succeed completely in this undertaking. He will be a source of comfort and strength to his widowed mother, his three brothers, and one sister.

The presence of the aged mother and her evident grief at the funeral were both sympa-

thetic and inspiring. She is a woman of great faith and of deep consecration.

The home of Brother Andes has been the home of all members of the church visiting the Valley work. His home was open to everyone at any hour, day or night, and one has never visited in a more hospitable or more evidently Christian home. The doors are still open to the followers of Christ and the friends of the church.

The heart of the entire church will go out in sympathy to Mrs. Andes and her children and, I am sure, that it is the prayer of us all that they may be blessed and strengthened as the days come.

The funeral service was made more impressive by the presence of three quartettes and the songs that they rendered. They sang separately and as a group. The funeral service was largely attended. Representatives from practically every church in the Valley, attesting to the devotion and esteem in which Brother Andes was held by all, were present. Among the ones whom the writer noticed attending from a distance were Doctor and Mrs. I. W. Johnson and Mrs. B. D. Crocker of Suffolk, Virginia, Mr. and Mrs. R. B. Wood and daughter, Mary, of Norfolk, Virginia.

Interment was in the cemetery on the church lawn. The committal service was read by Reverend R. L. Williamson, prayer was offered by Doctor I. W. Johnson, and the benediction by the writer.

"The Lord is our refuge and strength, and a present help in time of trouble."

L. E. SMITH.

WHAT IS IT?

What is it takes a tax and toll,
From body, brain and home and soul
And piles up voters on its roll?

The whiskey business.

What is it fills the pauper's grave,
With young and beautiful and brave?
What is the Devil's master slave?

The whiskey business.

What takes a nation's honored name
And drags it in the streets of shame?
What kindles passion's lawless flame?

The whiskey business.

What pays the state to let it kill,
With crashing cars on vale and hill,
And if we murmur says, "Be still"?

The whiskey business.

What is it up to all the tricks
Of cheap and tawdry politics—
Would not with them religion mix?

The whiskey business.

What is it says a state is lax
Without a blood-bought liquor tax
And laughs at love and sneers at facts?

The whiskey business.

—By W. Lomax Childress,
In M. P.-Recorder.

Oh, loving words are not hard to say
If the heart be loving, too,
And the kinder the thought you give to others
The kinder their thoughts of you.

—Anonymous.

THE CHRISTIAN COLLEGE FORWARD.

The small Christian College has played a remarkable part in the history of this country. It has given us preachers, missionaries, teachers, social workers, high-minded business men and women, home builders, and social workers almost without number. With small classes, close contacts of student and teacher, and fine Christian idealism, it has made an impress far beyond the limits which small resources would suggest. Its faculties and administrative staff in the main have been hard-working, competent, Christian men and women who think far beyond any monetary return to them, and count themselves rich in the service they have been able to render to the manhood and womanhood of the state.

What would the church or that state have done without these colleges? The state would not have done and could not have done the work which these church colleges have done. The public would not have stood for the taxation. The church and private benevolence have relieved the state of a considerable part of the necessary task of educating the people—and the state should be grateful for this splendid cooperation. The state should not now attempt to occupy the whole educational field with the church colleges standing ready to continue and to share the task and to save the taxpayers large expenditures of funds for additional buildings and teachers. In performing the educational task of a state, there should be full cooperation between the independent church and state agencies to the end that the interest of society and our young people may be best served.

For the future, the church school will be needed—may be even more needed from the cultural and spiritual point of view than it has been in the past. But it must be immensely strengthened for its work. With the State and Federal Government pouring out vast sums for tax-supported education, there must be wise statesmanship and sacrificial contributions on the part of the church and Christian people if their type of school is to hold its own. These schools must be freed of the incubus of debt; they must be largely endowed; they must receive vastly more in annual support than they have been receiving—if they are to hold their own in the great march of educational service and progress. What a disaster it would be if these Christian colleges should be crippled and handicapped so that they constantly must occupy a smaller and smaller place in the whole educational program of society. Society would lose immensely in spiritual emphasis; the church would lose a wonderful privilege of human service; and our young people would lose in the privilege of instruction in the small but strong Christian colleges.

We are justly proud of the past which the small Christian college has had. It has blazed the educational path; it has trained body, mind and heart; it has inspired leadership; it has emphasized Christian citizenship, culture and character; it has sent men and women around the world to carry the gospel; it has enriched lives, built Christian homes, founded churches, led the forces of law and order, culture and religion; it has been a

foundation rock for the best structure of civilization. What it has to give is what the future needs. Shall we not strengthen it, empower it, support it, encourage it—let it go forward with confidence toward a better future day?

The church college, in its desire to serve and do a great work for church and state, eagerly and hopefully awaits the word of generous command—Go Forward.—*Editorial in Nashville Christian Advocate.*

PARDONED AFTER 30 YEARS.

By REV. A. R. FLOWERS.

(Information which I gathered from The New York Times a few months ago for my note book.)

In 1631, a young minister, Roger Williams, and his young wife, Mary, arrived in Boston, Massachusetts, and became associated with the Colony. He was very religiously inclined and became a teacher in the Church at Salem and at other posts. He was the author of many booklets, among which was a "Key into the Language of the American Indian," and "The Blandy Tenets of Persecution for the Cause of Conscience." He did not believe that the Civil Power should control conscience. He did not believe that the King's Patent was a just title for land in the New World; and that the Indians were the rightful owners and should therefore be paid for their lands. He did not believe that the oath should be administered to an unregenerated man, as he said that the oath was a form of prayer.

These beliefs soon aroused the antagonism of the authorities, and he was charged with being a heretic. He was taken before the Massachusetts grand court and tried, found guilty and banished from the Colony in 1665, but since the sentence of banishment was not immediately effective, it was in the early spring of 1666 when he, with four others, left the Colony and went to what is now Rhode Island. There they bought lands from the In-

dians and established a settlement which they named Providence. Later Williams obtained a royal charter for the Providence Plantations at Narragansett Bay; a gift that he never used for selfish ends. He died in 1683, having lived an honorable life, but the sentence of banishment from Massachusetts still remained against him.

Last year while Rhode Island was preparing to celebrate her three hundredth anniversary in honor of Roger Williams, a committee of the Massachusetts Legislature voted unanimously to extend a pardon to Roger Williams. Somehow, I became satisfied when I was a boy that, "Truth crushed to the earth will rise again," and I am never at all uneasy now when I can feel sure that I am on the right side.

Through all these years of my life, I have seen men of different standings laud their erroneous ideas over the protest of others: and I have also seen many of those men come to their finish under the chagrin of failure; and all others will if they persist in trying to promote unsound policies. So I am appealing to all young men and women, who read this article, to try as far as possible to make sure you are right and then go ahead; and when you find out that you are wrong, as you doubtless will do, be honest enough to stop and confess your mistake, get right and go ahead.

When you go out in the morning,
To begin the work of the day,
Don't neglect the little chances
You will find along the way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own care lighter,
And easier far to bear.

—Mrs. F. S. Lovejoy.

A more glorious victory cannot be gained over another than this, that when the injury began on his part, the kindness should begin on ours.—*John Tillotson.*

BIBLE FOR OLD FOLKS and the HOME

**Bold Black Type
Pronouncing
Holman Home Bible**
Light Weight
6x9 ins.—Very Thin
Flexible Binding
References



**When the
Eyesight
Begins
to Fail**

**Extra Large Print
with References.
Size 6x9 ins.**

Specimen of Type in This Bible

**AND it came to pass, that
when I'saac was old, and
his eyes were dim, so that he
could not see, he called E'sau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.**

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who need extra large,
clear print and a light-
weight book.



MISSIONS



REV. J. O. ATKINSON, D. D., Secretary.

CHINESE CHRISTIANS PROTECTED IN BANDIT ATTACKS.

By CHAS. A. LEONARD, SR.

"I got low on my knees in prayer to God there in that little out-house when the bandits were robbing, looting and burning the town," said an earnest Christian brother as he took us into his yard, where, at his house we were to eat Chinese "chow" with chopsticks, as we have done so many times. "I hustled my wife and children into one room and told them to lie flat on the "kang" (brick bed) to escape bullets. The gates were bolted and scotched strongly. I was ready to make a plea to the outlaws that they spare my wife and children, offering everything they wanted but our lives. Then I went to God in earnest prayer that in His goodness He would protect us; and my prayers were also for the other Christians."

Rifles were being fired everywhere and houses burned to cause confusion and fear among the people, so they would not dare run, offer resistance, or refuse to give up their money, clothing, bedding, and other valuables. Before entering a village those most able to pay ransom are already spotted and seldom escape, but no discrimination was made here. Those worth anything had already been kidnapped—some more than once—and others able to do so had left for Shantung, whence most of these people had come, or gone elsewhere.

As we entered the house this brother told of how a few days before this attack the son of his neighbor had been held for many days. Then his neighbor finally managed to sell his land for almost nothing and offered this for redemption. It was accepted, but, as frequently, only the mutilated form was brought and with it a demand that unless he produced more money he, too, would be taken.

This was at Makiaohoe, one of our oldest outstations, where, even before the change of government, banditry was bad, but in the disturbed years following establishment of the new state of Manchukuo a reign of terror has existed. At one time the past three years no trains were run from that region for six months.

God heard the prayers of this Christian. While other homes were burned, his was sparer. His yard was not even entered. He has suffered no harm. The other Christians there have gone through it all without harm, and now into a better day, without suffering more than the great financial loss which has come to the community at large. They have, of course, shared mental anguish with their neighbors. It is really remarkable how Christian people have escaped harm at so many places. They frequently remark on it and in tears of gratitude thank God—and us; for our prayers, interest, sympathy and support.

In spite of their great poverty and difficulties, the group at Makiaohoe determined during our recent visit to go forward this year. They decided to build a much-needed

wall around the church premises this spring, to advance thirty-six dollars on an evangelist's salary in addition to carrying all incidental expenses; and in the fall they plan to pay fifty dollars toward redeeming the note of two hundred dollars on their church building. A number were baptized at this place only recently and others are to be baptized there soon. One of the members who gave up the ministry for farming was much revived in recent meetings and is asking to be sent as an evangelist to a place where we would place a preacher but for the lack of funds. The gratifying results of revival meetings held by Mr. Ko Hung-Kun, a lay preacher from Shantung, are evident here at Makiaohoe, as at other places. The revival movement continues among the people, though the evil one seeks in many ways to hinder.

Harbin, Manchuria.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 27, 1936.

Sunday Schools.

Mt. Zion, Mebane, N. C.	\$ 1.00
Spring Hill, Waverly, Va.	1.06
Bethlehem (Nans.), Suffolk, Va.	2.30
Antioch, Harrisonburg, Va.	7.44
Pleasant Hill, Liberty, N. C. ...	4.57
Dendron, Dendron, Va.	5.30
Rosemont, Norfolk, Va.	9.42
Wake Chapel, Fuquay Springs, N. C.	5.06
Flint Hill, Biscoe, N. C.	.22
Liberty (Vance), Henderson, N. C.	4.49
Biscoe, Biscoe, N. C.	1.38
Berea (Nans.), Driver, Va.	4.25
Bertie Johnson Class, Liberty Spring, Suffolk, Va.	3.00
Apple's Chapel, Gibsonville, N. C.	1.62
Suffolk, Suffolk, Va.	25.00
Holland, Holland, Va.	12.10
New Elam, New Hill, N. C.	3.36
Palmyra, Edinburg, Va.	1.20
Durham, Durham, N. C.	4.55
	97.32

Individuals and Churches.

Hopedale, Burlington, N. C.	4.28
Antioch, Windsor, Va.	3.81
Cary, Cary, N. C.	.91
Oak Level, Youngsville, N. C. ...	10.00
Durham, Durham, N. C.	200.00
Windsor, Windsor, Va.	20.25
	239.25

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
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Total for week	\$ 339.57
Previously acknowledged	15,066.14

Total since Sept. 1, 1935\$15,405.71

J. O. ATKINSON, Secretary.

The happiness of love is in action; its test is in what one is willing to do for others.

—Lew Wallace.

A MILLION FOR MISSIONS.

By A. M. CHIRGWIN.

(The General Secretary of The London Missionary Society tells of a certain man and his money.)

"You ought to be ashamed to wear such clothes, Robert," said a business friend to Robert Arthington of Leeds, England, as they walked down the Headingley Hill together.

"Why, what's wrong with my clothes?"

"They are thread-bare and shabby. A man of your position ought not to wear them. Look at your coat," replied the friend, pointing to the discolored frock-coat fastened with bits of string in place of buttons. "It's green with age. Your father would never have been seen in a coat like that."

"Oh yes, he would," replied the millionaire, "it was his."

His father had been dead fifteen years!

The story of Robert Arthington is probably unique in missionary history. Born to riches, he voluntarily accepted poverty. Reared in cultured environment and given a university education, he deliberately narrowed his interests and cut down his wants.

Accustomed to the amenities of a well-appointed home, he lived in one room, dining on a red-herring and a crust of bread. All the while his wealth mounted up, and he died a millionaire.

But Robert Arthington did not, miser-fashion, seek to heap up money. He was consumed with a passion, and could give himself no ease till, as he said, "every tribe in every land shall have the Gospel."

In Leeds they called him "the Miser of Headingley." But he had none of the instincts of the miser. He did not gloat over his gold.

It was that the Gospel might be offered to all men that he dressed shabbily, ate frugally and lived in penury. He cut off his other interests in order to devote himself to the study of missions.

He probably read more missionary journals than any other living man and had a more extensive correspondence with men on the outskirts of civilization than any man of his time.

He was not interested in the economic or political affairs of nations; he was not concerned even with humanitarian questions. He was perfectly frank about it.

"There are," he said, "plenty of men and women who are ready to care for the bodies of men. God has called me to care for the souls of the heathen."

For the advancement of this purpose he left considerably more than a million pounds sterling; probably the largest British gift ever made to the missionary enterprise.

Arthington had his own quite definite views on missionary strategy. He looked with the greatest favour upon those societies that were the most mobile in their methods, the most adventurous in practice and the most eager to thrust forward their frontiers.

He had scant patience with the highly conventionalized missions, believing that the very weight of their denominational machinery made them move slowly.

He regarded Episcopacy, Presbyterianism, and Methodism as useless impedimenta for

the missionary. He had equally little patience with the type of mission that is prepared to sit down in one area and devote itself to the task of elevating a whole community.

It was the eager evangelistic zeal of the Baptist Missionary Society and the characteristic "forward trend" of the London Missionary Society that drew him to leave the bulk of his fortune to them.

The will of God, as he understood it, was not to plant the Church in every land, but to offer the Gospel to all people without delay. The slogan "Preach and pass on," practically summed up his view.

He was anxious to force open all the closed doors and to enter every land in the name of Christ, but he was not greatly interested in the question of conserving the territory that had been newly won.

He was concerned to initiate the work rather than to maintain it. He held that the advent of Christ only tarried until the Gospel was offered to all nations.

To hasten the day of the Lord was accordingly his object, and the world-wide proclamation of the Gospel was the means to that end.

The terms of the bequest, as approved by the Courts, were that the total sum should be expended on new work, and all of it disbursed within twenty-five years.

Within a few weeks, or at most months, the money will be exhausted and the trust will come to an end.

Rupert Brooke's words, "We have beacons the world's night" can be applied without reservation to the Arthington bequest. By its aid Christian work has been initiated and carried forward in India and China, Japan and Tibet, Africa and Madagascar, the South Seas and Papua, Central and South America.

Almost every type of missionary activity has been assisted, but mobile evangelism most of all. Through the work made possible by Arthington grants bodies have been healed, minds enlightened and souls saved.

One thing is beyond doubt. Robert Arthington would have in his heart nothing but thanksgiving to God if he could see the unnumbered multitude drawn out of a hundred tribes and nations who today praise God both in the Church militant and the Church triumphant who are in truth his spiritual children, in that they owe their knowledge of God's redeeming grace to the millionaire of Leeds who became poor that they through his poverty might become rich.—*Missionary Herald*.

He has achieved success who has lived well, laughed often and loved much; who has gained the respect of intelligent men, the trust of pure women and the love of little children; who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem, or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it; who has looked for the best in others and given them the best he had; whose life was an inspiration, his memory a benediction.

—*Bessie A. Stanley.*

CHRISTIAN CITIZENSHIP: DEVOTIONAL SERVICE.

By MRS. LILLIE J. RAYMOND, *Everett, Wash.*

Hymn: "America."

Scripture: Micah 6:8. "*And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God.*"

July Fourth is the day on which we commemorate the birth of our nation; a nation founded upon principles of Freedom, Equality, Justice and Humanity; a nation of which we are proud to be citizens, whether that citizenship be by birth or by choice.

If we, as Christian citizens, were doing our duty in maintaining these fine principles upon which our nation was founded, would we have our industrial strifes, our racial hatreds and our unemployment problems as we find them today? Are these not conditions directly due to the fact that we have become self-centered and have wandered away from Christ's way of life? Christ's way of life is to love thy neighbor as thyself.

And who is our neighbor?

In the Bible we read of a certain man traveling from Jerusalem to Jericho who was robbed and wounded and left by the wayside half dead.

Later a certain priest came along and when he saw the injured man, passed by on the other side.

Then a Levite likewise came by that way, saw the wounded man, and he too, passed by on the other side.

But a certain Samaritan came along, and when he saw the man in need, had compassion on him, went to him, bound up his wounds, set him on his beast and took him to the inn and cared for him and paid all expenses.

Which one of these was neighbor unto him that was in need?

The measure of our responsibility as Christian citizens is determined by our neighbor's need.

When the president of one of our large companies draws an average salary and bonus of eight thousand dollars per month, and during that same period pays its workers an average wage of fifty-eight dollars per month to a man with a family to support, is this inequality the Jesus way of life? Is it Christian citizenship?

The amount of worldly possessions we may accumulate is not going to give us lasting peace and happiness, but knowing we have lived the Jesus way, doing unto others as we would have others do unto us.

When the farmers of one of our states crusade for alien ousters, saying that the Hindu and Japanese farmers must go, is it Christ's way of life? Is it Christian citizenship?

It is, of course, necessary to have rules and regulations and adequate immigration laws, but is it necessary to discriminate in such a way that it hurts a heart so deeply, the hurt won't erase?

We are told that Jesus is color blind as to races; He sees only the soul, and to Him all human souls are the same. Color does not go soul deep.

We may not be able to go as missionaries to

foreign fields, but we are able to show the love of Christ to the stranger in our midst.

Dr. Frank C. Laubach said, "The song of love will win where a song of hate will not. Language of service is so much better than language of words. Help someone to help somebody else."

Our troubles between capital and labor and our racial prejudices will cease when we see one another as Jesus sees us. The trouble is with men's hearts, and we never will have a better world until we have better citizens, citizens that do justly, love mercy, and walk humbly with their God. We, as Christian citizens, might so exemplify the principles of Jesus' way of living that we might become a truly Christian nation.

Hymn: "O Beautiful for Spacious Skies."

May we as a nation unite in praying that in all things we may do justly, love mercy, and walk humbly with our God, that the kingdom of God may come into our hearts and into the life of the world.

Prayer: Our Heavenly Father, Thou who art the Father of all men whatever their color or condition of life, we ask Thee to help us to love all men even as Thou didst love them. Give us the spirit of Thy compassion. Keep us from wounding any heart or adding to the burden of any life. Cleanse our hearts from all selfish individual ambitions, and grant that our vision may be clear as to right and wrong, that we may see our duty as Christian citizens. We ask it in the name of Jesus.—*Amen.*

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LIFE'S MISSION TRUE.

If I but knew some heart this side the dead
Had felt its burden fall by what I said,
Or that one life had bloomed in noble deeds.
Because I'd sowed somewhere some worthy seeds,
Then I should feel life's mission had been true.
—*Anonymous.*

Men's ambition is generally proportioned to their capacity. Providence seldom sends anyone into the world with an inclination to attempt great things who has not abilities likewise to perform them.—*Ben Jonson.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

"LIVING FOR JESUS."

(Worship program during the North Carolina and Virginia Sunday School and Christian Endeavor Convention, Ingram Congregational-Christian Church, June 4, 1936.)

Call to Worship:

"O, come let us worship and bow down,
Come before His presence with singing."

Hymn: "All Hail the Power of Jesus' Name."

All hail the power of Jesus' Name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

Poem: "Living for Jesus."

"Living for Jesus a life that it true,
Striving to please Him in all that I do,
Yielding allegiance, glad-hearted and free,
This is the pathway of blessing for me.

"Living for Jesus who died in my place,
Bearing on Calvary my sin and disgrace,
Such love constrains me to answer His call,
Follow His leading and give Him my all.

"Living for Jesus wherever I am,
Doing each duty in His Holy Name,
Willing to suffer affliction or loss
Deeming each trial a part of my cross.

"Living for Jesus thro' earth's little while,
My dearest treasure, the light of His smile,
Seeking the lost ones He died to redeem,
Bringing the weary to find rest in Him."

—T. O. Chisholm.

Prayer:

Scripture:

Galatians 5:13.
I Corinthians 3:7-9.
II Corinthians 6:1.

Hymn: "More Love to Thee." (Sing as a Prayer.)

"More love to Thee, O Christ, more love to Thee,
Hear Thou the prayer I make on bended knee;
This is my earnest plea; more love O Christ,
to Thee,

More love to Thee, more love to Thee."

Short talk: "Living for Jesus."

Although we realize that this phrase, "Living for Jesus" has a strong challenge as a group of words, yet if you'll allow me, I'd like to take the phrase apart and analyze each of the three words which go into its making.

Our first word is living. It has been said that: "We have not life, but living." When we first think of the word, our mind immediately turns to thoughts of taking food, water and oxygen into our bodies so that we might have energy with which to carry on the many functions of this wonderful body which God has given each of us. But we know that living consists of more than that. Each of us has been given a soul, a character, a personality, which identifies us from other human beings. This is the part of the human make-up which scientists have searched for in vain. Living as used in our phrase "Living for Je-

sus" does not include that life which is to come, but only to that lapse of time between our birth and death when we can be up and "about our Father's business."

Our second word "for" seems hardest of all to analyze. Our dictionary tells us that it is "a word of wide application, indicating generally the reason of an action or the object sought." Several synonyms are "on account of," "with a view to," and "in honor of." Using each of these synonyms in place of our "for" we throw new thoughts upon our subject. Living "on account of" Jesus; yes, because He came on earth and founded the Christian Church, the existence and influence of which we enjoy today. Living "with a view to" Jesus. Artists through the ages have striven to put on canvas their vision of the appearance of Jesus' face which must have truly beamed with personality and power. In living for Jesus we ever keep before us a vision of Christ who came here and lived among men and then died for our sins. Living "in honor of" Jesus; yes, living to honor and glorify His name and works.

I dare not try to fully analyze the word "Jesus" for we all have a different conception or idea of Jesus. We know he was the one who came to earth and lived among men for thirty-three years. We recall those three crowning years when He was teaching His disciples how to carry on His work after He had gone back to the Father. We read in His word of His death upon Calvary for our sins and His later ascension into Heaven.

Putting our words together again, I wonder what different ideas there are concerning the act of "Living for Jesus." Does it mean the pious attendance of Sabbath worship, the engaging in the singing of hymns, listening while the pastor prays, and dropping a few pennies in the offering plate as it passes by? No! Living for Jesus includes personal religious living, taking a part in the program of the Church and its affiliated organizations, and doing one's share in the carrying on of the missionary work in home and foreign fields. The thought of serving Him embodies the whole of living for Jesus. "Love expresses itself in service" and "Faith is dead without works." With this idea before them the Christian Endeavorers pledge "Trusting in the Lord Jesus Christ for strength, I promise Him that I will strive to do whatever He would like to have me do." That is why we consider our national youth theme "Christian Youth Building a New World" as a great challenge to our Christian faith and love of Christ.

"Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His Way;
He has no tongue but our tongue
To tell men how He died;
He has no help but our help
To bring men to His side."

Silent meditation: ("Take My Life and Let It Be"—played softly.)

"Living for Jesus who died in my place,
Bearing on Calvary my sin and disgrace,
Such love constrains me to answer His call,
Follow His leading and give Him my all."

Hymn: "I Would Be True."

"I would be true for there are those who trust me;
I would be pure for there are those who care;
I would be strong for there is much to suffer;
I would be brave for there is much to dare."

DOROTHY TRUITT.

THE DIVINE VOICE IN THE BIBLE.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 12, 1936

Scripture: II Tim. 3:16, 17.

Daily Bible Readings.

Mon.—The penetrating word. Heb. 4:12, 13.
Tues.—Search the Scriptures. Acts 17:10-15.
Wed.—The word in the heart. Col. 3:14-17.
Thur.—The glory of the word. Ps. 19:7-14.
Fri.—Warning and guidance. I Cor. 10:1-13.
Sat.—The living Word. John 1:15-18.

Instrumental Prelude: "Break Thou the Bread of Life."

Call to Worship: Read the first verse "Thy Word is Like a Garden, Lord."

Hymn: "Wonderful Words of Life."

Prayer.

Hymn: "Tell Me the Old, Old Story."

Announcement of Topic—Scripture.

Suggestions for Leader's Talk:

The Bible is the Book of books. Even today when thousands of books are being printed daily the Bible still remains the most precious book in the world.

"The majority of Christians are lukewarm in their Bible study and the majority of those who are not Christians do not read the Bible at all. But the world still needs the Bible. The nations cannot get on without it. Civilization cannot last without the ideas and ideals which the Bible was written to proclaim. The Christian church is doomed if church members cease to search the scriptures, and non-Christian nations will never find the path that leads to life without the guidance of prophets and apostles and the Prince of Glory."

God speaks to us through the Bible. The prophets and the apostles who shared in the writing of the Book were guided by the Holy Spirit. Through this Book is revealed more truth about God and the duty of man than any other book ever written. The Bible is a world power; and this power is released only through us as we read and study it and incarnate the great truths we have revealed unto us. This divine library of sixty-six books holds secrets that we must discover if we would prosper. Let each of us with one accord search the scriptures in quest of these great truths the Divine Voice is waiting to reveal unto us if we will but turn a listening ear.

Special Music: (Quartette) — "Beautiful Words of Jesus."

Talk: "The Bible: The Christian's Guide-book." (By the Pastor.)

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE COMING OF THE HOLY SPIRIT IN POWER.

LESSON I—JULY 5, 1936.

GOLDEN TEXT: "Ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth."—Acts 1:8.

LESSON: Acts 1:6-14; 2:1-47. **Printed Text:** Acts 1:6-9; 2:1-11, 32-38.

We begin today a study of the spread of Christianity. It is an amazing story—how this thing which was as a grain of mustard seed grew until it had gone into all the Roman Empire, and had begun a leavening influence that has continued until this day. And the end is not yet—it shall not be until the kingdoms of this world have become the kingdoms of our Lord and of His Christ.

An Impossible Task.

Jesus had set before his disciples an impossible task, that is from the human standpoint. They were to go into all the world and make disciples of all the nations. Without money or prestige or political or military power they were to go forth into a hard and hostile world. But they believed Jesus meant what He said and they went. One of the miracles of miracles is the story of the Church of Jesus Christ as it has faced the impossible and done it.

A Waiting Church.

They were to go. But first of all they were to wait, to wait until they had been endued with power—power from on high. The thing was not in them; it was from God. What they could not have done, God could do thru them. The church has lost some of its power because it is not a praying and a waiting church. It is trying to do its task with mere human resources. It is not enough that a church is carrying on a lot of activities. The church must be primarily a spiritual force. A church that waits on God can do the works of God.

The Coming of the Spirit.

Jesus had promised that He would send power if they waited. They waited and He kept His word and sent the power. He always keeps His word when we do our part and when we obey Him.

There are a number of interesting phases in the story of the Pentecost, the birthday of the church and the festival that marked the coming of the Spirit. As one reads this story one thing stands out—the sense of fullness, abundance, adequacy, completeness. "There was a sound as of a rushing mighty wind, they were all filled with the Holy Spirit, and it filled the house where they were sitting"—the Spirit was given without stint or measure. And the symbolism was suggestive. It was as of the rushing of a mighty wind, cloven tongues like as of fire, symbols of the divine presence, of power, of cleansing. There was the speaking with other tongues, symbolic of the

universality of the gospel, and earnest of the fact that the gospel should be declared to all men in their own language. There was the fact that the Spirit came upon both sexes, and upon laymen as well as upon apostles. The first few verses of the second chapter of Acts will yield rich truths to those who study it intensively. It is a central document in the history of the Christian Church.

A Great Sermon.

Simon Peter preached the first sermon for the Church on the day of Pentecost. He had a great theme—Jesus Christ and Him Crucified and Risen from the Dead. He had a great backing—the eleven stood up with him. He had a great experience—Christ had forgiven him and given him a new start. He had a great message—his sermon is filled with biblical quotations and is based on scriptural authority. He had a great congregation—there was a great multitude from all parts of the then known world. He had a great compassion—he wanted other men to share his experience of the grace of Christ. He had great courage—he denounced the rulers and the people to their face for their sin in crucifying the Lord. He got great results—three thousand were saved and others were brought to conviction.

A Warm Fellowship.

The new Church of Christ had all things in common, they saw to it that no man had need, they continued in fellowship and in the breaking of bread, they worshipped in the temple, they were continually praising God, and they made a deep impression with the people, having favor with all the people. And they were so spiritually alive that there were added daily unto their number such as God in His grace was saving. It had the spirit of Christ and it was a growing, vital church.

Beginning at Jerusalem.

They were to begin at Jerusalem. They were to begin where they were. But they were not to stay there. The succeeding chapters of Acts tell the story of how the inherent power of Christianity burst the bonds of a narrow and provincial religion and became a great world religion, presenting its claims and making its demands upon all nations.

Vexation arises, and our expression of impatience hinders others from taking it patiently. Disappointment, ailment, or even the weather depresses us; and our look or tone of depression hinders others from maintaining a cheerful and thankful spirit. We say unkind things, and another is hindered in learning the holy lesson of charity that thinketh no evil. We say a provoking thing, and our sister or brother is hindered in that day's effort to be meek. How sadly, too, we may hinder without word or act. For wrong feeling is more infectious than wrong doing; especially the various phases of ill temper— gloominess, touchiness, discontent, irritability—do we not know how catching these are?

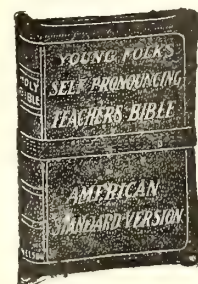
—Frances E. Havergal.

'Tis not enough to help the feeble up,
But to support him after.

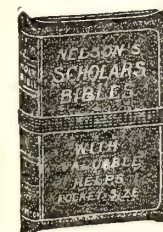
—Shakespeare.

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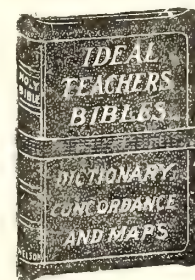
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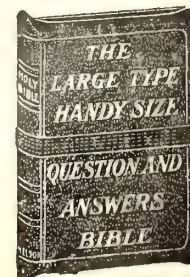
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CONDUCTED BY H. E. ROUNTREE.
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MONDAY.

"STRANGE INCENSE."

"Ye shall offer no strange incense thereon."
—Exodus 30:1-9.

Not all prayer is good. The Pharisee stood in the temple and offered a prayer that was only pride. He stood on the street corner and prayed only to be seen of men. Some prayers are hollow forms. Some prayers are only the effort of duty. Some prayers are nothing but self-congratulation. And some prayers are the mere beating of self-will against the gate of heaven.

We are to offer no strange incense upon the prayer-altar of the sanctuary, only the pure incense that has been compounded according to the divine prescription. "After this manner pray ye." We are coming to a King, and the King has a right to say how we shall come.

Deep sorrow for sin. Sincere repentance of our sin. Profound humility in the presence of the Most High. Grateful trust in our divine Intercessor, our expiatory Sacrifice. Entire willingness to accept His blessed will. This is the incense that is acceptable to our Lord.

Prayer—Help us, O Christ, to purge our lives of all strange incense. Put it completely away from the Tent. And give us the pure incense that alone will avail with the Father. We ask it in Thy name.—*Amen*.

TUESDAY.

"OUR CUP."

"The cup that I drink ye shall drink."
—Mark 10:35-40.

James and John and their mother Salome were eager to share Christ's honors. Would they have been so eager if they had known what those honors involved, what shame, what agony, what bitterness of death?

But it was not for them alone, ambitious as they were, that the Lord foretold a share in His cup, His fortunes. Every true disciple, however obscure. Andrew as well as Peter, Bartholomew as well as John, the janitor of your church as well as the famous preacher, is to drink Christ's cup with Him.

For that is what our religion includes and means, being with Christ and living His life. Read the four Gospels. Learn what the Saviour's life was, and His death as well, and in it all see your own life, if you are true to Him. Shall the servant be more favored than his master?

Prayer—We ask for nothing but Thee, O Christ, Thee and Thy fortunes. With Thee we shall be exultantly content, through time and eternity.—*Amen*.

WEDNESDAY.

"TERRIFYING CHRISTIANS."

"Neither did there remain any more spirit in any man, because of you."—Joshua 2:8-14.

Rahab and all the people in Jericho had heard what great things Jehovah had done for

His people in delivering them from Egypt, and bringing them up to the border of Canaan. They knew that the Hebrews' God was a great God, and that they could not hope to stand against Him. Their hearts were filled with terror at the approach of such a conquering foe.

It is the fault of Christians if they do not fill the wicked with fear. The Christians' God is omnipotent. Evil cannot exist in His presence. All unrighteousness flees before Him. We have only to march with Him, and worldlings will melt before us.

Yet how often we foolishly count up the resources of wickedness, and allow our hearts to grow faint before the powers of darkness! One ray of the Sun of righteousness will put them all to flight.

Prayer—Grant us the courage of Thy presence, O Conqueror divine! For Thy Son's sake.—*Amen*.

THURSDAY.

"DEAD OR ALIVE."

"Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus."—Romans 6:1-11.

We can be dead and alive at the same time, just as at the same time we can be deaf to certain sounds but keenly sensitive to other sounds, or see certain sights but be blind to others.

If we are alive to God in Christ Jesus, then sin, so far as we are concerned, does not exist; we are dead to it.

Those whose life is one long and sad struggle against sin cannot comprehend how great is the relief to find it removed from their lives altogether. No more shame. No more remorse. No more fear of yielding to temptation. Death to sin does not mean dissolution but abundance of vigor, when it is life to God in Christ. It is a transformation of the entire being from misery to joy.

Prayer—Take us up into Thy abounding life, O God, and let sin no more have dominion over us. Through the power of our Redeemer.—*Amen*.

FRIDAY.

"COPYING THE WRONG THINGS."

"My father chastised you with whips, but I will chastise you with scorpions."—I Kings 12:12-17.

Solomon, when he began his reign, made choice of wisdom; but his son Rehoboam, at the outset of his reign, made choice of folly. Solomon laid heavy taxes on the people to support his luxury and extravagance, but Rehoboam proposed to lay still heavier taxes. So he lost the greater part of his kingdom.

We must follow someone's example, but we may choose the right things to copy and not the wrong things. We have before us the perfect Example. We can follow Him, in His strength, and then we shall make no mistake.

Pride means the loss of kingdoms. Greed means the loss of kingdoms. So do sloth and folly and sin. It is the way of the young to vaunt themselves in self-glorification. If they

cannot exceed in wisdom, they will excel in folly. But that way leads only to loss.

Prayer—Abase our spirits, O God of all wisdom! Teach us the profit of humility. Make us like Thy glorious Son. In His name.—*Amen*.

SATURDAY.

"UPSIDE DOWN."

"The way of the wicked He turneth upside down."—Psalm 146:1-10.

There is always a reason for reversals of fortune. If your life has been happy and has become unhappy, look within your heart for the cause. Loss of property, loss of health, loss of friends, will not account for loss of joy. There must have been another loss.

Life is staunchly upright so long as it points to heaven, so long as it looks to God. Wickedness only can bring about a reversal that counts for anything.

Wealth may be turned upside down by fluctuations of trade; but if the heart is fixed on God, that reversal will not change joy to sorrow. So with changes in all the other exterior and temporary aspects of life.

Prayer—Thou, God, art our perpetuity. Thou alone art our firm reliance. Resting in Thee, we are established forever.—*Amen*.

SUNDAY.

"TONGUE AND TROUBLE."

"Whoso keepeth his mouth and his tongue keepeth his soul from troubles."—Prov. 21:16-24.

If we will keep a record of our troubles and trace each to its cause, we shall be amazed to see how many of them come from careless, thoughtless, unkind, or tactless speech. Few habits will do more to keep us happy than the habit of thinking before we speak.

Speech is a surly dog, liable to slip his leash at any time. Speech is a pestilence, communicated from one to another. Speech is a fire, speedily rising beyond control. It is a lion cub, easily managed only when it is a cub.

Some are eager to be thought brilliant talkers; they would far better strive to be thoughtful talkers. Some are pleased when men laugh at their sharp wit; they would better seek men's gratitude for their wise commendation. Speech has ten thousand uses. Let us carefully select the uses that bring honor and friends.

Prayer—Put a guard, O Lord, at the door of our mouth. Hold back our tongue from all bitterness. May the law of truth dwell within us and keep us in Thy blessed ways. For Jesus' saks.—*Amen*.

(This entire page is by the late Amos R. Wells and is clipped from the *Christian Herald*.)

Oh, many a shaft at random sent
Finds mark the archer little meant!
And many a word at random spoken
May soothe, or wound, a heart that's broken!
—Sir Walter Scott.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A MOTHER AND HER CHILD.

By JOHN G. TRUITT, D. D.

"Train up a child in the way he should go."—Prov. 22:6.

It is an honor to be called upon to address the Mother's Club of this church, for this is a mother's club with a devotion to the true goal of motherhood. You are a group of mothers with tiny babies meeting for the purpose of learning how to train up your children in the way they should go. You are seeking, too, to be better mothers yourselves, and to be in the learning process for the development of your own fuller lives. What a noble purpose is yours! What an inspiring privilege you have! What destiny hangs upon your brave hearts! Scarcely can one think of a more important organization within the church, or a more important group within society than the young mothers as they seek to solve the problems which so largely affect the destiny of their sons and daughters, and the future of our civilization.

I feel my incompetency as I come before so important a group. But I had a mother! She loved me, her son, and that is something of a beginning. I daily observe, even seek to assist, a mother who has a little girl and a little boy whom she seeks to train up in the way they should go. I attend that school, from which one never graduates, and in which the more one learns the less he is willing to admit he knows. Our children tug at our heart-strings and we stand before hope with fear and trembling, and daily look to Him who rules over the destiny of individuals, as well as nations, and trust Him for guidance and help. Something like that is what leads you, no doubt, to ask your pastor to bring to you your message today.

A goal from the beginning. There should be some sort of a goal from the very beginning. It would be a poor contractor that would start to build a house without a plan, or lay a railroad, or grow a garden. Too often the child is raised like Topsy,—*"jus growed."* By a goal, of course, it is not meant that the mother, or parents, have in mind just what they wish their son, or daughter to do in life as a work, or profession. But it is important that parents should have in mind from the beginning the kind of attitude they desire their child to have toward life, or else there would be no point to the injunction: *"Train up a child in the way he should go, and when he is old he will not depart from it."*

A life inspired by a religious purpose. "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Christian parents will want their children to know God, and Jesus, whom He hath sent in such way as to inspire their daily living, and serving. Suppose Mary had asked herself the question as she held the Babe in her arms, it could have been answered in

words which the Son later used: "I am come that they might have life." His life was inspired by a religious purpose. And it was so while he was a carpenter's boy in Nazareth, as well as when he was himself a carpenter at the bench, or the Saviour of men giving His life on Calvary. Christian mothers know that the lives which last, lives which live on and on in a community, lives which are noble, are lives inspired by a religious purpose. And so they hope for their sons and daughters from the very beginning that they may be motivated by Christian principles, and purposes.

"One ship drives east, another drives west,
While the selfsame breezes blow;
'Tis the set of the sail and not the gale,
That bids them where to go.

"Like the winds of the sea are the ways of fate,
As we journey along through life;
'Tis the set of the soul that decides the goal,
And not the calm, or strife."

"In the beginning God." The first words of Scripture are surely appropriate when we think of the tiny infant. The mother who can, and does throw about her baby the very breath of God moves a long, long ways in the matter of bringing up that child in the way he should go. "In the beginning God." That should be the starting place in life's actions, and life's planning. In the beginning of the seriously beautiful business of getting married, God. God is love. Happy the child who inherits life from parents who truly love one another. Parents who even in selecting their mates have thought deeply, wisely and well. Young people who have made their choices on that basis of sound judgment and common sense. Young people who have lived up to that point a life inspired by a religious purpose are young people who have lived in homes of Christian training, homes that have honored and respected the church, homes where the children have been taught to love and respect the church, and to make life's decisions in the light of the best in religion.

One day the mother holds the tiny infant to her breast. The father takes the little babe in his arms. What are the thoughts of an hour like that? What destiny hangs upon the birth of a child! If they hope to train up the child in the way he should go certainly there should be at that moment, "In the beginning God." There may be little of outward show. But there should be much of inward determination, and consecration of the lives of the parents to the holiest and best of which they are capable. A deep, beautiful reverence should be indelibly written upon the faces that bend above an infant child. They are gifts of God! If humbleness, reverence, holiness of life, and nobleness of purpose in both parents are brought to the altar of service as the babe's first impressions of life much has been achieved already.

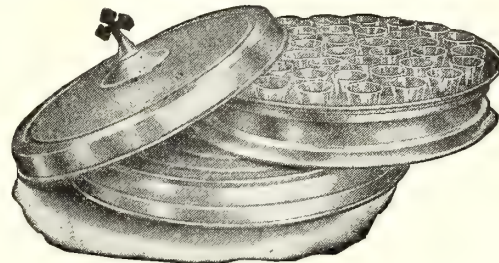
The trainer in training. It will be impossible to "train up a child in the way he

should go" unless the trainer knows for himself the rigors of right training! What patience is implied in this business of training. It is not easy to train a puppy, or a horse. Training a child is a far more delicate business. The trainer keeps himself in constant training. The football coach keeps his player in training for a season, and in the meantime keeps himself in training in season and out. He has a goal in view for himself, and for each player. The goal for himself is his

(Continued on page 14.)

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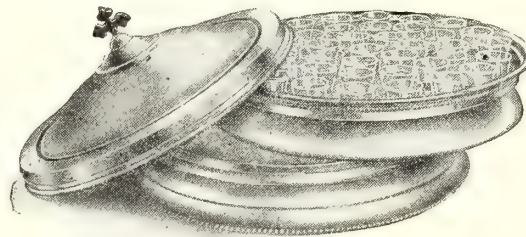


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Cover No. 2—Silver-plated; fits Silver Tray 90.	12.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	12.00
Bread Plate No. 3—Narrow Rim.....	9.00
Bread Plate No. 4—Broad Rim.....	9.00
Bread Plate No. 5—Broad Rim, Beaded.....	10.00
Filler—Silver Lined.....	5.50

THE CHRISTIAN SUN.

1536 East Broad Street

Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, Superintendent.

Dear Friends:

Someone said to me sometime ago that if the people know more about the Christian Orphanage they would be more liberal in its support. For twenty years I have been trying to tell our people about the Christian Orphanage. I have tried to acquaint them with the inside work of the institution. I have tried to show our people from time to time some of the results of the work here and show them that the money invested here is a wise investment.

Some who make contributions think the money is given away and that it is gone forever. That is a mistaken idea. It is not given away, but it is invested in humanity, a chance to boys and girls who have absolutely no chance.

The Church, through its orphanage steps in and says to the child, "You have been unfortunate, you are left alone without a chance; but you shall have a home, you shall have a chance. You, though fatherless and motherless, shall be on an equal footing with other boys and girls. The church will invest in you but will expect you to make good and be worthy of the investment it makes."

Today, when we visit different communities and see our girls as private secretaries, and stenographers, clerks, or the heads of nice homes, or sitting by the bedside of the sick nursing them back to health again or see our boys, who one time were helpless and homeless, holding responsible positions, it makes us feel that the investment was a wise one.

The Christian Orphanage is taking homeless children without a chance in life and giving them a chance. It's a good investment.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 2, 1936.

Sunday School Monthly Offering.

North Carolina & Virginia Conference:

Apple's Chapel	\$ 1.42
Mt. Bethel	1.67
Bethlehem	7.83

10.92

Western North Carolina Conference:

Zion	2.50
Biscoe	1.58
Randleman	8.29
Shiloh	1.00

13.37

Eastern North Carolina Conference:

Youngsville, May & June	2.00
Liberty, Vance	4.46
Mt. Carmel	2.12
Mt. Hermon, Apr. thru June	4.00
Wake Chapel	7.70
New Elam	3.27
Clayton	1.00

24.55

Eastern Virginia Conference:

Dendron, Apr. thru June	4.80
Suffolk	25.00
Cypress Chapel	4.56

34.36

Virginia Valley Central Conference:

Antioch	11.24
Palmyra	1.66
Newport	1.55

14.45

Alabama Conference:

Bethany	1.00
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Special Offerings.

C. M. Horner, on Hazel's acct. ..	25.00
Miss Annie Laura Houghton, Columbus, Ga.	12.50

42.50

Total for week\$ 141.15

Amount brought forward 7,055.45

Grand total\$ 7,196.60

THE SUN'S PULPIT.

(Continued from page 13.)

standard of life, and that standard of life shows itself in the quality of his team. The standards of life live in the children when the rules of the household have been forgotten. The words of the soul still talk when the words of the lips have ceased. The child catches your love before it understands your language, and it will know when your words belie your life. You may have many faults, but if your spirit is right, your motives above reproach, and your failings of the hand only, and not the heart, then your children will be the first to forgive the failures of your hands. They cannot forgive the failures of the spirit, that is another matter, for "out of the heart are the issues of life."

If you do not have the courage to discipline yourself, to deny yourself, to set the right example, then there is lacking some fibre of the soul for which nothing can make amends. If you can easily do wrong, neglect right, forget duty, violate reverence, and trample under foot the finest life has known, then the child will read it all like a book and will probably never know what great courage, and real nobility of the soul is. You say, "blood tells," and I say, "God tells." In the beginning life came from God. Keep that life in reverent respect of its eternal Author and the aristocracy of the infinite channels through its veins! That is true greatness. Whether in the despised city of Nazareth, or in the lowly work-room of the humble carpenter, or the homes of the little city of Suffolk.

The first lessons are always first! Many changes may come, some for the better, and some for the worse, maybe, but the first lessons will flavor, to a certain extent, all the lessons that follow, and fix to a certain extent the very fashion of the soul. The first lessons at home shine on the lessons at school, and on and on through the years of youth, and young manhood and womanhood. That is why I say, "In the beginning God."

You may say, "but I do not know enough to train my children aright." Yea, mother, do you love enough? Do you care enough? Are you willing enough to do the best you know for the object of your love? Then give yourself,—the best self you can be and you will not fail!

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ST. MATTHEW, 5.

Christ's sermon on the mount.

13 And leaving Nāz'a-rēth, he came and dwelt in Cā-pēr-nā-ūm, which is upon the sea coast, in the borders of Zāb'u-lon and Nēph'thā-lim:
14 That it might be fulfilled

A.D. 31.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

CHAP. 4.

Isa. 9. 1, 2.

AND seeing the multitudes, he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5.

Christ's sermon on the mount.

15 The land of Zāb'u-lon, and the land of Nēph'thā-lim, by the way of the sea, beyond Jōr'dān, Gāl'i-lēe of the Gēn'tiles;

A. D. 31.

Isa. 9. 1, 2.

Isa. 41. 7.

Luke 2. 22.

Mark 1. 14.

2 And he opened his mouth, and

taught them, saying,

3 Blessed are the poor in spirit:

for their's is the kingdom of heaven.

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All styles sent Postpaid at above prices—Thumb Index 50 cents extra

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Directed Prayer—(Pianist play softly "Open My Eyes, that I May See.")

1. Thank God for the Bible; its influence on the world, and in our own individual life.
2. Ask God to help us to so live that thro' us others will catch the vision of Christ, and they too learn to listen for the Divine Voice.

Sing very softly the second verse "Open My Eyes, that I May See."

Closing Thought—

"The two most precious gifts from God to this world of ours are the Bible and the child. When the truths of the Bible live and breathe and become incarnate in the child, when the child and God's Word become one, we have God's greatest and best gift. . . . God has given us the child, and he has given us the inspired Word. He has also given us the blessed privilege of making the two to become one. His voice is calling today to parents and to teachers to join hands and hearts in this great and noble task. Let us study the child, study the Bible, and learn the method of bringing the two together; then shall we send forth young men and women, with all their youth and glory, beauty and enthusiasm, to be light-bearers for God and humanity, to bring in His Kingdom on earth." (Annie L. Williams.)

Hymn: "Break Thou the Bread of Life."

Leader:

"O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky,

We praise Thee for the radiance
That from the hallowed page,
A lantern to our foot-steps,
Shines on from age to age."

Mizpah Benediction.

Mrs. W. B. W.

A POLITICAL SUMMER.

With the two great party conventions over as well as the smaller one of the Socialist Party, we can expect the usual excitement of a political summer preceding an election to the presidency. The role of Church people should be that of endeavoring to view the whole scene with calm judgment rather than the hatred that is already showing its head.

We have such a bad habit in America of viewing things emotionally. We allow ourselves to believe wild rumors. We insist upon involving those whom we disagree with politically in lack of proper moral responsibility. Surely none of these things belong to Christian people. We can, if we are Christian, violently disagree with any political faith or creed, and yet without vicious emotional hatred work for the cause which we would like to win in a political election.

It is a particular challenge this year, which promises to be a bitter one politically, for Christians to demonstrate their Christianity, and we hope that in the unstable world in which we all live, the instability will not be furthered by bitterness or hatred. Preachers will do well to watch their words, and laymen will set a great example if they can be temperate and Christian in their attitudes.—*Southern Churchman.*

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21 But that ye also may know my affairs, and how I do,
Tych'icus, a beloved brother

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Specimen of Type
17 ¶ From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand"

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

MARRIAGES

WHITT—PIERCE.

Mr. John Burnett Whitt and Miss Florine Pierce of White Plains, New York, were married by the writer, assisted by Rev. H. E. Crutchfield, at his home in Virgilina, Va., on the evening of April 18, 1936.

Mr. Whitt is the son of Mr. James David Whitt and Elizabeth Bray Whitt of Nathalie, Va., and for several years has held a responsible position at White Plains, N. Y.

The bride is the daughter of Mr. Oscar Melvin Pierce and Amie Tuck Pierce of White Plains. All are members of Liberty Christian Church. Mr. Whitt, before going to New York, was for several years the efficient superintendent of Liberty Springs S. S. Mrs. Whitt is a lady of unusual personality. Her rare gifts and tact have won for her a host of friends.

May the blessings of our Heavenly Father ever attend them.

C. E. NEWMAN

CROUSE—FAULKNER.

In an impressive and beautiful ceremony, Miss Sarah Frances Faulkner of Burlington, N. C., and Mr. Clair Hurley Crouse of Burlington, N. C., R. 4, were married Friday, June 5, at 8 P. M., at the Shallow Ford Congregational-Christian Church.

The couple took their vows before an altar which was improvised by the use of Queen Anne's Lace and candles against a background of palms.

The bride wore a gown of Ivory Satin and a corsage of Sweetheart Roses and Valley Lilies. The couple entered the church unattended.

Mrs. Crouse is the daughter of Mr. and Mrs. J. L. Faulkner of Burlington, N. C. Mr. Crouse is the son of Mr. and Mrs. L. M. Crouse of Burlington, N. C., Route 4.

May God's blessings be upon this happy union.

J. EVERETTE NEESE.

SPARE MONEY

A FEW DAYS ago I had a serious talk with a friend of mine and a friend of the college about his contribution to the college at this time. He said, "I have figured every way that I know. I have discussed the matter with my family. I certainly want to do what I can but this is all I can spare." Elon College will never be relieved of its present embarrassment nor saved from the possibility of impending failure with "spare money." It was not built with "spare money" and it cannot be maintained with "spare money." The founding of Elon College called for sacrifice. Its adequate support throughout the years has called for sacrifice. Its present financial condition accentuates this call more emphatically than ever before.

When the plain path of Christian duty requires of us material sacrifice, to fail to walk that path we make an even greater sacrifice—in fact, by failing to sacrifice material things for real values we immediately sacrifice the higher for the lower. As a church and as a people we face the inevitable. We will sacrifice. It is our privilege to sacrifice the material for the real. If we be unwilling to sacrifice the material, involuntarily we sacrifice the real, the spiritual.

No Christian has yet faced duty that called for sacrifice and remained the same. He is either richer or poorer for having faced duty that required sacrifice. "Spare money" provides comforts, conveniences, luxuries, but "spare money," however used, rarely, if ever, enriches one's life.

Elon College will not be saved by what we can spare but by what we are willing to sacrifice. "If any man would come after Me, let him deny himself, take up his cross, and follow Me."

L. E. SMITH.

Elon College Development Program

THE
CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY.

IN NON-ESSENTIALS, LIBERTY

IN ALL THINGS, CHARITY.

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JULY 9, 1936.

NUMBER 28.

QUIET PLACES

By BESSIE GATCH JONES.

I love the holy, quiet places,
The garden, field, and wood,
Where nature pulses heaven's wish
In sweetest solitude.

The magic of early morn,
A dream world shining through,
As the sky encircles the gladsome earth
In a wide, wide sea of blue!

The quiet of the old home farm
And the dusty roads that run
Along life's highway, hill, and plain
To meet the journeying sun.

I love the moorlands, silent and calm,
And the charm of twilight time
When God is whispering messages through
Of peace and rest sublime.

PERSONALS

NEWS FROM THE CHURCHES

One of our splendid Christian women, thoroughly imbued with the missionary spirit, in a personal note says: "My income isn't large. I give a tenth, but do not stop there. Last year it was over a fifth. It isn't a sacrifice to give, even when I go without things I think I need. The only hurt I feel over giving is that I can't give more. Christ gave a life. The finer the nature, I believe, the keener the sufferer, and no matter what comes we cannot realize that full extent of what Christ endured even before the cross."

The information comes that Mrs. C. M. Dollar, relict of the late lamented, Rev. C. M. Dollar, Roanoke, Ala., passed from her earthly to her heavenly home at 2 A. M., Monday, July 6. Mrs. Dollar, a saintly soul, was the life-long companion of a devoted, preacher husband, and the mother of two beloved ministers, Rev. J. D. Dollar of Roanoke, and Rev. Jesse H. Dollar of La Grange, Ga., and Grandmother of Rev. Carl Dollar. A mother in Israel indeed, from whose life and home abundant blessings flowed out in many directions to enrich and bless other lives.

Rev. Carl Parker, who was in attendance in the Summer School of Religion at Elon College last week, was Dean of the Young People's Conference of our South Georgia churches. Of this latter Conference the *Waycross Journal Herald*, June 20, says: "The Young People's Conference of the South Georgia Congregational and Christian Churches has just closed its session at Glynn Haven Estate, Sea Island, Ga., at "Camp Mighty Fine." The personnel of the conference included a select group of young men and women from the various churches. The purpose of the conference was to better train those present for places of leadership in their local congregations. The faculty was composed of Rev. Carl Parker, Dean of the School, Mrs. E. O. Branch, Dean of Women; Rev. H. B. Mowbray, Worship and Missions, Rev. Carl Ekblad, Prophets and Problems of Life; Rev. Robert Kimball, Chaplain; Mrs. E. P. Wiles, Nurse; Rev. J. H. Dollar, Lecturer on Palestine; Miss Eva Casey Dietitian; Miss Esther Pearson, Asst. Dietitian; and Mrs. Esther Mae Coleman, Camp Mother. Mrs. Margaret Davidson Kate, Glynn County historian, was guide to all points of in-

terest. The conference closed with a sermon by the Rev. J. H. Dollar.

NOTE OF APPRECIATION.

We wish to take this opportunity to express our appreciation of the many acts of kindness, of the many beautiful cards, letters and words of sympathy and also of the many gorgeous flowers which were given us during the recent illness and death of our husband and father, Rev. A. W. Andes. Upon all we pray the Lord's richest blessings.

MRS. A. W. ANDES and family.

SPECIAL NOTICE.

What?—The S. S. and C. E. Convention of Eastern N. C. Conference of Congregational and Christian Churches.

Where?—Oak Level Christian Church two miles east of Youngsville, N. C.
When?—July 14, 1936, at 9:30 A. M.

We urge all pastors, Sunday School Superintendents, teachers and delegates to be there. Please be on time and help make this our best convention.

S. E. MADREN.

HENDERSON AND LIBERTY.

On May 4, we had the great privilege of having with us for a ten-day evangelistic meeting at Henderson, Rev. O. D. Poythress of Norfolk, Va. This was a very fine-spirited meeting. Brother Poythress preached with a zeal that was backed by a life of deep consecration, and his messages touched the hearts of those who had the happy privilege of hearing him. At the close of the meeting nine accessions were made unto the church. This meeting planted the seed which will bring forth a harvest in lives of many who had been growing cold.

Beginning Sunday, July 19, Brother Poythress will assist the writer in another meeting at Liberty, Vance, and we hope to have a week of profitable evangelistic effort which will increase the spiritual life of the church as well as lead to Christ those who do not know Him as Saviour. We ask your prayers for the success of this meeting.

S. E. MADREN.

He was better to me than all my hopes
And better than all my fears,
He made a bridge of my broken vows
And a rainbow of my tears.
The wave that threatened to bury me
Carried my Lord on its crest,
When I think of his love in days past
I can trust Him for the rest.—*Anon.*

WHAT THE PREACHING MISSION IS NOT.

For an adequate understanding of the true genius and spirit of the National Preaching Mission, which is to be conducted from mid-September to mid-December, three possible misconceptions need to be avoided.

1. The Mission is not a display of "star preaching." Great preachers are associated with it—and others are to be added—but they go to the various communities only as co-operators with their Christian brethren in reinforcing the permanent ministry of the local churches. The greatness of the Preaching Mission is not in its preachers but in the Gospel that they preach.

2. The Mission is not limited to 25 major cities. While 25 metropolitan centers will feel the first direct impact of the Mission, the extension program, reaching out from each of these centers over wide areas, will bring hundreds of communities within range of the Mission's work and influence. Moreover, strong emphasis is being laid on the simultaneous holding of preaching missions in local parishes throughout the country. Thus every minister of every denomination may be an active participant in the National Preaching Mission.

3. The Mission is not trying to "put over" any particular social program. It has nothing to urge except the Christian Gospel. It conceives the Gospel as having dynamic significance for all the burning issues of our contemporary world but it will not identify the Gospel with anyone's pet formula or ism. What the Mission aims to do is to confront the American people afresh with the summons to a living faith in God, a personal dedication to Christ and a discipleship to Him in every aspect of their relations with their fellowmen. The Mission will not set forth the specific solution of our problems, but it may, under the guidance of God, create the spiritual atmosphere in which alone those problems can be solved.

—*Federal Council Bulletin.*

I turned an ancient poet's book
And found upon a page,
"Stone walls do not a prison make
Nor iron bars a cage."

Yes, that is true, and sometimes more
You'll find where'er you roam,
That marble floors and gilded walls
Can never make a home.

But every home where love abides
And friendship is a guest,
Is surely home, and home sweet home,
For there the soul can rest.

—*Van Dyke.*

THE NATIONAL PILGRIM FELLOWSHIP AT LAKESIDE.

By EMILY CARLETON.

The Congregational and Christian group at Lakeside was the largest of all the groups represented there—one hundred and twenty-five of us coming from thirty states. This group was very prominent in the general conference, as one of our members was elected Vice Chairman of the Lakeside Conference and three of the ten commissions were led by members of our group. Lanson Granger, of Norfolk, Va., was Chairman of the commission which made plans for "Helping Others to Be Christian."

Each denominational group met in the evenings as separate units; thus we were able to know each other and to work out plans for the Congregational-Christian group as a whole. All that we did was based upon two convictions: that every local organization must be free to have the kind of program and type of organization best suited to its needs, but that every local organization should join with the thousands of others in the Pilgrim Fellowship to undertake great tasks which require united action.

The group was divided into commissions to work on specific problems. Each of these was led by a capable adviser—a leader in that particular field in our church. These commissions were: Personal Religion, Social Action, Missionary Action, Christian Life Topics and Pilgrim Highroad. The Student Program, Associational and State Fellowships, and the Council of the National Pilgrim Fellowship.

The last-named commission worked out plans for the future of the Pilgrim Fellowship and presented them to the group as a whole for adoption. The result is that we now have a permanent organization which will meet every two years in conjunction with the General Council. We are very proud of the fact that Lanson Granger was elected President of the National Council, while Zelma Hoag of Indiana was elected Vice President. Each section of the country is to have a representative on the Executive Council, the one from the Southeast being Dorothy Truitt of Greensboro, N. C. In addition, each state or conference will have two representatives on the National Council. These young people will not form a cumbersome organization, but will assist Dr. Stock and Miss Eldredge in making the program for the year—their advice will be asked about the Christian Life Topics and any program formulation which will affect the group as a whole.

WHY WE WENT TO LAKESIDE.

By DOROTHY TRUITT.

The Christian Youth Conference of North America held at Lakeside, O., June 23-28, gave to some of us the greatest opportunity life has brought. Five of us represented our Southeast Congregational-Christian Youth Fellowship. There were over a thousand delegates from the United States and Canada, representing seventy-one denominations and agencies, such as the Y. M. C. A. and Christian Endeavor and one hundred and seventy-five colleges and universities. From every state in the Union and from Canada young people came by freight car, bicycle, automobile, bus and train.

What was it that drew these people together?

In February of 1934 leaders of youth met in Chicago and began to think together concerning "Christian Youth Building a New World." That same year a group of young people and their leaders met at Lake Geneva, Wisconsin, to plan definite aims and to outline procedures for this new movement. This Lakeside Conference brought together selected young people to consider the next steps in the promotion of this ideal. Specifically the purpose of the conference was:

- (1) To secure contributions of young people themselves in the future development of the movement.
- (2) To find out methods by which common aims and procedures of the movement can be carried out in the areas represented by the young people attending the conference.
- (3) To develop plans of action by which the ideals of the movement can be made effective in our world.
- (4) To give these representative young people a sense of fellowship with those of similar purpose in other Christian agencies.

The Conference was divided into ten commissions, each taking one phase of the topic "Christian Youth Building a New World" to study and develop definite plans for work. Each Commission had as its objectives (1) To evolve a commitment of specific individual responsibilities. (2) To plan definite immediate group activities. (3) To give specific recommendations to the conference in helping to form the conference platform. (4) To plan action for state, county and associational groups. These commissions were as follows: Personal Religious Living, Helping Other Young People to Be Christian, Creative Use of Leisure Time, Developing a Christian Type of Patriotism, Christian World Outreach, Preparation for

Home and Marriage, Helping Build a Warless World, Helping Solve the Liquor Problem, Breaking Down Barriers, and Helping Build a Christian Economic Order. Each commission made a statement of its conviction, pointed out some of the most urgent issues, and suggested definite methods by which Christian young people should act.

With our task before us, it was thrilling to hear the thousand young people sing together the conference hymn:

"We would be building; temples still undone
O'er crumbling walls their crosses scarcely lift,
Waiting 'till love can raise the broken stone
And hearts creative bridge the human rift;
We would be building, Master, let Thy plan
Reveal the life that God would give to man."

HOLY HABITS.

Slowly fashioned, link by link,
Slowly waxing strong,
Till the spirit never shrink,
Save from touch of wrong.

Holy habits are thy wealth,
Golden pleasant chains;
Passing earth's prime blessing—
health,
Endless, priceless gains.

Holy habits give thee place
With the noblest, best,
All most god-like, of thy race,
And with seraphs blest.

Holy habits are thy joy,
Wisdom's pleasant ways,
Yielding good without alloy,
Lengthening, too, thy days.

Seek them, Christian, night, morn,
Seek them noon and even;
Seek them till thy soul be born
Without stains—in Heaven.

—T. Davis in *Ex.*

Forty American radiologists and roentgenologists were named at Hamburg, Germany, among 165 heroes of science who sacrificed their lives in medical research. Their names are chiseled on a simple sandstone monument in front of the Roentgen Institute of St. George's Hospital. The honor list also includes 46 French and 17 German scientists.—*Exchange.*

The most perfect and best of all characters, in my estimation, is his who is as ready to pardon the moral errors of mankind as if he were every day guilty of some himself, and at the same time as cautious of committing a fault as if he never forgave one—*Pliny the Younger.*

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EVANGELISM.

Elsewhere in this paper is an article concerning a meeting of ministers at Elon College, North Carolina, the past week to discuss "Evangelism." The report is worthy of study and ought to stimulate the thinking of both ministers and laymen. If the things stated in this report are correct, all those who love the Church should become exceedingly concerned.

There is no question but that evangelism is needed for our time. There may be a difference of opinion concerning the definition of evangelism and the methods that should be followed, but certainly there is no question that the "Good News" should be made known to the people who live in our time, many of whom live with unhappy thoughts and despondent emotions. The gospel of God, as made known in Christ Jesus, is needed by every individual and when properly presented is usually quite welcome.

Statistics of our denomination and of other denominations indicate that church membership has been on the

decline in recent years and is just beginning to take an upward turn. There is real need for recruiting members for the Church. Unless new names can be added from time to time our churches must ultimately die. New life should constantly come into the church.

It must be remembered, however, that recruiting members and evangelizing the world may be two entirely different things. The membership roll may be increased by getting people to come from other churches or by receiving those into membership who have not accepted the Christian way of life. Of course, the ideal method of recruiting is to secure definite allegiance to Christ on the part of those who have not previously accepted Him and then securing these persons for membership in the Church. This is evangelism in its best sense. Those who have not accepted Christ are given His message and accept His way of life and become a part of His church. This is the goal toward which we strive.

Any method which will aid individuals in knowing and accepting the way of Christ for their personal lives is appropriate to be used by Christian individuals and churches. Many of our pastors and churches depend on a series of services annually, called the revival, to do the evangelistic work and to recruit Church members. Still others depend upon the religious educational program to accomplish this same end. Others believe largely in the personal work of individuals seeing other individuals and presenting the claims of Christ personally. Still others feel that the way to evangelize is for the church group to minister to the needs of those who know not the Christ, in such a fashion that the non-Christians will be drawn to the Master. Any or all of these methods may be used to good advantage and should probably be combined. But certainly all churches should have a definite program of evangelism that will be constantly redeeming people from sin and bringing them into the fellowship of those who love God.

F. C. L.

ELON LEADERSHIP TRAINING SCHOOL.

At this writing there are one hundred and twenty-seven people attending the Elon Summer School of Leadership Training, which is sponsored by the Board of Christian Education of the Southern Convention and the Extension Boards of our denomination. A fine faculty is doing good work teaching and an excellent stu-

dent group is hard at work trying to get new information that will help in local church work, seeking to develop their spiritual lives and to make friendships that are good.

Thirty-eight of these people are from Eastern Virginia; thirty-two from North Carolina and Virginia; fifteen from Eastern North Carolina; twelve from Georgia; eight from Florida; five from Virginia Valley; three from Western North Carolina; one from Alabama and thirteen from outside of the Southeast. This makes for fine fellowship and helps to strengthen the growing spirit of comradeship among our people. There is an unusually fine spirit of cooperation and an apparent desire to find the best way to live and to work. Pastors, adults and young people mingle together happily in classroom and on campus. It is a real joy to work with this group.

F. C. L.

DR. LEON EDGAR SMITH'S OPEN LETTER.

My dear Dr. Smith:

Your open letter to me in *THE SUN* of June 25 was more than generous and could have come only from a great heart and a sincere soul. Your lines of approval of the service I have sought to render, as editor of *THE CHRISTIAN SUN* for 28 years, with other letters of similar tone from my brethren, more than compensate for all the work as Editor for this period. Indeed, I am grateful.

And now your questions. First: "What do you consider the three most significant undertakings of your church in the South during the last half century?"

Answer:—To me all undertakings of the church, especially of a corporate or cooperative type, are deeply significant in that they indicate a moving together, toward a definite goal and objective. Moreover, every such undertaking directly affects every other interest and enterprise of the church. We rise or we fall together. All the institutions and enterprises of the church thus become deeply significant since if one member suffer, all the other members suffer with it, and the eye cannot say to the ear, nor the hand say to the foot, I have no need of thee. We are members one of another and as such we rise or fall, rejoice or suffer together. With this said, one who has observed the facts, or will read our history must readily declare that Elon College, which opened its doors to students in 1890, is the most significant undertaking of our church in the

South during the last half century, because along with the rise, progress and prestige of the institution, there has gone the rise, progress and prestige of every department of the church. Since the college has been our most stupendous and gigantic undertaking, demanding as a necessity of its existence, both larger gifts than any other enterprise and more men and women employed in its staff as all-time workers, its significance is at once apparent and reflects its life and power throughout the entire church. Although the missionary enterprise as a distinct feature of the church, was launched prior to the opening of the college, and although the spirit of benevolence and of Christian education was manifest in many quarters prior to that date, these enterprises were quickened into action and given a new impetus towards a larger vision and a wider faith, as the intelligent leadership of the church manifested itself through the students and graduates of Elon College.

Second:—"What do you consider the three greatest responsibilities now resting upon our church and awaiting our hearts and our hands?"

Answer: My candid conviction is that the greatest responsibility that the church of our day has is that of deepening, quickening, or, shall I say, recovering the spiritual life of the church, and of every community and home of which the church is a part? I find myself in accord with a recent pronouncement of the Federal Council of Churches of Christ in America to the effect that church life is running at low ebb, that there are many vacant pews in our churches, that the sanctity of the Sabbath is being recklessly disregarded, or abused, and that violence has been done to moral and spiritual standards. The recovery of the spiritual life, the establishment of new moral standards, (where old ones are torn down), building up the morale, influence and power of the local church, through the spiritual life of its individual members is, to me, the greatest responsibility and charge our church now has. How this is to be done, I doubt if anyone of us can say with accuracy. Maybe through the widespread effort of Evangelism. Maybe through the teaching and the practice of Christian education and the building of Christian character. And maybe we can do this most rapidly and successfully by courageously facing the inadequacy of the support we have given to our own Elon College, and by rising, like one man, and through sacrificial giving, wipe out its indebtedness and thus make it free to do its work of quickening again all

our other enterprises. Maybe this is the road to recovery, but whatever the road may be, the greatest responsibility now is recovery.

Third:—"What do you consider to be the most effective means in meeting these responsibilities and of accomplishing the task that God has laid out for us as a church?"

Answer: The answer to this question has been anticipated in a measure, through the answer to No. Two, above. The church cannot rise to its deserved might and majesty, as long as even one of its institutions, its most weighty institution in particular, is hindered in its divinely appointed task of building up the kingdom of righteousness and discharging the functions whereunto it was created. My conviction is that if we are willing now, and can summons the courage, and spirit of sacrifice, to wipe out the indebtedness of Elon College, this would in a very large measure restore confidence in ourselves, and renew our courage for greater tasks in the service of our Lord. Every institution and enterprise of the church has its loyal and enthusiastic friends and adherence. That is why it is necessary for a church to have varied institutions, and enterprises, that thru them men and women, boys and girls, of many minds and attitudes, may all be enlisted at least in some phases and features of church work, and that some at least, as all should be, shall be interested in, faithful to, and willing to sacrifice for, every enterprise of the church.

We must never forget the fact that ours is a spiritual kingdom, and that the church is ever seeking to enlarge and make more powerful on the earth the kingdom of heaven; that is to say, the kingdom of righteousness among men. Whatever best leads to this desired goal is at once the greatest responsibility, as it is the chief asset of the church of God on earth. By patience, by prayer, by fortitude, through self-denial, we shall win out in and through the church, since the church is the body of Christ and cannot perish from the earth. Our church deserves, and should have the best we can give, for it always gives us back far more than we give to it.

J. O. ATKINSON.

Do not pray for easy lives. Pray to be stronger men. Do not pray for tasks equal to your powers. Pray for powers equal to your tasks. Then the doing of your work shall be no miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God. —*Phillips Brooks.*

THOUGHTS FROM LAKESIDE.

By LANSON GRANGER.

It was agreed by those at Lakeside that there must be some real inner urge on the part of individuals before they can build a new world. They must have real reasons for putting Christians principles into action. This will grow out of their belief in God, and their dedication to Him.

In his address "What God Means to Me," Kirby Page outlined the three attributes of the God to whom we should consecrate our lives. First, He is a working God, who is present in all the processes of life. He works with His children, and through them is attempting to bring about a social order in which people can live well. Secondly, He is a suffering God. Since man made his first evil choice, God has been suffering. The third attribute of God is His trust in man to carry His message of love into all phases of life.

This working, suffering, trusting God is endeavoring to build a home—a family in which all men may be united as brothers. The family is not built upon coercion or violence, but upon love and brotherhood.

As Jesus faced the Cross, so will young people today who accept the challenge of the Cross face numerous conflicts in life. They will collide with forces which will demand that they bear all the risks and penalties. Even within the church, there are persons who will believe that they are doing God's service when they oppose the Christian action of modern youth.

When hundreds of the Lakeside delegates pledged themselves to oppose war, they did so conscious of the penalty that they must pay. They decided to seek immediate reduction, through Congressional legislation, of the R. O. T. C., of military training in the C. C. C. and of compulsory military training in civil schools and colleges.

The Lakeside delegates declared their intention to aid labor, but realized that they faced difficulties in their opposition to the evils of the present capitalistic system through which many lives are being exploited. They recommended the consumers' co-operatives as one method of bringing about economic readjustment. "When the church fails to heed the cries of those in need, it fails to heed the call of God."

Concerning the liquor problem, many representatives pledged themselves to total abstinence from alcoholic beverages. They endeavored to develop a program which will strike at (Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

On July 1, as previously stated in *THE SUN*, the financial plan of providing for a church paper within the bounds of the Southern Convention for the next biennium, became effective on the basis of the order of the last session of the Convention. This new order puts an increased responsibility upon the constituency served by the paper. For several years the Central Publishing Company, Inc., of Richmond, Virginia, assumed all responsibility for securing new subscribers and renewals. Under that arrangement the Convention paid \$4,000.00 to the said Publishing Company, annually, in addition to collections on subscriptions. The editor and managing editor have been serving without any salary compensation.

Under the terms of the new contract a definite amount is to be paid to the Central Publishing Company, each month for printing and mailing *THE SUN*. The editor and manager is to be paid a salary. All collections for subscriptions will be used by the Convention officials toward paying the expenses on the basis of the contracts already made. A maximum apportionment of \$4,000.00 has been assigned to the Conferences of the Convention for this purpose. To meet the expenses, for the next biennium, it will be necessary to collect about \$4,000.00 on subscriptions to the paper each year. This is a much greater amount than has been collected during the past four years. Unless subscribers are prompt in paying for their paper, the Convention will be embarrassed by a large deficit in the Department of Publications. The situation is desperate and the call is urgent.

This matter is brought to the attention of *SUN* readers in order to make it clear that the ministers and churches have an opportunity to render a great service to the work of our Convention, and the cause of Christ, in our midst. It would be a calamity for us to discontinue our church paper. We cannot go forward unless the church paper has a more liberal financial support. The Business Manager and editor will have definite plans for promoting this work. Ministers and laymen should rally to the support of this essential enterprise. In the meantime every subscriber whose account is due should forward a renewal to Rev. F. C. Lester, Norfolk, Va. Some

plan should be worked out to have a thorough canvass in every local church, seeking to enlist new subscribers on a cash basis. Every dollar collected on subscriptions helps to reduce the amount required from the Conference Apportionments for *THE SUN*. There are hundreds of loyal families within the Convention who do not read *THE SUN*. They need it. They should be subscribers. The church paper should go into every home representing the constituency of the Convention.

The financial element is the smallest part of the matter. The church paper should not be measured in terms of dollars. Raising money to support the paper is important, and the *SUN* serves a high purpose in promoting the various financial functions of the church. But it should not be considered as a medium of financial propaganda. The paper is educational and promotional. It should have readers to glean the messages of its pages for their information and inspiration. Parents should teach their sons and their daughters to read the paper. It should be a part of their literary and religious education. The family should be able to discuss the merits and contents of the paper. It should be regarded as an essential part of our religious duty to know what appears in every issue of the church paper. The church paper reading habit can be easily acquired. It is wholesome and elevating for the family to cultivate this habit.

May we suggest that Missionary Societies and Sunday School Classes in every church take up this matter of supporting and reading *THE CHRISTIAN SUN*. It will mean new life for many people. A new impetus will be given to the work of the local church. Try it.

I. W. JOHNSON.

WHY GO TO COLLEGE?

This question is in the minds of many today. Parents who have children ready for college are in doubt as to the next step to take in their interest. The youngsters themselves question the advisability of taking time out of their lives necessary for a college education. To complete requirements for graduation from a standard college approximately four years is required. The cost of four years in college will amount to from two to eight thousand dollars.

Heretofore, advocates of college training have held out to parents and prospective college students the lure of greatly increased earning capacity. Books and periodicals have been written showing the increased financial earnings on the part of college trained individuals in comparison with those without training. This is a low basis on which to place the merits of mental and character training. The argument of increased earnings on the part of college trained men has been refuted in part today in actual experience. The individual who has the capacity to trade and bargain may attain financial success equal to those highly trained for a business or profession. College trained men and women are to be found among the jobless today. If an increased earning capacity is the only benefit to be derived from a college training, certainly the adventure would not be worthwhile.

The advantages of college life are manifestly on a higher plain. College life brings the youth in contact with others, who, like himself, are in quest of knowledge and of understanding, and also in contact with those who have already experienced the privileges and opportunities into which they are now entering. The contact of young men and young women with teachers in the classroom is of tremendous value in helping to determine ambitions and courses for the future. The college student begins to experience in a very vital way his own discovery of himself and the gradual development of the possibilities within him. Nothing can be of greater joy or of greater inspiration than for an individual to discover for himself that he, after all, is able to do something that is really worthwhile. Not only does he begin to discover himself, but he begins to discover others. A light from the past is always uplifting and inspirational. The mind is greatly enriched by the efforts and successes of those who have lived before. History has its value. One is better able to determine proper courses to pursue after he has learned the highways of time over which previous generations have traveled. The obstacles of yesterday may hinder the traveler of tomorrow. The paths that led to success may again point the way to achievement. Conditions change. The currents of society flow in different directions, but after all there are certain fundamental principles that make for character, stability, and progress. No one can inform himself as to the happenings of yesterday without being better prepared to meet the responsibilities of tomorrow.

There is a blessing to be had in the conscious development of one's own self. There is a satisfaction in being reasonably assured that you are prepared in a measure for the eventualities that may confront you. In college you not only become acquainted with what has been done and with what may be demanded in the future, but you somehow become possessed with the determination to become a factor in the achievements of the world. It is one thing to be born into the world and to follow the lines of least resistance while you live. It is another thing to come into existence and to fight the battles of humanity that the world may be better because of your having lived.

Some of the benefits then to be derived from college life are enlarged acquaintance, enrichment of friendship, the discovery and development of personality, an intelligent existence in a conflicting world, the ability to map out one's course and to know something of the direction in which he travels and the ends desirable. In addition to these evident advantages to be obtained in college life, there must come an enlarged and more intelligent conception of God and of His universe. It is difficult to develop the mind without cultivating the spirit. Mental vision has a tendency to broaden one's spiritual outlook. Along with the safe-guarding of health in the training of one's mind, goes the responsibility of the cultivation of one's spirit. College training, if given in the right atmosphere and with the right ends in view, will not result in a confusion of one's religious thinking or the disturbance of one's Christian faith or the destruction of one's religious belief, but will develop him in these essential factors by removing doubts, clearing up questions, and making faith more intelligent.

The successful and worthwhile citizen of tomorrow will be the individual who has experienced training on a broad comprehensive line, inclusive sufficient to develop spiritual as well as so-called intellectual powers. The college that avails itself of the opportunity of training young men and young women today should be conscious fully of the responsibilities of the campus from the college campus of today will go the minds and characters that will determine largely the destiny of states, nations, the church, and the world.

L. E. SMITH.

We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellowmen.—*Theodore Roosevelt.*

CHAIRMAN'S REPORT.

The work of our Board has gone along about as usual during the past year. The amounts of money received and the types of work done and the accomplishments are similar to those of the last three or four years.

Perhaps a little more emphasis has been placed on young people's work. There was a Christmas Conference of youth fellowship officers held at Winter Park, Florida, during the Christmas holidays of 1935. Representatives from each of our southeastern states were there and shared in a fine conference. There are active Youth Fellowship groups in each of the conferences of the Southern Convention except Western North Carolina, which is organized but not active. The report of Treasurer will indicate that we have given the Fellowships some money with which to work. I am quite well pleased with what has been accomplished in most instances. Five delegates from the southeast attended the Lakeside, Ohio, Conference, during June of this year. Two of them paid their own expenses and our Board aided the other three.

Interest in leadership training appears to be lagging just a little. This seems to be true with other groups than our own. For local reasons, Norfolk did not hold a school last fall, but is planning one for this year again. Suffolk, Newport News and Lynchburg went along as usual.

The Summer School of Leadership Training last year enrolled 186. This year the enrollment is 127. The cost is greater this year than last to the pupils, but I am not sure that this is the major reason for the difference in attendance. We are having an excellent school from the standpoint of work and fine cooperative spirit.

We have mailed out during the year 423 Bibles and New Testaments and have on hand approximately 1,000

more New Testaments. This service seems to be appreciated by the people who know about it and call for the books.

Our financial condition does not seem to improve greatly and I see no chance of it doing so any time soon. The Southern Convention meeting in May authorized us to receive funds from the Sunday School and Christian Endeavor Convention, to make a call for a special offering during July and August, and to receive a small portion of the Conference apportionments. This and some offerings from Sunday School Conventions in June made it possible for us to come up to the present time without any indebtedness, but with almost nothing in our treasury. I have done my best to get larger contributions through Conference Apportionments and from the Sunday School and Christian Endeavor Conventions, but have been unable to succeed. I have attended all of the conventions and spoken in the interest of our Board.

It has been my pleasure to serve our churches through the Board of Christian Education for eight years. Part of the time we have had a field worker, but most of the time we have had only office help and what work I could do in connection with a pastorate. The time has come, I think, for me to discontinue some responsibilities concerning the Board, and therefore I am asking that in the election of officers someone else be elected as Chairman of the Board and that in arranging for the Summer School next year someone else shall be elected as Dean.

Appreciating the privilege of serving with you in this work for so long a time and sincerely hoping that the future may be even brighter than the past, I am hereby submitting my final report as Chairman of the Board.

F. C. LESTER, *Chairman,*
Board of Christian Education.

BIBLE FOR OLD FOLKS and the HOME

Bold Black Type
Pronouncing
Holman Home Bible

Light Weight
6x9 ins.—Very Thin
Flexible Binding
References

When the Eyesight Begins to Fail

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE GREATEST MISSIONARY INCIDENT AND TEXT.

A correspondent wishes to know the most outstanding and significant missionary incident and text of the Bible. That is a rather large order. The Bible being a missionary book, to answer that question is like picking the most beautiful and costly diamonds from a store full of precious stones. Despite this fact, and regardless of the attitude of others, more deeply skilled in selection than this writer, he has no hesitancy in pointing to the incident of the woman in the house of Simon, the leper, in Bethany, as the supreme and superlative missionary incident of all the Scripture. Both Matthew and Mark relate the incident in words that are almost identical—Matthew in chapter 26, verses 6 to 13, inclusive, and Mark chapter 14, verses 3 to 9, inclusive. This deed of the woman has all the elements and significance of a purely missionary incident. First: the gift that the woman brought was very precious and thus signified her self-denial spirit in securing the same. Secondly: her gift was not for the sake of any human being but purely out of love and unselfish devotion to her Lord. Thirdly: the deed thus done and the spirit in which it was done, brought to the mind and heart of her Lord the prospect and promise of a world-wide gospel—a gospel that “shall be preached throughout the whole world”; and wherever that gospel should be preached this deed should be spoken of as a memorial to her, because it was the Name, the love and the power of her Lord that were to be shared with others, and not her love, or her name or her power. Her deed was thus wholly divested of any selfishness and solely divine, since its effect was to honor and exalt her Lord and thus prepare Him for the terrible ordeal of His death on the Cross and the suffering He must endure for mankind. The woman had discerned with a keen spiritual discernment that her Lord was to suffer, and her gift revealed distinctly that she would honor Him and glorify Him, in and through that suffering, which He was to endure for all men everywhere.

J. O. ATKINSON.

No man can live happily who regards himself alone, who turns everything to his own advantage. Thou must live for another, if thou wishest to live for thyself.—*Seneca.*

MISSIONARY OFFERINGS. WEEK ENDING JULY 4, 1936.

Sunday Schools.

Pleasant Cross, Asheboro, N. C. . . . \$	49
Union Ridge, Burlington, N. C. . . .	4.00
Lebanon, Semora, N. C.	.93
Mt. Hermon, Garner, N. C.	4.00
Ether, Ether, N. C.	1.00
1st Christian, High Point, N. C. . . .	1.00
Piney Plains, Raleigh, N. C.	2.00
Wakefield, Wakefield, Va.	1.24
Franklin, Franklin, Va.	5.00
Richmond, Richmond, Va.	4.04
Elon Community Bible Class,	
Elon College, N. C.	1.24
Mt. Carmel, Carrsville, Va.	1.91
Holy Neck, Holland, Va.	5.57
	\$ 33.14

Individuals and Churches.

Berea, Driver, Va.	5.65
Pleasant Cross, Asheboro, N. C. . . .	2.25
Whistler's Chapel, Mt. Jackson,	
Va.	.47
Ramseur, Ramseur, N. C.	3.95
Bailey's Grove, Randleman, N. C. . .	5.40
Liberty Spring, Suffolk, Va.	29.80
Youngsville, Youngsville, N. C. . . .	16.96
Hebron, Virgilina, Va.	1.76
Mt. Carmel, Franklinton, N. C. . . .	1.25
Winchester, Winchester, Va.	4.45
Holy Neck, Holland, Va.	28.35
Pleasant Grove, Bennett, N. C. . . .	.81
United Church, Raleigh, N. C.	10.20
	\$ 111.30

Specials.

Burlington S. S., Burlington, N. C.	30.37
Franklinton, N. C.	19.00

Summary.

Sunday Schools	\$ 33.14
Individuals and Churches	111.30
Specials	49.37
	Total for week \$ 193.81
Previously acknowledged	15,405.71

Total since Sept. 1, 1935. \$15,599.52

A few churches have not yet sent in their special, or Easter, offerings. It will help and be deeply appreciated if these will send in now. Surely no church, or pastor, neglected this duty and privilege.

Gratefully,

J. O. ATKINSON, *Secy.*

NEWS ITEMS OF SOCIETIES.

By MRS. W. M. JAY, *News Editor.*

The Woman's Missionary Society of Holland Christian Church has had a most successful year under the lead-

ership of Mrs. H. B. Everett. The Society held its annual public program at the Church, Sunday night, May 31, at the regular church hour.

The devotionals conducted by Mrs. Carl R. Key were most impressive, consisting of appropriate hymns, a short responsive reading, two poems, prayer, and special music by the Junior Choir.

The devotionals were followed by interesting readings which were most effective in relating the urgent need of Missions. They were as follows:

“Are Missions Important?” by Mrs. G. G. Holland, explaining how Christ was so concerned not only over conditions at home but over the welfare of other countries and peoples as well, showing us that it is very essential that we live this same kind of life and help others to carry the message if we cannot go ourselves. This was followed by silent prayer during which Mrs. A. L. Jolly and Mrs. Sumner Rawles sang, “Give of Your Best to the Master.”

Poem—“Get Somebody Else,” by Mrs. H. B. Everett, was a reflection of Christ giving us this same kind of answer to our petitions if we offer that response when asked to give Him service.

“A Vision of Hands,” by Mrs. L. J. Daughtrey, was very effectively given with the hymn, “The Touch of His Hand on Mine,” being played softly by Mrs. E. L. Rawles. It was a picture of hands of other people more needy than we, being uplifted to us. This was visualized to us in this reading.

Reading—“How One Treasurer Got the Missionary Idea over to Her Society,” by Mrs. Sumner Rawles, was a story so true to everyone's response when asking for pledges from the members to make up the quota for the Society. This particular treasurer was very disappointed in the pledge she received from a very special friend of hers, whom she knew was able to give liberally. When she picked up the paper the next day after having asked for her pledge, the treasurer noticed an account of a luncheon being given at the Country Club by this same girl friend. The treasurer was so worried with her friend and felt that she knew her so well, she made a bill for everything she would have needed in giving her luncheon, making the total expenses twenty-five dollars, underneath it she put her small pledge of twenty-five cents per month for Missions and sent it to her friend. When the girl read it she was touched and sat down and made out a check for Missions equally as large as the one for the luncheon and

sent it to the treasurer. This helped the spirit of the whole society.

The Society united with Holy Neck, Franklin, Liberty Spring, Suffolk in having the foreign mission book, "That Other America," taught by Mrs. Lee Britt of Suffolk. The book was most interestingly taught and a good crowd attended. It was held in Holland Christian Church and each one brought her lunch. The lunches were spread together on the table and coffee was served. Everyone seemed to enjoy the fellowship of the meeting.

QUARTERLY REPORT.

The following is the Third Quarterly Report for the North Carolina Woman's Mission Board.

Women's Societies.	
Albemarle Cong.-Chris.	\$ 25.00
Big Oak	3.75
Biscoe	6.25
Burlington (Mite Boxes)	10.07
Circular Cong. Church	9.00
Durham Cong.-Chris.	22.00
Elon College	61.33
Erskine Cong.	60.00
Flint Hill	1.45
Grace's Chapel	4.50
Graham	5.00
Greensboro	76.50
Hank's Chapel	5.00
Hebron, Va.	7.00
Henderson	10.00
Hine's Chapel	6.64
Howard's Chapel	10.00
Ingram	5.85
Liberty, Va.	3.05
Monticello	9.25
Mt. Auburn	3.45
Mt. Zion	6.00
New Lebanon	3.21
Palm St., Greensboro	6.25
Piney Plains (Life Memberships:	
Rev. J. Lee Johnson, Mrs. T.	
T. Brown.	20.00
Pleasant Hill	7.30
Pleasant Ridge	2.00
Raleigh	75.00
Ramseur	6.00
Reidsville	32.50
Sanford	10.00
Shallow Well	17.00
Union, Va.	13.80
Wide Fellowship	33.15
	577.30
Young People's Societies.	
Bethlehem	2.75
Durham	14.65
Elon College	8.00
	25.40
Willing Workers.	
Burlington	5.00
Durham Cong.-Chris.	6.02
Greensboro	2.80
	13.82

Willing Workers (Juniors).	
Durham Cong.-Chris.	4.20
Elon College	.35
Greensboro	5.50
	10.05
Cradle Roll.	
Greensboro	5.00
Durham	5.20
	10.20
Summary.	
Women's Societies	\$ 577.30
Young People's Societies	25.40
Willing Workers	13.82
Willing Workers (Juniors)	10.05
Cradle Roll	10.20
Total	\$ 636.77
Rally Offerings.	
Alamance District	\$ 8.47
Chatham-Lee-Moore District	3.60
Durham- Wake District	3.45
Guilford District	8.00
Halifax District	5.70
Randolph District	2.39
Vance-Warren District	5.00
Total	\$ 36.61
MRS. C. H. STEPHENSON, <i>Treas.</i>	

THE EVANGELISTIC COMMITTEE MEETS.

By JOHN G. TRUITT.

Some thirty or thirty-five pastors of the Southern Convention met during the session of the Leadership Training School at Elon College by invitation of the Committee on Evangelism of the Southern Convention of Congregational - Christian Churches. They held two sessions of very interesting and helpful discussions. Various pastors presented for discussion their programs of evangelism in their local churches during the first session. At the second session the following handicaps to the evangelistic spirit in our churches were recognized:

(1) The lack of knowledge of the field, by which was meant that many pastors and leaders in the local church do not know how many families or individuals in their community are not members of the church.

(2) Lack of zeal, by which was meant that the pastors themselves felt a lack of zeal upon their own part in seeking to win others to Christ and the Christian way of life.

(3) Lack of method. The discussion developed the fact that many churches have no systematic definite method of evangelism throughout the year.

(4) Lack of spiritual vitality. It was felt by all present that the spirit-

ual vitality of the church as a whole was low, as indicated by attendance upon its services and the type of living practiced by some of its members.

(5) The ministers present recognized that there were distorted views of evangelism, so that the very word "evangelism" itself was distasteful to many who might have the spirit of evangelism.

(6) Breakdown in the home, by which was meant that family devotion and religious interest in the home itself made the whole program of the church weaker.

The following resolutions were adopted by the group of ministers present:

We Resolve:

- (1) That a survey be made by the pastor and his members in every community, seeking to learn in what way they can best proceed to win their community to Christ.
- (2) That through the pulpit and the Sunday School, and other organizations of the church, a larger emphasis be made upon the devotional life.
- (3) That the best method adaptable to the local church be adopted for the program of the church.
- (4) That family worship in the homes of the church members be re-established.
- (5) That we recognize the value of the preaching mission being planned by the Federal Council of Churches and desire our pastors and churches to cooperate with it.
- (6) That Committees on Evangelism, both in the Conferences and Convention, seek to have a more prominent place for the discussion of evangelism in their programs.

THOUGHTS FROM LAKESIDE.

(Continued from page 5.)

the economic basis and political root of the liquor traffic.

In attempting to break down barriers which exist between classes, and races, and nations, the group proposed support for anti-lynching legislation and the repeal of the 1924 Oriental Exclusion Act.

There is a definite need for the constant enlistment of other young people in the great cause of building a new world. The commission on Helping Others to Be Christian outlined specific methods by which Christian young people can induce those outside the church to align themselves in the cause of truth and righteousness.

The challenging difficulties are before us. Do we dare face them?

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SOUTH GEORGIA YOUNG PEOPLE'S CONFERENCE.

By ANNIE CAMPBELL

The South Georgia Young People's Conference was held at Glynn Haven Estates, St. Simon's Island June 9-16. The young people brought their own food and prepared it under the direction of Miss Eva Casey, S. S. S. worker from Southern Union College and Miss Ester Pearson from Pearson. The group lived in cottages by a small lake, and ate their meals on tables set under the bending moss-laden oaks.

Chapel services were led by Mr. Robert Kimball, a student in Yale Divinity School. Classes in Missions, Worship, Bible Studies and Dramatics were conducted by Rev. H. B. Mowbray of Demorest, Rev. J. H. Dollar from La Grange, Mr. Carl Ekblad, S. S. S. worker from Piedmont College, and Annie Campbell of Roberta Georgia. The afternoons were given to swimming in the ocean. The evenings were devoted to vespers, prayer meeting, young people's meetings, stunts, Major Bowes' program, candle-lighting service and communion.

Rev. W. C. Parker of Waycross had general supervision of the whole conference. Mention should certainly be made of the faithful service of our nurse, Mrs. Annie Wiles, and of Mrs. Nell Branch, the Dean of Women, who contributed in so many ways. Mrs. D. A. Woodward, who helped secure the place at such a reasonable rate, was present and ready to give herself and her car to help in any way that she could. Our genial host and landlord could be heard almost any time of the day at his store booming forth "Mighty fine." So, "Mighty Fine" became the slogan of the camp even at dish washing.

One of the outstanding events of the conference was a trip over the island conducted by Mrs. Margaret Davis Kate, Glynn County historian. On Sunday the group attended services at the little old historic Episcopalian church there. Everyone had a joyous good time and went home with a resolve to really use what they had learned at the conference to become better workers in their own churches. It was truly an experiment in learning to live together in Christian fellowship.

OUR DELEGATES REPORT.

On Thursday night of last week four of our representatives from the Southeast, who attended the Lakeside, Ohio, Youth Conference from June 23-28, reported to the Elon Summer School concerning the Lakeside Conference. This made an excellent program for the Summer School and the information was so vital that it is being reproduced on this page. When the youth of our land begin seriously to plan for making our country Christian, then there is hope that a new day will dawn in the life of our people.

Those of us who are older may not always agree with their conclusions and their methods for making the world what it ought to be, but we certainly can become enthusiastic over their eagerness to make the changes which are necessary to have people live happily and in a Christian-like fashion. The editor invites your careful reading of the reports which these young people make of the work done at Lakeside.

THE DIVINE VOICE IN NATURE.

CHRISTIAN ENDEAVOR TOPIC FOR

JULY 19, 1936.

Scripture: Ps. 19:1-6.

Daily Bible Readings.

Mon.—Nature and God's greatness. Psalm 97:1-12.

Tue.—How nature speaks of God.— Acts 14:15-17.

Wed.—God revealed in nature. Romans 1: 18-23.

Thur.—Listening to nature. Matt. 13:31-33.

Fri.—Nature and God's wisdom. Psalm 139:1-18.

Sat.—Thoughts aroused by nature. Psalm 8:1-9.

(Outdoor Meeting)

Hymn: "Day Is Dying in the West."

Opening Sentences—Leader.

"Be still and know

That God is in His world,
God speaks, but none may hear
That voice, except we have
The listening ear."

Hymn: "This is My Father's World"

Prayer.

Scripture Lesson—(Repeated from memory)

Points for leader's talk—

One must be deaf indeed not to hear the divine voice of God as He speaks to them through the wonders of na-

ture. We have only to turn a listening ear to hear the Master as He speaks to us through the grasses, the birds and the trees. The person is indeed fortunate who sees the beauties of nature—who feels the presence of God as they walk through a garden, and find His love as revealed to them through the lovely rose, and the song of the bird.

Many people are so busy living such hectic lives that they never find time to seek some quiet spot, such as a garden, and there listen for the voice of God. One can find wonderful opportunities for meditation in a garden. There, with heart and ear and eye divinely tuned, we may hear the still small voice, and catch a vision of the presence of the Master Gardener who is invisible.

We read in God's Word that Jesus often went to some quiet spot and there communed with His Father. How much more do we need to seek some refuge, especially at the close of day, away from the noise and turmoil of the modern life and there listen for the voice of God.

Sentence Prayers—Thanking God for

His love as revealed through nature
and asking Him to so tune our ears
that we may hear His voice as He
speaks to us.

Poem: "IN THE GARDEN OF THE LORD"

"The word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with light,
And there was laid upon my lips a flame
of fire.

"I laugh and shout, for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd,
To walk in my garden. Ever, as I walk,
I gather fruits and flowers in my hands,
And with joyful heart I bless the sun
That kindles all the place with radiant life.
I run with playful winds that blow the
scent

Of roses and jessamine in eddying whirls.
At last I come where tall lilies grow,
Lifting their faces like white saints to God.
While the lilies pray, I kneel upon the
ground;

I have strayed into the holy temple of the
Lord."
—Helen Keller.

Hymn: "Fairest Lord Jesus."

Talk: "Finding the Divine Voice in Nature." (Or some nature story)

Closing Hymn: "Now the Day Is Over."

Benediction.

MRS. W. B. W.

Sunday School

By REV. H. S. HARDCASTLE

WITNESSING UNDER PERSECUTION.

LESSON II—JULY 12, 1936.

GOLDEN TEXT: "We must obey God rather than men."—Acts 5:29.

LESSON: Acts 3:1—4:31; I Cor. 1:21-25. Printed Text: Acts 4:5-12; I Cor. 1:21.

Time—The events recorded in this lesson took place in the summer of A. D. 30. Paul's letter to the Corinthians was probably written about A. D. 56.

Place—The city of Jerusalem.

Human Need at the Door of the Temple.

Peter and John found the lame man at the door of the Temple. It is a parable of life. Human need lies at the door of the church, and looks to the church for help. One of the tragic facts in modern life is the fact that many of the needy, and many of the laboring classes do not feel that the church is interested in them. As a matter of fact, most of the relief work in city and country is done by city, county, state or national government. And in so much of it there is no personal touch between the one who helps and the one who is helped. This whole problem is one of the most pressing problems of our modern life. What can the church do to relieve human need? How far should the church go in social welfare? Is not much of our present-day relief alleviative rather than remedial?

It should be noted that Peter and John had no money to give, but they gave something far better than money. If they had given the lame man money, he would have been no better off. They put him on his feet, restored him to normal manhood, made it possible for him to earn an honest living. This is the ideal form of relief. Many a man does not want relief; he wants only the opportunity to work so that he can earn an honest livelihood. To be sure there are many who would not work if they could get it. And one sometimes fears that much of our present form of relief is defeating the very thing it is trying to do.

"Such as I have give I thee"—this is the nub of the matter. Because we cannot give as much as we would like to give, because we do not feel that we can do as we ought to do, we do not give such as we have, or do such as we can. God is reasonable; He does not expect the impossible. He does not expect us to give what we do

not have. He does expect us to give such as we do have.

"And he took him by the right hand, and lifted him up." How vital is the personal touch! How desirable it is, both in social service and in religion. One of the problems of our modern complex life is to keep the personal touch in matters essentially personal. Churches become so big that pastors cannot hope to maintain a personal touch with members. Numbers on relief become so great that wholesale methods have to be resorted to. The individual is lost in the multitude.

Peter and John gave credit where credit was due. They frankly said that it was not they, but God, who had done the great miracle. How often we talk about what we have done, when it was not we who did it at all. Indeed what counts most is not what we do for God, but what we allow God to do through us.

Faithful Witnessing.

The leaders of Church and State did not like what had been done. They saw in the new movement that which threatened their prestige and their power. And as always is the case, they thought they could put down spiritual things with brute force. After putting the apostles in jail over night they summoned them the next morning to tell by what authority they had done these things. They did not have to wait long for an answer. Peter rather bluntly told them that it was through Jesus Christ that the man had been made whole. He rubbed it in a bit by reminding them that this Jesus whom they had crucified had risen from the dead, that the stone which they had rejected had become the head corner stone.

"Now when they saw the boldness of Peter and John and perceived that they were unlearned and ignorant men they marvelled; and they took knowledge of them that they had been with Jesus." It should be noted that it was the boldness of these men that made the chief priests and rulers know that they had been with Jesus. It was their moral courage. It was their willingness to pay any price for their convictions that so deeply impressed them. The word witness comes from the Greek word from which we get the word "martyr." That is very, very significant.

The priests forbade the apostles to speak any more in the name of Jesus. The apostles immediately replied that they would obey God rather than men. When they returned to their fellow-apostles they told them the situation. They prayed that "with all boldness they might speak Thy word" . . . and

they were all filled with the Holy Spirit and they spake the word with boldness."

This lesson comes right down to modern life. In Germany the crucial question right now is "Shall we obey God or men?" Hitler would make everything, even man's conscience subservient to the State. Mussolini would do the same. And there are evidences that even here in our own America, the land of the free (?) and home of the brave (?)—the question marks are inserted for it is a question as to how free we are and also as to how brave—there are those who would say that man should obey man rather than God.

The Church of Christ needs to become vocal again. Indeed it is a question whether she will ever become vital until she has become vocal. A witnessing church is a victorious church.

The Foolishness of Preaching.

"It was God's good pleasure thru the foolishness of preaching to save them that believe." There is a great deal of fun poked at preaching, and there is a great deal of preaching that ought to be better. But after all is said and done God has chosen it as His way of saving those that believe.

There is and always will be a place for vital preaching. And the heart of all vital preaching is Christ crucified. That is the power of God and the wisdom of God. As Christ is made central the gospel becomes creative. Let every preacher and teacher make the Cross central in his life and in his message.

CONFUSION.

"Do they not provoke themselves, to the confusion of their own forces?" The term confusion is used to describe a mixture of things to such a degree that the various elements mixed can no longer be distinguished. Here it is the result of trying to mix worship of the true God with worship of idols and all that this implies. Men, women and children joined in this idol worship. As a result, worship of the true God became impossible. It is always that way. God will not become involved in such doings, and confusion of the people is always the result. We today have brought many heathen and idolatrous ideas and activities into our faith, worship and living, therefore confusion has set in. There is only one way to change this, and that is by getting rid of these sinful affairs and yielding full allegiance to the Lord Jesus Christ. The greatest enemies of the church are not outside the professing church; they are inside.—*Exchange*.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE.
of our Chaplains in the U. S. Navy.

MONDAY

"FACE TO FACE."

"There hath not arisen a prophet since in Israel like unto Moses, whom Jehovah knew face to face."—Deut. 34:1-12.

The only knowing of God worth while at all is face-to-face knowledge. Partial knowledge of God, or of any one or anything else, never satisfies. We do not want a mere glimpse of God, or to see the curve of His garment, or to hear the echo of His voice. We want our Father altogether.

But if Moses alone of all the prophets knew Jehovah face to face, how can we hope for that intimate knowledge of Him?

The answer is, through His Son, our Elder Brother, Jesus Christ. To that end He came to earth, that He might show us the Father. To that end the Holy Spirit dwells with us, that we may see and know Him face to face.

Prayer—Day by day and hour by hour, O God, may we look in Thy glorious countenance, through Jesus Christ our Lord.—*Amen.*

TUESDAY.

"ASSEMBLING FOR THE BETTER."

"I praise you not, that ye come together not for the better but for the worse."—I Cor. 11:17-29.

We are judged by every meeting with our fellows. If we are not the stronger and wiser and happier for that meeting, something is wrong with us. When true Christians assemble, the Lord is in their midst. They commune with one another and with Him. Can they thus commune with one another and not to their vast and eternal profit?

Let us take heed how we make contacts with other men. Let us bring a blessing to every such meeting. Let us add a grace, a comfort, a power. Let us glorify the assembling of ourselves together.

And as we give, we shall take away. No one ever imparts a blessing without receiving one richly in return. No one ever joins himself to another in social intercourse in the Spirit of Christ without gaining from that Spirit the betterment that he imparts.

Prayer—We love to talk with our brothers, our Father. They ennoble us and enrich us. Grant us much, we pray Thee, whereby we may enrich and ennoble their lives. Through the grace of Thy Holy Spirit.—*Amen.*

WEDNESDAY.

"THE COMING KINGDOM."

"They supposed that the Kingdom of God was immediately to appear."—Luke 19:11-27.

Let the coming of Christ's kingdom be postponed a century, an era, a millennium, yet it is good for us to suppose that it is immediately to appear. That expectation is heartening. It fills us with hope. It is cleansing. It drives away our sins. It is strengthening. It leads us to persevere.

Prayer—Even so, come, Lord Jesus! Come tomorrow. Come today. Come in some remote age. Come in Thine own best and most blessed time. But quicken in our souls the expectation of Thy coming. For that expectation, that assurance, is the joy of our lives. It is the one thing to which we look forward. It ennobles our living. It brings this world very close to heaven. Even so, come, Lord Jesus. Thy kingdom come.—*Amen.*

THURSDAY.

"DEVOTED THINGS."

"Every devoted thing is most holy unto Jehovah."—Lev. 27:26-33.

The ancients must have had great satisfaction in setting aside to the Lord this sheep or that portion of a field. They must have taken great pleasure in tending what had been devoted to the Lord, in watching the Lord bless it, and in finally bringing it to the temple.

It is good to do definite things for God. It is good to be assured that our lives are of certain profit to the Most High, though the profit is very small. Thereby we are lifted up. Thereby we are made to feel our worth. Thereby we are made certain of some measure of the divine approval.

But when we live aimless and hazardous lives, when we are not sure that we count at all toward the coming in of the kingdom, we go about with our heads hung in shame. We are not much, but we want to be something. We want to justify our existence.

Prayer—Graciously permit us, O Lord, to be of service to Thee. Graciously accept our gifts, however small and lay Thy hand upon our heads. Give a blessing to Thy servants. For the sake of Christ and through his merits.—*Amen.*

FRIDAY.

"BETTER THAN RUBIES."

"Wisdom is better than rubies; and all the things that may be desired are

not to be compared unto it."—Prov. 8:1-11.

Rubies are the most valuable of precious stones—not small rubies, which are less valuable than small diamonds, but large rubies, which are more rare and costly than large diamonds. That is why wisdom is compared to the ruby. Wisdom is the condensation of value. It is the most desirable of all desirable things.

Power is less than wisdom, for wisdom brings power. Learning is less than wisdom, for wisdom is the highest learning. Beauty is not to be compared to wisdom, for beauty fades with the years, but wisdom's loveliness increases with the years. Love itself is less than wisdom, for unwise love is hardly love at all.

If we believe this—and it is most certainly to be believed—the search for wisdom is the supreme search. All efforts are trivial over against the effort to be wise.

Prayer—O Thou the All-wise, our Saviour, Thou alone canst make us wise. Thou art the Fountain of wisdom. Conduct us to it, we pray, and may we drink deeply and still more deeply as life goes on.—*Amen.*

SATURDAY.

"THE LORD AN ENEMY."

"The Lord has become as an enemy, He hath swallowed up Israel."—Lam. 2:1-5.

Christ has said that we are His friends, if we do whatever He tells us to do. Obedience is the portal of friendship, because obedience is the proof of love and faith.

So that a lack of obedience will transform this divine friendship into divine enmity. Jeremiah saw the Lord become "as" an enemy to His people—the prophet could not bring himself to say "an enemy" without the softening "as"—because of their sins. He was not against them. He longed over them with unutterable longing, but He was against their sins fiercely and unalterably against them. While they were sinners He was—He must be ruin to them, swallowing them up.

We are very complacent toward our sins. We take them easily. We readily put them out of our minds. We can forget them so calmly that we have no trouble in imagining God's forgetfulness of them. But, ah, how He hates theewith a bitter hatred!

Prayer—Put us, our Father, into Thy attitude toward all that is within us that offends Thy holy will. It shall be as hateful to us as to Thee. In the name of Thy Son.—*Amen.*

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

AN INEVITABLE QUESTION.

By JOHN G. TRUITT.

"What then shall I do with Jesus which is called Christ?"—Matthew 27:22.

Such was the question of Pilate. Crucify him, was the answer of the rabble. There is one thing you must say for Pilate. He recognized that he had an inevitable question before him. It was not that he did not consider the question, nor know his responsibility. He perhaps did not consider it enough. I think he had considered it enough to know its answer. If he had declared in favor of the Christ, and have been crucified on the same hill his name would have lived equally as long, and would have been far more honored. He must have known the answer for Luke says: "He said unto them the third time, Why, what evil hath he done?" He had surely taken the matter under very serious study. He had a sense of justice. He knew the innocence of Jesus, "for he knew that for envy they had delivered him."

Again it must be said of Pilate that he put the question well to the crowd who sought his death. True it was his own question, and ultimately he had to decide it, but it was also their question and ultimately they too, would have to decide it. They did not consider for three times its answer. They relied on the logic of the mob, which is no logic at all. They are perhaps no more to be blamed at this particular point than was Pilate, for he could coolly consider the whole question and then act. He chose his course deliberately. They had not the same advantage. And they chose their course hysterically. To a court of honor and justice their clamor should have amounted to *words* only. His amounted to *deeds*! Their words were cruel as death, his were death. After all there is little difference.

Again it must be said for Pilate that he offered a way out: "Ye have a custom that I should release unto you one at the passover, will ye therefore that I release unto you the King of the Jews?" He hesitated to do what they wanted, hoping against hope that their anger would cool, and that an innocent man would suffer no harm. His sin is all the greater because he knew the Saviour's innocence, and in the light of that knowledge still condemned Him to death

By his acts Pilate gained something. He sought gain and got it. He wanted the favor of the mob. He received it. He wanted to keep his standing with the authorities above him. He did, for a very short while. He wanted to save his own life. He did that, for a time. Three bubbles. First breath of hill-top air of human justice burst them everyone.

What foolish things the leaders of that mob did in moments of anger! What cowardly things Pilate did in moments of fear! Anger and fear! Anger for a fool, fear for a coward. I am aware that we are enjoined by Paul "Be ye angry, and sin not." One of his many paradoxes, for when he says, "Be ye angry," he quickly adds, "and sin not," knowing full well that without special care that is next. Later Paul says in the same chapter, Ephesians 4, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: and be ye kind one to another, forgiving one another, even as God for Christ's sake hath forgiven you."

Poor Pilate chose favor of the mob; his place as a governor, and life before honor and unsoiled conscience. He lost all. Jesus said, "He that saveth his life shall lose it, and he that loseth his life for my sake shall save it." If Pilate had been willing to lose his life rather than condemn an innocent man to death he would perhaps have had his own life and position saved to him; he certainly would have had his honor and eternal glory.

"What shall I do then with Jesus which is called Christ?" Members of the band of twelve reacted to that question in different ways, just as men react to it in differing ways today. Judas said to himself that he would betray him, and for what consideration? It seems hard to decide just what Judas did expect out of his awful decision. Surely it was not the mere paltry pieces of money. It is odd that men, women, and young people should be willing to sell out for so little. Esau sold a place among the immortal patriarchs for a mess of pottage. Judas sold Jesus for a few pieces of silver, which he later threw on the floor of the sanctuary, and went out and hanged himself. For what little we sometimes sell the highest, holiest, and best! May we learn our lesson from Judas, and not sell

the Lord for any amount, for thus we sell ourselves, and all that is worthy and best in all the wide world.

Peter reacted in a different way from Judas. Peter loved the Lord. Fear rushed Peter off his feet, when faith and love sought to help him hold his ground. Judas has lost his love for Jesus. Peter had lost his moral courage, but he still loved the Lord. There is a difference, my dear friends. Peter wept over his denial of the Lord, Judas further blackened his betrayal with a bitter kiss. One was sorry, the other sordid. One was repentant, the other was belligerent. Both gave their lives. One gave his in humble submission as he followed his Lord, the other hanged himself in bitter remorse for his awful sin. One accepted the wages of sin; the other accepted the gift of God. "The wage of sin is death, but the gift of God is eternal life." Both had answered the question: "What shall I do with Jesus, which is called Christ?" One said "I will love him and serve him;" the other said, "I will leave him and sell him!"

At the front door in your parsonage, just as one comes down the stairway, and is apparently ready to step out onto the street, there hangs a copy of a beautiful painting. Jesus is standing with a young man, one hand about his shoulders, and the other pointing out across a needy world. One feels by the expression on his beautiful, serious, and lovely face that he is asking the young man to carry his message into the hearts of many. The young man is lifting his eyes to the wide open foreground of the future, but he has not decided as yet, according to the expression on his face, what he will do about it. Eternity is wrapped up in that moment of decision! Eternity, that is, for the young man, throughout all the years to come. A short span of frivolous years full of the getting of gain may be his, or he may answer the call of Christ to carry his message of love, and peace, and pardon across all the hard, and high places of life into the hearts of many who will rise up to call him blessed. What will his decision be? Will he make the mistake of turning Christ away? Or will he lift that lovely face of his in answer to his Lord, and invest his life in others?

If it please God, may the little boy who comes down those steps every morning some day catch the question in the face of the picture there, and answer it in favor of the Christ. Into whatever walk of life he may be called may he have the arm of the Christ,

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Through these twenty years:

Twenty years ago the writer was elected Superintendent of the Christian Orphanage by its Board of Trustees. It meant (if we accepted) a real sacrifice. It meant giving up a position of trust where the work was pleasant and the office hours short. It meant being away from wife and children much of the time. It meant giving up a position where we could count our friends by the thousand and go out in a new field of labor to make new friends and new acquaintances. It meant taking charge of an institution badly in debt and its credit badly strained. It meant hard work and long hours. It meant exposure in the cold in winter and the heat in the summer. It meant meeting problems and solving them and many obstacles to overcome. It meant meeting times of sorrow as well as seasons of joy. It meant meeting disappointments. It meant much more than I have mentioned. It meant the opportunity of making more friends in a larger field. It meant dealing with churches and Sunday Schools. It meant giving fatherless and motherless children a home and a chance in life.

We accepted the challenge. During these twenty years it has been a source of joy to see how faithful and loyal the churches, Sunday Schools and the friends have been in their support of the orphanage. We keep a record of each contribution from S. S. organizations, churches and friends, and in looking back over the record book, it is real interesting to note the Sunday Schools that have an offering credited each month for twenty years without missing a single month. We can depend upon them. We know their offering will come.

By the loyal support we have received we have added land to our farm. We have been able to build two buildings for children and a modern barn. The greatest joy of it all is to see so many boys and girls who have gone out from here and are filling positions of trust and making good because you gave them a chance through this institution when they had no other.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 9, 1936.

N. C. & Va. Conf.:

Greensboro, Palm St. . . . \$	6.10
Lynchburg, May-June . . .	9.18
Richsville	8.24

23.52

Western N. C. Conf.:		
Smithwood	1.44	
Pleasant Grove	3.00	
Big Oak	2.65	
		7.09
Eastern N. C. Conf.:		
Henderson		4.39
Eastern Va. Conf.:		
Mt. Carmel	14.90	
Franklin	5.00	
Old Zion	5.00	
Isle of Wight	6.00	
Christian Temple	16.24	
Holy Neck	6.44	
		53.58
Valley Va. Central Conf.:		
Mayland	1.00	
Linville	5.50	
Winchester	1.91	
		8.41
Special.		
Int. on van Huizen loan	90.00	
Mrs. Cera Mayberry	1.00	
Men's Bible Class of		
Rosemont, support of		
Robert Currin	12.50	
Elon Community Bible		
Class	1.24	
		104.74
Total for week	\$	201.73
Amount forwarded		7,196.60
Grand total	\$	7,398.33

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Containing Marginal References, also the new inclusive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.

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"But that ye also may know my affairs, and how I do,"
"Tych'el-cus, a beloved brother"

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"From that time Jesus began to preach, and to say, 'Repent! for the kingdom of heaven is at hand'"

No. 8312RL—Seal Grain Genuine Leather, overlapping covers, divinity circuit, red under gold edges, head bands and marker **\$5.25**

THE CHRISTIAN SUN

1536 E. Broad St., - Richmond, Va.

FAMILY ALTAR

(Continued from page 12.)

SUNDAY.

"GODLESS GAIN."

"What is the hope of the Godless, though he get him gain, when God taketh away his soul?"—Job 27:8-23.

Gain is not always gain, it is often loss. Godless gain is always loss. It always cheats its owner. It ruins him. It makes him a pauper.

Men are content if they put money in the bank, heedless of whence the money comes. Some kinds of money will burn up their bank account. Men are satisfied if they add acre to acre, taking no thought of how the addition is made. Some estates are enlarged in such a way that they dwindle to nothing.

God alone is the judge of gain, whether it is true gain or false, whether it is real gain or loss.

Prayer—May we go to Thee, our Father, with all our striving and getting. When Thou takest our soul to Thyself, may great gain go with it. In Jesus' name.—Amen.

THE SUN'S PULPIT.

(Continued from page 13.)

as it were, about his shoulder, and may he hear the Christ calling him to witness for him. He will not necessarily have to be a minister to do that, but he will have to be a man, fearless and fine, and faithful and true. He will have to seek to win others both by work and word to follow the Saviour as friend and redeemer. What shall I do then with Jesus, which is called the Christ? Love him! Serve him! Honor him with the life he gives, and lead others to do the same.

Every day in many a way one has to answer that question. Here is Sunday morning. The call to this, or that, has come. How they beckon but what shall I do with Jesus, which is called Christ? Shall I turn him down, and the church for which he gave himself, and the folks for whom he died, or will I be faithful both to the church and to them? What shall I do with Jesus? Here is opportunity presenting itself to speak a proper word for the winning of a friend to the church and the Christ. A little timidity, or human halting, steps in, and one hesitates. What shall I do with Jesus? Here is right, and here is wrong, presenting themselves side by side. They clamor for first place and the Christ is with the right, and wrong has him on trial. What shall I do with Jesus? May we be led in answer to that question by the Holy Spirit, then we may crown him Lord of all!

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

ALFRED WELLONS ANDES.

On June 23, 1936, God sent his death angel to claim the spirit of our beloved pastor, Rev. Alfred Wellons Andes.

We, the members of Newport Christian Church wish to express our appreciation of him in the following resolutions:

1. That while we just cannot understand this act of Divine Providence in removing from us one who was doing so great and badly needed work in the Valley of Virginia, may we whose hearts are bleeding lift the hand of faith and feel for the Master's hand and walk with Him till we do understand.

2. That we express our great appreciation for his blameless life and character, his self-sacrificing service, unfaltering devotion to duty, his Christian stewardship, and loyalty to the Kingdom of God.

3. That we recognize that his was a life of high ideals, great faith, optimistic spirit, loving friendship, wise counsel, trustworthy judgment, childlike tenderness, Christ-like spirit which won the confidence, esteem and appreciation of the poor and rich and made for him a trusted friend of all who knew him.

4. That we extend to his bereaved family our deep and abiding sympathy in this hour of gloom and sorrow and commend them to the loving care and comfort of a dear Heavenly Father who can all our sorrows heal.

5. That a copy of these resolutions be sent to the county paper and the Christian Sun for publication and a copy be written on the records of the Newport Christian Church.

Committee.

APPLE.

Mr. Richard Harris Apple was born February 13, 1902 and died June 11, 1936, at the age of 34 years, 3 months and 28 days. He just returned to his house from the field when the mule he was riding bucked, entangling him in the harness, and dragged him to death before he could be freed.

In Danville, Va., February, 1902, he was married to Miss Ada Minor. To this union four children were born all of whom survive with his loving wife. Others who lament his departure are three sisters, five brothers, two half-brothers, a step-mother, many other relatives and a host of friends.

About eighteen years ago Brother Apple professed Christ as his Saviour during revival at Concord Church. The testimony of relatives is that he had been faithful to that profession.

Mr. Apple was a hard working farmer, a good neighbor, a highly respected citizen and a loving husband and father.

Funeral service was in charge of the writer, assisted by Elder Curry Kink. Interment was in Concord Cemetery, attended by a large crowd, with many beautiful flowers. May the Lord comfort the bereaved.

L. L. WYRICK.

BROOKS.

Mr. Percy M. Brooks was born January 26, 1904 and came to a tragic end March 6, 1936, being 32 years, 1 month and 9 days old.

On January 22, 1934, he was joined in holy wedlock to Miss Clara Riggsby. To the union one child was born.

Those who sustain a loss are a loving wife, young daughter, father and mother, six brothers, two sisters, other relatives and many friends.

Mr. Brooks professed Christ as his Saviour in his youth and joined Mt. Pleasant Church, where he was a faithful member. His sudden death was a shock to the neighborhood.

Funeral service was held in his memory in his home church and interment made in the local cemetery.

The Lord comfort the bereaved.

L. L. WYRICK.

BULLEN.

Mr. William Lee Bullen was born August 24, 1881 and died February 8, 1936 at the age of 56 years, 5 months and 12 days.

In 1900 he was married to Miss Minnie Harris, to which union ten children were born.

Surviving him are a loving wife, seven children and other relatives.

Mr. Bullen was a member of New Home Christian Church in Surry County, Va. He spent the last ten years of his life in Hoke County, N. C.

Memorial services were conducted in Mt. Pleasant Christian Church a few weeks after the burial of the body in the local cemetery.

May the Lord comfort the family.

L. L. WYRICK.

HARRELL.

Whereas, our Heavenly Father in His infinite wisdom hath called to the great beyond our beloved fellow member, Brother Richard H. Harrell; and,

Whereas, he had lived thirty of his three score years and ten in Franklin, Va., being a faithful and devoted member of the Franklin Congregational-Christian Church, and the oldest deacon of said church; and,

Whereas, his example of loyalty and devotion to his Church, and to every good cause in our community has been an inspiration to us all.

Therefore, Be It Resolved: That we, as members of the Franklin Congregational-Christian Church, do hereby express our gratitude to God for the faithful service of Brother Harrell in both the Church and the community life; and be it further resolved:

That we shall greatly miss him in the services of the Church which he attended so regularly; and be it further resolved:

That we extend our sympathy to all the

members of the bereaved family, and do commend them to God for His grace and comfort; and be it finally resolved:

That a copy of these resolutions be spread upon the records of the Church, one sent to the sorrowing family, and another to the Christian Sun for publication.

J. A. WILLIAMS,
L. R. JONES,
E. P. JONES,
E. L. BEALE,
W. H. JONES,
L. B. NORFLEET,
ELWOOD W. JONES,
Committee.

VAUGHAN.

Whereas, it has pleased God in His infinite wisdom to take from our midst our esteemed friend and beloved member, Mrs. Lydia Holland Vaughan:

Be it resolved: That we, the members of the Jr. Philathea Class deplore the loss we have sustained in her going and that we miss her gentle presence. That we commend her Christian Life, and her beautiful faith and resignation evidenced by her own words. And that we imitate her example and bow in submission to the will of Him "Who doeth all things well."

Second: That we extend to the bereaved family our deep and sincere sympathy, and that we bear them in our petitions to our Father in Heaven, "For earth has no sorrow that Heaven cannot heal."

Third: That these resolutions be spread upon the permanent records of our class, in the memory of our beloved friend, and that copies be sent to the family, and to the Christian Sun.

SUSIE L. POWELL,
MRS. G. E. ROGERS,
MRS. J. E. BABB, JR.,
Committee.

WEST.

In the death of Mrs. Nannie B. West, the Waverly Christian Church and the Ladies' Aid Society have lost a faithful member who had given many years to her church and its work.

It is with a feeling of deep sorrow that we write these words in memory of her, realizing that in her going, we lose her presence and her influence.

Therefore be it resolved:

1. That we will not mourn her going for we know the joys of heaven surpass all earthly pleasures.

2. That we seek to follow her example, to carry on the Master's work.

3. That we send a copy of these resolutions to the family, one to the Christian Sun and one to be spread upon the records of our Society.

MRS. O. C. OSBORNE,
MRS. P. A. PAYNE,
MRS. ALLEY HARRIS,
Committee.

WHITE.

Wade White was born June 27, 1891 and died February 28, 1936. He spent his life in sight of and in service to Oak Level Christian Church, near Youngsville, Franklin County, N. C.

He joined church when a young man. He married Edie Bell Pierce, December 31, 1919, who survives him. He had been a deacon of the church for about 14 years.

Deacon White was large and robust of body yet gentle as a girl; he so lived that the old and the young, white and colored loved him. A good man has gone to his reward for a splendid life of love and service. Much love and sympathy are felt for his widow in the community where he lived.

His popularity was evidenced by the extra large attendance at his funeral services.

The floral offerings were many and beautiful, their beauty and fragrance being emblematical of the life he lived.

Rev. E. M. Carter, a former pastor, was in charge of the services, assisted by the writer. God bless the memory of this good man.

JAS. L. FOSTER.

THE CHURCH MARCHES ON

THE church is the living body of Christ operative in human society for the redemption and well being of all men everywhere. We are indebted to the church for the wholesome ideals that have enriched society and made for world progress. Much has been said about the failure of the church to comprehend actual conditions in present-day society. Much more has been said about the church's losing its power and its failure to meet the needs of today.

But, even so, the church is still with us. It is still the most choice among our possessions. It is still our stay for today and our hope for tomorrow. The church marches on—marches on on the highway of faith, the humble road of service, and the red path of sacrifice.

The ones who prepare the way for the march must themselves be prepared. They must be prepared in the schools of the spirit. They must be prepared in the schools of the mind. They must know what men have said and done. They must know the ways already traversed by the church if they are to guide the church in its conquest of tomorrow.

Elon College is the training ground for our church and Christian leaders everywhere. Wholesome, efficient, and consecrated to its task, the college invites and merits your patronage and support.

L. E. SMITH.

Elon College

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

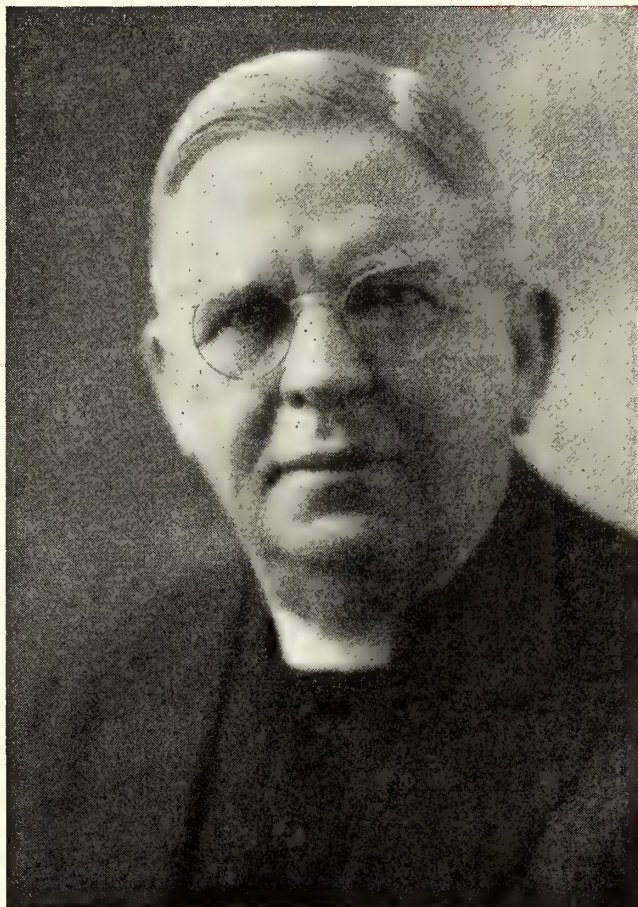
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JULY 16, 1936.

NUMBER 29.

Mrs B F Frank
12-1-36



DR. S. PARKES CADMAN

December 18, 1864 — July 12, 1936

Born in Wellington, Shropshire, England, S. Parkes Cadman worked in the coal mines there before studying for the ministry. He came to America in 1890, a comparatively unknown youth, but his eloquence as a preacher soon brought him to positions of prominence. Though he first served the Methodist Church, he had long been identified with the Congregational Church and was minister of the Central Congregational Church of Brooklyn for many years. Dr. Cadman was one of the first religious leaders to use the radio as a medium of preaching, and he used it most effectively. He was elected president of the Federal Council of Churches of Christ in America in 1924 and was several times re-elected. He was Honorary Moderator of the National Council of Congregational and Christian Churches during the biennium 1934-1936. Dr. Cadman was an advocate of world peace, and was delivering a lecture on that subject in Plattsburg, N. Y., when he was stricken by his last illness.

LET THERE BE LIGHT

VIRGINIA VALLEY CONFERENCE—**Program Eighty-Eighth Session.**

ANTIOCH CHURCH, WED. AND THURS.,
AUGUST 5-6

THEME: "*Light Bearing.*"

Wednesday Morning Session.

Worship Service.
Enrollment.
Address of Welcome.
Response.
Report of Program Committee.
Report of Executive Committee.
Report of Stewardship Committee—Miss
Minnie Dofflemyer, Chmn.
Appointment of Special Committees.
Annual Sermon—Rev. W. J. Andes.

Wednesday Afternoon Session.

Worship Service.
Report of Committee on Religious Literature—Miss Irene Hensely, Chmn.
Address—Rev. F. C. Lester.
Report of Conference Mission Secretary—
R. O. Rothgeb.
Address—C. D. Johnston, Supt. of the Orphanage.
Report of Committee on Evangelism—Rev.
W. J. Andes, Chmn.
Report of Committee on Women's Board—
Mrs. A. W. Andes, Chmn.

Wednesday Evening Session.

(In charge of The Youth Fellowship)
Report of Director of Religious Education—
Norman Morris.
Report of Committee on Sunday Schools and
Christian Endeavor—Roy A. Larrick,
Chmn.

Thursday Morning Session.

Worship Service.
Roll Call and Reading of Minutes.
Report of Committee on Foreign Missions—
W. C. Wampler, Chmn.
Address—Dr. J. O. Atkinson.
Meeting of Conference Missionary Assn.

Thursday Afternoon Session.

Report of Committee on Education—Dr. M.
L. Weekley, Chmn.
Address—President L. E. Smith.
Report of Treasurer—Samuel Earman.
Report of Committee on Social Service—E.
W. Cather, Chmn.
Report of Committee on Home Missions—
R. O. Rothgeb, Chmn.
Report of Committee on Christian Union—
Alfred Dofflemyer, Chmn.
Report of Committee on Apportionments—
W. C. Wampler, Chmn.

**SUNDAY SCHOOL AND CHRISTIAN
ENDEAVOR CONVENTION.**

Eastern Virginia Conference.

First Congregational-Christian Church
Newport News, Va.—Tuesday, July 21, 1936
Theme: "*The Better Way.*"

MORNING SESSION.

10:00—Call to Order—Rev. J. E. McCauley.
Song Service—Rev. J. F. Morgan.
10:10—Devotionals—Rev. R. L. House.

10:20—Report of Executive Secretary—

Rev. R. E. Brittle.

10:30—President's Address—

Rev. J. E. McCauley.

11:00—Treasurer's Report—Mr. J. W. Folk.

11:05—Appointment of Committees.

11:10—Adjourn for Group Discussions:

Beginners, Mrs. W. B. Williams.

Primary & Jrs., Mrs. Carl R. Key.

Intermediate, Mrs. J. F. Morgan.

Sr. & Young People, Rev. J. C. Faw.

Adult & Home Dept.,

Rev. R. L. House.

12:10—Return to Auditorium.

Song Service—Rev. J. F. Morgan.

Address: "*The Better Way in Christian Education*"—Rev. F. C. Lester

AFTERNOON SESSION.

2:00—Call to Order—President.

Song Service—Rev. G. A. Pierce.

Devotionals—Rev. Joe French.

2:10—Address—Rev. J. C. Faw.

2:40—Adjourn for Group Discussions:

Leadership Training, Literature &

Education, Rev. H. S. Hardecastle.

Missions, Mrs. John Truitt.

Christian Endeavor, Mrs. W. B. Williams.

3:30—Re-assemble.

Song.

Address: "*Servants of the Christ.*"

Dr. J. G. Truitt.

4:00—Business Session.

Election of Officers.

Report of Committees.

Miscellaneous Business.

4:30—Adjournment.

Fellowship Period.

EVENING SESSION.

7:30—Vespers, led by Christian Endeavor.

7:30—Convention called to order—Pres.

Organ Recital on the New Hammond

Electric Organ—Miss Louise Baker.

8:00—Address—Dr. C. Sylvester Green.

Adjournment.

FRANKLINTON COLLEGE.

For a number of years the former Christian Church aided the Afro-Christian Convention in developing and carrying on Franklinton Christian College at Franklinton, N. C. In the midst of the depression and the merger of Congregational and Christian Churches, Franklinton College closed. This has been a great disappointment to the negro leaders of the Christian Churches in the south.

Last week the Mission Board of the Southern Convention, the Extension Boards working in the southeast, and the Board of Christian Education aided the negroes in conducting a leadership training school at Franklinton. Approximately three hundred people attended one or more of the sessions and the leaders seemed to be well pleased with the work accomplished.

Rev. Robert Lee House acted as Dean of the school and Miss Pattie Lee Coghill, aided by Mrs. Charles C. Rush of Charlotte, directed the program. Other teachers and workers included: Rev. and Mrs. W. C. Bell, our missionaries to Africa; Rev. and Mrs. Carl R. Key of Holland, Va.; and Prof. H. E. King of Raleigh, N. C. Among the visitors who shared in this school were: Dr. J. O. Atkinson of Elon College, N. C.; Dr. E. C. Gillette of Jacksonville, Fla.; Rev. E. C. Lawrence of Raleigh, N. C.; Rev. H. S. Barnwell of Atlanta, Ga.; and Rev. F. C. Lester of Norfolk, Va.

A new Board of Control is being elected and plans are under way for making Franklinton serve the colored people of our southeast Congregational and Christian churches.

**SUNDAY SCHOOL AND CHRISTIAN
ENDEAVOR CONVENTION.**

Western North Carolina Conference.

The 1936 sessions will be held on Thursday, July 23, with the Flint Hill and Sophia churches. The morning and afternoon sessions will be held at the Flint Hill Church and the Sophia church will entertain with an evening meal.

The sessions will convene at 10:30 A. M., 2:00 P. M., and 8:00 P. M. The Flint Hill church is about five miles southwest of Sophia.

Rev. Mr. Penn, pastor of the entertaining churches, will welcome the group by stating some of the needs of the rural church Sunday school and Rev. F. C. Lester of Norfolk, Va., will respond by showing how some of these problems are being met by the Board of Christian Education. Missions, Elon College and the Orphanage will come in for consideration. Problems of the Western North Carolina Conference will be discussed. At the evening session Rev. F. C. Lester, Executive Secretary of the Board of Christian Education, will speak on "*The Place of Christian Education in the Program of the Local Church.*" Other items of interest will be included in the program.

Representatives from all churches in the Conference are wanted and will find it for their advantage to attend.

LILLIE HORNE, *Secty.*

We can quarantine germs, but not ideas. We cannot check sedition with censorship nor paganism with prohibitions. To break up crowds of agitators with police usually serves only to scatter more widely their ideas. Ideas must be fought with ideals.—
Dr. Ralph W. Sockman.

BRAVE JIMMY.

"Here it comes!" shouted Jimmy. "I hear the whistle."

"And I see the smoke," added Peggy. "It is just going to come around the curve. Look, Billy, the big train is coming, and Uncle Jim, who has been on trains and boats for days and days coming from Africa, will be here in a minute."

Then the long train roared in and almost before it had stopped a tall man stepped off and began kissing mother and shaking hands with daddy and putting an arm around his nieces and nephews all at the same time.

"So this is my namesake," he said, patting Jimmy on the shoulder as they all drove home in the car. "And you'll soon be as big as I am."

"Some day I will," laughed Jimmy, stretching himself to look at tall as possible even now. "And when are you going to tell us about your adventures, Uncle Jim, about the time you were almost killed? You wrote to mother about it, but you didn't tell how it happened."

"It's too long a story to pack into one letter, Jimmy, but of there is time before bedtime, perhaps—just perhaps—we'll tell something about it."

And of course there was time after the tea dishes had been put away and the whole family gathered in the cozy sitting room.

"It's a long story, and I don't like to think about it all, but I will tell you how it ended, for that is the happy part."

"It was the time that three of us took a journey into a part of Africa where no missionary had ever been. We knew that the people there had heard just enough about the white people with the new God to hate them, but we felt that we would go, in spite of the danger. Everything bad that we had heard about them was true, and when they had taken us and locked us up in the damp dark hut, we feared that the worst was going to happen.

"All night we prayed and hoped that the morning would bring help, but it didn't. As soon as it was light we were led out to where they were building a fire, and when the flames began to shoot out we trembled. Then the men who were holding us let us go, and I knew what that meant. They thought we would run, and the chase after us would make it more exciting. But not one of us moved. Then, as if we were all thinking the same thing, we dropped on our knees and I asked God to help us die like

Christians, and to send someone, some time, to tell these poor savages about Jesus and His love.

"Then, savage as they were, they seemed to understand that we were speaking to our God, and although some of them would have rushed at us, the chief waved them back and motioning to us, led the way to the path that we had taken, and watched that no one would harm us as we made our way back to our car."

"And weren't you a bit afraid?" asked Jimmy.

"Of course, but we knew God would do what was best, even if it meant our being killed, and that helped us seem braver than we were. One isn't always a coward just because he is afraid, Jimmy boy."

"My, but I'm glad I'm called after you, Uncle Jim," was all Jimmy said, but what he thought was, "I don't care if the boys do think me a coward, I'm going to Mission Band next Wednesday even if every boy in school calls me 'sissy'." And he did.—*Olive Plants.*

BOARD OF RELIGIOUS EDUCATION
FINANCIAL REPORT.

SEPT. 1, 1935 to JULY 1, 1936.

Sept. 1, 1935, Bal. in Bank\$ 21.55
Receipts.

Conventions:

N. C. & Va. S. S. & C. E. 94.00
Eastern Va. S. S. & C. E. 500.00
Eastern Va. S. S. & C. E. (1936) . 75.00
\$ 669.00

Churches:

1st Christian, Portsmouth, Va. ... 10.00
Carolina Christian (J. O. A.) 2.00
Lynchburg. Conf. App. ('36).... 4.80
\$ 16.80

Sunday Schools:

1st Newport News 15.00
1st Richmond 2.00
Mt. Olivet 2.00
Holy Neck 3.08
\$ 22.98

Youth Fellowship:

Eastern Virginia (1936) 7.60
Convention (1936) 19.81
Thelma Morris (1936) 2.00
Holland Young People (1936) ... 1.00
Mt. Olivet (1936) 3.00
\$ 33.41

Recapitulation.

Convention\$ 669.00
Churches 16.80
Sunday Schools 22.98
Youth Fellowship 33.41
So. Cong.-Chris. Conference
(W. C. Wicker, Treas.) 562.50

Commercial National Bank
(Third Dividend) 22.92

Total Receipts\$ 1,349.16
Disbursements.

Salaries:

Sept. 9, F. C. Lester ...\$ 20.00
Sept. 13, F. C. Lester . 72.02
Oct. 3, F. C. Lester 57.73
Oct. 25, F. C. Lester . 79.20
Oct. 21, Edna Fulcher . 25.00
Dec. 2, Edna Fulcher . 43.13
Edna Fulcher .. 70.00
1936:
Jan. 6, F. C. Lester ... 16.85
Feb. 3, F. C. Lester ... 59.72
Feb. 3, F. C. Lester ... 15.00
Mar. 7, F. C. Lester ... 64.51
Apr. 7, F. C. Lester ... 115.02
May 6, F. C. Lester ... 74.72
May 21, F. C. Lester .. 25.00
June 4, F. C. Lester ... 63.89
801.79

Extras—Youth Fellowship:

Oct. 3, Rosa Kimball .. 10.00
Thelma Morris . 10.00
Irene Cotton ... 10.00
Oct. 21, Irene Cotton .. 15.00
Oct. 25, Estelle Murray. 10.00
Nov. 13, Irene Cotton .. 10.00
Dec. 20, F. C. Lester,
Florida 50.00
1936:
June 16, Dorothy Truitt 25.00
Chandler Adams. 25.00
A. L. Granger .. 75.00
240.00

Miscellaneous:

Oct. 21, Bank Service .. 1.00
1936:
Feb. 17, Central Pub. Co. 250.00
251.00
Total Disbursements\$ 1,292.79
Bal. in Bank July 1, 1936 56.37
\$ 1,349.16

Respectfully submitted,

C. H. STEPHENSON, Treas..

Enjoy the present, whatsoever it be, and be not solicitous for the future: for if you take your foot from the present standing, and thrust it forward toward tomorrow's event, you are in a restless condition: it is like refusing to quench your present thirst by fearing you shall want drink the next day. If it be well today, it is madness to make the present miserable by fearing it may be ill tomorrow.—*Jeremy Taylor.*

That wretched beggar that holds his hat at the crossing of the street is God's child as well as you, if he only knew it. You know it, he does not—that's the only difference.—*Fredrick W. Robertson.*

EDITORIAL

EDITOR

F. C. LESTER,
505 S. MAIN ST., NORFOLK, VA.

ASSOCIATE EDITOR

E. C. GILLETTE

CONTRIBUTING EDITORS

I. W. Johnson Elisha A. King
J. O. Atkinson Geo. N. Edwards

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

S. PARKES CADMAN.

Announcement of the death of S. Parkes Cadman brought sorrow to people around the earth. To many he was known in person, and to millions more his radio voice was that of a familiar friend.

From the mines of England he arose to be perhaps the world's greatest preacher and religious leader. By strenuous study and work he pulled himself to the pinnacle of success.

His brilliant mind gleaned from the history of the race and interpreted the trends of the world.

Pastor of Central Congregational Church for thirty-five years, president of the Federal Council of Churches in America for years, radio preacher, Honorary Moderator of the General Council of our church the past biennium, member of many commissions with world-wide influence, Dr. Cadman served people everywhere.

In his address given recently at Mt. Holyoke he seemed to feel that this was his Valedictory address. For nearly two hours he plead for friend-

ship, understanding, cooperation, religion in a weary world.

A truly great man, whose place will be hard to fill, has fallen in our midst. His influence will live long in the hearts of those who have been inspired by his success and leadership.

HUMANIZING RELIGION.

It is very easy for ministers and religious leaders to become professional. They deal in ideas that are professional, and sometimes find it difficult to leave out technical language in presenting those ideas. Church groups, societies, classes, facts and figures become part of the daily consideration and individuals get lost in society, or a social gospel.

Professionalism in religion is very deadly. Theology must have its phrases that are understood in seminaries, like medicine is learned by doctors, but the ordinary person does not want theology in terms of the seminary any more than sick people want the doctor to describe their disease and medical treatment in terms of the medical school. People old and young are quick to sense the reality of religion on the part of those who preach or teach it. Prayers that use the same words and tone for the same things on all occasions will soon lose their reality. Bible reading that seems to be done because the reader thinks that it must, and not because there is something important to be read has but little meaning to those who listen. Even an invitation to accept Christ and join the Church that is given because it is supposed to be done has little drawing power.

People in our time want religion that is human, religion that comes into every phase of life, religion that is a help at all times, religion that fits into human experience as it must be lived today. Religion that can meet the test of our time must be personal, human, related to life.

This will make it none the less Divine. Jesus was human, and met human problems with personal religion. God is a Father and deals like a father with His children. The Christian religion is human, has always been so, and should be so kept by leaders in the Church. To do less will mean the loss of multitudes who are sincere in their attempt to find God.

SECURING READERS.

It costs good money to edit and publish THE CHRISTIAN SUN. The only reason for spending this money, of course, is to give to the members of

our churches reading matter that may prove to be of help to them.

At the present time the subscription list indicates that only a comparatively small number read the paper. If those who read it feel that it has value, they can do a real service by getting other people to read it. The subscription price is only two dollars a year—the price of one good book or of a few weeks subscription to a daily paper. Surely those who want it can buy it at that price. This is an appeal to those who believe in THE CHRISTIAN SUN to aid in getting other readers; not merely that the paper may have funds, but more especially that our church people may read concerning what is going on in the Christian world and be benefitted thereby.

Any church sending in a subscription list equivalent to ten percent of their membership is entitled to a 25% commission, or fifty cents out of each subscription. This will make it financially worthwhile for churches to secure subscriptions and at the same time will benefit the churches by giving the church religious help.

WHAT DO YOU WANT?

Some who have sent in their subscriptions have been kind enough to suggest things that they want in the paper. Others have talked with us about it. All suggestions are greatly appreciated.

It is the opinion of the present editor that those who pay for the paper should have some share in the selection of materials which are printed. For that reason, he is sincerely asking for constructive suggestions concerning things that should be included, as well as suggestions concerning what may well be left out. If you have an idea, please send it in, for it may prove to be very valuable for your church paper.

THEY MUST OCCUR.

Mistakes seem to be a part of human life. They just occur. This is particularly true in the time of transition. Several mistakes crept into last week's issue of THE CHRISTIAN SUN and others will probably do so later. The editor hopes that the readers will make allowances and accept the good, while the chaff is thrown away. Perhaps he will learn, as he goes along and as more time becomes available for this work.

Only he who lives a life of his own can help the lives of other men—*Philips Brooks*.

THE ART OF APPRECIATION.

By REV. ARTHUR HEDLEY,
Station Sq., Flitwick Beds, England.

A well-known English professor said recently that if he were a dictator, he would establish a college of "praise-givers," whose sole duty would be to give encouragement to others.

There are so many men and women who are sadly in need of a word of appreciation. They carry on day in and day out in the office, factory, home, without so much as a "thank you" from those they serve. Life would be less drab and dreary if only someone would take notice of them, and pass on a word of approbation. The man of first-rate talent is always in the limelight but the average man does his work unnoticed, and must be content with his bare wages.

If we learned the Christian art of appreciation and passed on a kindly word of encouragement, whenever possible, we could make life easier and more pleasant for so many. I met a gardener the other day who said he was working for another gentleman and was very happy and contented in his new post. Thinking that a raise in wages had made him happier, I asked whether it was a better post in a material sense. "No!" he replied, "I get less wages but more encouragement. My old employer never showed the least appreciation of my work, but my new master takes a walk around the garden daily and notices my work. He often gives me a word of praise and encouragement."

I have just received a letter from a Christian servant girl, in Scotland, who has known what it is to have hard work without a word of praise. For the past few years life has been transformed for her because her present mistress is so kind to her. "My mistress," she says, "is so appreciative and it is a real pleasure to work for her. It is so hard and depressing when you give your best and never receive a word of encouragement."

The world owes so much to those kindly humble appreciative souls, who seem to think so little of themselves because they are so full of thought for others. We think of Christian employers who show their appreciation of their workers' faithful service in such practical ways. In the beautiful garden village of Bournville, in England, there are thousands of happy workers in the famous firm of Cadbury Brothers. These brothers, who are Quakers, have put the welfare of their workers first. They do everything possible to encourage and cheer their employees. People travel from

far and near to see this ideal village with its churches, baths, parks, etc. The English public show their appreciation of these model Christian employers by giving them their patronage. For over fifty years the firm of Cadbury has been one of the most successful confectioners in Britain. If only more masters would give a little more praise and encouragement to their workers they would win their love and respect, and make life a glad new existence for them.

We could all be a little more appreciative in our homes. So many are growing up with an inferiority complex simply because, in their childhood they were so often criticised, and made to feel their inferiority by being compared with those children who excelled in their lessons. If parents would give the backward child more encouragement they would save it from so much failure and misery in after years.

Are we not apt to take everything for granted in daily life. We come home to our meals and enjoy them and little realize all the thought, preparation and care that lies behind them. Do we ever give mother a word of appreciation for her cooking? Does father show his appreciation for her economy in the domestic arrangements? Does he appreciate her taste in dress? These are little things but they help to transform drudgery into delight and make the wheels of life run smoothly. When children in the home are taught to practice the beautiful art of appreciation, it keeps out of the home the green-eyed monster of jealousy.

I have noticed that the ministers who get the best results out of their members are those who are experts in the art of appreciation. In many cases they are not great scholars nor eloquent preachers: just average pastors. But how quick to note and encourage the good in others. By their kind appreciative words they have cheered and inspired many a discouraged worker to win through. Young men and women have been encouraged to develop their latent gifts by their pastor's faith in them, and today they may be found in the home ministry, or the mission field. It is the appreciative pastor who sees the best in the worst, and inspires confidence and faith, so that the lowest outcast turns back to God. I am confident there would be less talk of empty churches if ministers would learn and practice this divine art.

What a great Appreciator was our Lord! He quickly saw the best in Matthew, Peter, Zacchaeus, Mary

Magdalene, and revealed it to the world. He didn't look for the bad and then condemn them but for the good and showed that those who were despised by the religious people of the day had far more real goodness in them than the Scribes and Pharisees. By His faith in them our Lord led sinners to repentance and faith. Mary would never forget her Master's kindly words of encouragement and praise when she was condemned by Judas, and the rest of the disciples for pouring her precious box of ointment on the head of Jesus. "Why trouble ye the woman?" said Jesus, "for she hath wrought a good work upon Me . . . wheresoever the gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

It is in the school of Divine Love that we become experts in the royal art of appreciation. Love alone will destroy the jealousy, envy, selfishness, love of self-praise, covetousness which prevents us seeing and praising the good in others. The more we love our Lord and our fellows the quicker will we appreciate the good in our loved ones, our neighbors, our fellow church members. As we live to encourage others, God will give to us an abundance of encouragement.

WE ARE SAVED BY GRACE.

After all, we are saved by grace. If Jesus and the Father had not loved us, if they had not been forbearing and forgiving, none of us could be saved, for no man will ever merit salvation. Such "good works" as we are able to do are only means of grace to help us on the way. We are not saved by our "good works," but we cannot be saved without them. Even with all our "good works" we are far from meriting salvation; and when we do all we can, we are still "unprofitable servants" and beggars at the throne of grace. That is why Jesus had to come here and die. If "there had been a law given that could have given life," there would have been no need for a Saviour to die, and there would have been no place or need for grace.

—T. B. Wilkinson.

When we cannot see our way,
Let us trust and still obey;
He who bids us forward go,
Cannot fail the way to show.
Though the sea be deep and wide,
Though a passage seem denied;
Fearless let us still proceed,
Since the Lord vouchsafes to lead.

—Anonymous.

CONTRIBUTIONS

SUFFOLK LETTER.

Mr. Wade Hampton Brinkley, son of the late James Brinkley and Mrs. Martha Speight Brinkley, was born in Nansemond County, Virginia, September 8, 1876, and died in Lakeview Hospital, Suffolk, Virginia, July 5, 1936, at the age of 59 years, 9 months and 27 days. His health had been failing for four or five years. He was unable to leave his room for about two weeks before his death. He is survived by his widow, Mrs. Mary Hargroves Brinkley, his mother, Mrs. Martha S. Brinkley; three brothers, Junius, Glenwood and James Brinkley; one sister, Miss Mamie Brinkley, all of Driver, Va.

Mr. Brinkley united with the Berea Christian Church, Driver, Va., when a young boy, was faithful to his church and enjoyed the confidence of his fellow-members and friends. About twenty years ago he was elected deacon and served in that office with dignity and entire satisfaction. He served as Superintendent of the Sunday school for many years. He was also Secretary of the Lower Parish Poor Fund Board. He was employed as a clerk in the store of the late Mr. E. J. Driver. About thirty-five years ago he opened a general merchandise store in Driver. He was prominent in the agricultural, business, educational and religious interests of the community.

The funeral service was conducted in Berea Christian Church, July 6, at 4:00 P. M., by the pastor who was assisted by Rev. E. P. Miner, Rector of the Protestant Episcopal Church. Burial was in City Grove Cemetery, Portsmouth, Va. Active pall-bearers were: H. P. Harrell, Richard Savage, Roy Jones, Harry Jones, Dr. Josiah P. Leake, William Parker, Ellsworth Jones and Herbert Hall.

Deacon Brinkley was a man of remarkable energy. Until his health failed he was able to devote his time and talent to long hours of work attending to the arduous duties of his business. He sought opportunities to challenge his mind and heart. He employed hundreds of people during his life-time. He was considerate of the needs of those who worked for him. In a private way he dispensed many gifts of money and provisions to the poor and needy of the community. These deeds of charity were not recorded for public information. He was modest and unassuming in his life, and he refrained from any ap-

pearance of appealing for public praise or honor.

It was the privilege of the writer to serve as his pastor for nearly thirty years. During those years many opportunities were presented for sweet counsel concerning the spiritual life. When time and opportunity made it possible he delighted to discuss the deeper things of the kingdom of God. His mind sought to know the inner meanings of spiritual truth. He was a seeker after truth. To him it was a joy to know more about God. He was resigned to the will of God.

Life is filled with many experiences. Clouds and sunshine, calm and storm, sickness and health, joy and sorrow—these and other things seem to enter into the circle of normal human life. Sooner or later every home must be broken up, and every family must have its share of sorrow. We are pilgrims, and no one can tarry long in a strange land. This is not our home. When God is at the center, when He rules our lives and directs our ways, rainbows are written upon the clouds and calm follows the storms. Sorrows are sweetened by precious memories, and bereavements are transformed while the night breaks into the bright morning. Faith may be tried but it is not dismayed. "Hope thou in God, for I shall yet praise Him." (Ps. 42:5.)

I. W. JOHNSON.

CHOOSING A COLLEGE.

The four years spent in a college are significant. As a rule they come climaxing the teens. During these four years, visions have begun to be realized. Solid foundations for ambitions become a reality. Certain definite changes take place in the individual. The fallacy of preconceived ideas becomes apparent. New conceptions of life are born. One's outlook is vastly different. After college experiences, the individual is different, his intentions and ambitions have undergone a change—in fact, experiences in the classroom, on the campus literally transform the individual. He becomes a product of the college, not only that but in many respects he is the projection of the college into society. Owing to these facts, it is highly important that the proper college be selected.

Every institution has its characteristics. There are certain things that

are sacrificed, often at the expense of others. The environment of a college is supposed to be intellectual. If the college does not stand for the intellectual, it has no right to publish itself as a college. On the other hand, if it specializes in the intellectual alone, it will fail to administer effectively to the student's whole life. The college that meets adequately the demands of present day youth will advance and execute a balanced curriculum, a curriculum that takes into consideration the whole of life and that seeks to develop the whole personality in proper proportions. More and more the successful institutions of learning will face fearlessly and constructively social and domestic problems. A man may or he may not live in the so-called intellectual world, but he must live in society and in domestic relations. In college the individual is training not only for a profession but he is training for life and he should be given instructions in fields that contribute vitally to success and happiness. The individual who is ignorant of domestic responsibilities and proprieties and unacquainted with social and moral questions is wholly unfitted for a peaceful and successful career. He may be intellectual but if he is void of these essential achievements, he will find existence miserable. In all probability the average college curriculum will experience violent revolutions within the next decade. The effective curriculum for college will always have to do with the classics, with history, with languages, and with the sciences. But it will also have to do with the practical questions of every day living.

The college not only has its curriculum but it has its standards, standards that become apparent to faculty and students alike and that are discernible by freshmen as they enter. There are standards of refinement and culture. Young men and young women should find advantages along these lines in advance to what they have been accustomed to in the high school and home surroundings. Every college should leave its mark upon those who spend one or more years in its environment. Correct customs on social occasions should be so much a part of its life that the members of the student body would have but little difficulty in observing and practicing such customs with ease. The college that does not impart such opportunities misses its opportunity. If social and cultural standards are not advanced on the campuses of our colleges, society in general will not make progress along these lines.

There are standards of honor. More than any other place dishonor should be outlawed on the college campus. Wherever young people come together by the scores and hundreds, there may be found tendencies toward reckless conduct and dishonest living. On the other hand there will always be found strong tendencies toward the better and higher things. The college that is able to encourage the best in its students to the extent of frowning upon the low tendencies sufficiently strong to eliminate them will attain the ideal. If there are dishonest and dishonorable practices among students on a college campus, the students themselves are not entirely to blame. The faculty must take its share of the responsibility. Student government is a wholesome sort of thing and occupies a position of influence certainly, but the influence of strong government is by no means as strong as the influence of faculty counsel when the faculty takes its position and responsibility seriously. Faculty and students working together can bring about a sense of personal and collective integrity on any college campus.

The college of today offers an attractive field for friendship. The student leaving home enters a new world when he becomes a part of the student body. As a rule he enters this new world alone, but immediately he is introduced to other students and is face to face with the opportunity of friendship on a much larger scale perhaps than he has yet known. Friendships made at college often times prove to be of the strongest type. College friends are true and genuine. It is highly important that care and consideration should enter into such friendships. The individual who misses this side of life may well regret his loss.

The college, like a friend, has its characteristics. And like choosing a friend, we choose our college for the college becomes a definite part of us so long as we live and as we use care and consideration in selecting friends, we should likewise use care and consideration in selecting a college.

Different individuals have different needs and different types of institutions are required to meet such needs. A large school may meet the needs of some whereas on the other hand the smaller institutions are necessary to meet the needs of others. The characteristics of a college, the ambitions and needs of the individual, should determine the training ground for the individual. Perhaps the only advice to be given in the choosing of a school is for the individual to consult one's

ambitions, take stock of his own abilities, weigh carefully his needs, and when he has correctly analyzed his own case, to make an analysis of the institutions in mind and the institution that will more correctly and adequately meet his personal needs should become his college.

L. E. SMITH.

THOUGHTS FROM THE FIELD.

By A. R. FLOWERS.

There is many a man, who has not lived beyond his thirties, who is older than many other men who have lived on much beyond middle life. Deserting one's purpose and drifting into a sort of idle intellectual mood is the surest way I know to grow old and fruitless in living. Wendell Phillips used to say, "Learning and growing wiser is the only interest worth the deep concern of thoughtful men. While I was attending a course of lectures on Christian education in the Auditorium of the John B. Stetson University in Deland, Florida, a few years ago, the speaker asked the question as to how old a person could grow before he became incapacitated for a teacher. The consensus of opinion was that a person is a good teacher as long as he is a good learner.

It is virtually true that our achievements are but objectified growing thoughts which express themselves in our disposition toward the peace, happiness and good-will of those about us. I do not see how there can be a growth in grace and in the saving knowledge of our Lord, apart from the unfolding of new and greater truth. Did not Jesus, in his teaching, advance from the external toward the center: from the temporal toward the eternal and from the literal toward the spiritual. We should lay aside our weights, whatever they may be and move forward

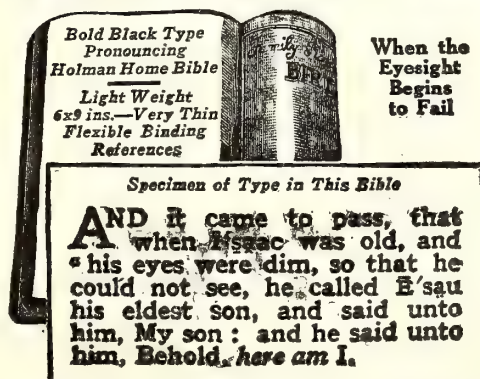
toward the greater things that it is possible for us to achieve.

It is true that genuine Christianity and prosperity have gone hand in hand through the years. Ignorance and superstition, prejudice and poverty never remain very long under the influence of a fruitful Christianity. Faith in God and obedience to His will never fail to bring better living conditions in every realm of life.

Francis Bacon said that: "Men ought to take heed of rending God's church with worthless controversies, such as, when the point of difference is too insignificant to be controverted; and in discussion where the meaning should govern the terms, but in effect the terms govern the meaning." I remember a few months ago, being in a small group of men, when the subject of religion and different denominations came up; and before the little talk, which was all in the best of feelings, was over, two of our little party had just spoiled the pleasure of the whole meeting by becoming offended with each other, because of unrestrained remarks that were not rightly interpreted, but when they took time to have a sane reckoning with themselves, as to their attitude in the matter, they at once discovered their folly. Few people really know the hurt of over-emphasized denominational allegiance. Such narrowness should have been abandoned long ago.

The business of becoming identified with some branch of Christ's church should occupy first place in our devotions, plans and possession. Nobody is wise enough to tell how much has been lost in righteous enthusiasm, among good church workers by the laggardness of so many merely nominal members. The supreme need of our churches today is a training service. I mean Christian education, in our homes; in our schools and in our churches.

BIBLE FOR OLD FOLKS and the HOME



Bold Black Type
Pronouncing
Holman Home Bible
Light Weight
6x9 ins.—Very Thin
Flexible Binding
References

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

When the Eyesight Begins to Fail

Extra Large Print
with References.
Size 6x9 ins.

PRINTED from large, clear, Pica Type, with **Marginal References**. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A MISSIONARY LESSON FROM THE BIBLE.

Matthew's Gospel, chapter 22, verses 35-38, tells of a lawyer who put this question to the Great Teacher: "Master, which is the great Commandment in the law? Jesus said unto him, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment," said the Teacher. Not only this lawyer, but very, very many since his day have been tempting Christ with the same question, nor have they been willing to accept what the great Teacher said about it. In practice, if not in preaching, many are still wondering if there is not a commandment greater than this. Christ said there was a second like unto it. "Thou shalt love thy neighbor as thyself," but He certainly nowhere intimated that this second was the greater, or could take the place of the first. We will do well both in our practice, preaching and teaching, to bear in mind that our Lord knew best when He said the greatest commandment, the first commandment is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We shall find people disagreeing with us when we put that into practice. They have always done so. Our Lord Himself faced this fact and drew the distinction. This distinction you will find a little later in Matthew 26, verses 6-13, and also in Mark 14:3-9. Here we are told of a woman who put the love of her Lord above her love for the poor and needy around about her, for once in her life, and for the time being, at any rate. The disciples said she should not have done it, but her Lord said she had done right and commended her more highly than He ever commended anyone else, in all His teachings and His preaching. The alabaster box of very precious ointment was poured out as a love gift on the head of her Lord. She made this offering, knowing it was a very precious one, a very costly one, solely out of her devotion to her Lord. The disciples, of course, immediately said it was a waste and that it should have been sold and given to the poor. Now here we have the distinction made between giving to the Lord and giving to the poor. When we give to Missions, we make a love-offering to our Lord. It is for His sake, not for our sake, nor for the sake of

the poor around about us, that we pour out gifts to Missions. It is not even our love, nor our life, nor our offering, that we are trying to share with others; but it is the love of our Lord, the life of our Lord, the sacrifice of our Lord, that we are trying, through our missionary giving and teaching, to share with others. It is our love-offering to our Lord. Jesus knew that if He could find those who were so devoted to Him that they would make a love-offering in His Name and for His sake, those same persons would in due time and season give something to the poor, but He did not put giving to the poor first; He put that second and Himself first. This is the whole spirit and the whole motive, and the whole explanation, of the missionary movement to-day.

J. O. ATKINSON.

MISSIONARY OFFERINGS. WEEK ENDING JULY 11, 1936.

Sunday Schools.

Auburn, Raleigh, N. C.	\$ 3.40
Greensboro, First	3.41
Greensboro, First (Special)	3.60
Union (Southampton), Franklin .	3.48
Pleasant Ridge, Ramseur, N. C. .	3.36
Newport, Shenandoah, Va.	2.50
Fuller's Chapel, Henderson, N. C. .	5.60
Waverly, Waverly, Va.	2.00
Hank's Chapel, Pittsboro, N. C. . .	3.66
	\$ 31.01

Individuals and Churches.

Turner's Chapel, Sanford, N. C. . .	1.10
Winchester, Va.	3.18
Ingram, Paces, Va.	29.80
Liberty (Vance), Henderson, Va. .	11.86
	\$ 45.94

Summary.

Sunday Schools	\$ 31.01
Individuals and Churches	45.94
	Total for week\$ 76.95
Previously acknowledged	15,599.52
	Total since Sept. 1, 1935 .....\$15,676.47

J. O. ATKINSON, *Secretary.*

IN THE HILLS OF OLD VIRGINIA.

Just now as our mist-wreathed hills bloom out in all their beauty, our hilly churches bloom out also and their bloom really looks as if it might bear fruit.

We have a new family of missionaries here with us now. The Elmores

now take this field and they are starting on their new work with faith, works and love. They seemed to be blessed with understanding hearts and have had twelve years of experience. This is the first time we have had a pastor here with that much experience and we hope they will continue to like our hills and will stay here till they can build this field up until it is a strong and glorious place.

Over the steep and winding trails these Elmores are making their way into the hearts and homes of our people here. As they go from one humble home to another, they are finding a welcome and all the doors of these mountain cabins swing open to them. Their visiting is creating more interest in the church work than has been shown before in years. Our Sunday school has grown from 32 to 83 in one week. We are looking forward to greater things among our hills. Our Elmores wind their way into the most remote sections to homes where a car cannot go. So you see, they, like the missionaries of old, are going on foot, and by faith.

Over the hills and far away the Ivy Hill field is now coming to life once more, and while this is an added work for our pastor, it is also an added joy. He says Ivy Hill is one of the most interested groups of people he ever saw. They are working and praying for a church. Their Sunday school is growing steadily. God bless Ivy Hill and give them a church.

Let me thank you Christian friends who make it possible for these God-fearing workers to be among our hills and to hold the Cross of Christ before us here. And as they climb the mountain where they go.

These Elmores, like true followers of His, do not feel they are making a great sacrifice to work here, but they love people and where there are people they can go. There is no scorn in their hearts for the most unfortunate creature. They meet all people with a smile that says, "We love you, and believe in you." And so our hills find they can be moved. People are doing more than I had expected in many ways. However, though these trails are picturesque as they wind their way among the hills where the rhododendron drops her soft petals by the wayside, still the way is steep. These workers will need your prayers. Many a cloud will hang over their path that I cannot write about; many a rock will be in their way that perhaps I will not know about, only God can know and only God can help, so pray. This is a work of Faith and Love.

VICTORIA OF THE HILLS.

THIRD QUARTERLY REPORT.

Following is the Third Quarterly Report for the Eastern Virginia Woman's Home and Foreign Missionary Conference:

Women's Societies.	
Antioch	\$ 6.25
Berea (Nan.)	22.06
Bethlehem	
Burton's Grove (New) ..	2.20
Christian Temple	100.00
Cypress Chapel	55.00
Damascus	9.00
Dendron	11.50
Elm Avenue	10.00
First Norfolk	18.75
First Portsmouth	16.00
First Richmond	9.00
Franklin	50.00
Holland	50.00
Holy Neck	37.50
Hopewell	
Isle of Wight	31.00
Liberty Spring	50.00
Mt. Carmel	37.34
Newport News	21.00
Oakland	12.50
Ocean View	
Rosemont	24.85
Suffolk	115.00
So. Norfolk	
Wakefield	10.00
Waverly	10.80
Windsor	6.20

715.95

Young People's Societies.	
Barrett's	
Bethlehem	19.00
Burton's Grove	5.25
Christian Temple	4.66
Cypress Chapel	8.00
Dendron	3.53
First Norfolk	
First Portsmouth	11.00
Franklin	18.75
Holland	10.00
Holy Neck	10.00
Ivor	
Liberty Spring	25.00
Mt. Carmel	3.55
New Lebanon	5.00
Newport News	
Oakland	8.75
Ocean View	
Rosemont	6.95
Suffolk	45.00
So. Norfolk	
Spring Hill	
Waverly	
Windsor	4.38

188.82

Juniors.	
Berea (Nan.)	3.50
Bethlehem	7.26
Burton's Grove	.79
Christian Temple	22.00
Cypress Chapel	3.00
First Norfolk	

(Continued on page 14.)

WHERE THE COURSE OF EMPIRES MOVES EASTWARD.

CHAS. A. LEONARD, SR.

As the gospel of our Lord has moved eastward from Harbin to other centers where we have now advanced the Kingdom, the Japanese army has likewise gone eastward from here these past three years, pressing extension of the Japanese Empire on the continent. The armies pressed northward to Harbin, as we have done, and are now establishing themselves in the north, east and west, with Harbin as the center.

Many Russians think that Japan's ultimate purpose is also to enter eastern Russia, Siberia; but this will hardly be attempted now, certainly not until Japan establishes herself more strongly in Manchuria and obtains a firmer hold in China. There are indeed extensive military preparations along the Manchuria-Siberia border, as is well known, but we need not concern ourselves particularly regarding this. The chief concern of Christians should be extension of the Kingdom of our Lord unto the uttermost parts of the earth. May the time soon come when His gospel can be preached freely in Siberia, and all Russia. We believe this opportunity will present itself if the Lord tarries. Let us be ready to enter when the time comes.

The county seat mission outstation Tungning is almost directly north of Russia's Far Eastern port, Vladivostock. It is south of the large range of mountains through which has been constructed toward Vladivostock the North Manchuria Railway, and so near the sea that spring comes there a month earlier than here in Harbin. On our first visit to Tungning the trip of two days from the railway was on a Russian wagon, pulled by five horses. There were thirty wagons. We had a mounted military escort of thirty Chinese soldiers. Our last trip from the railway to this eastern city by wagon had to be made in one day, the seven horses to each wagon and the mounted escort having to run the whole sixty miles of continuous mountain country except when climbing. We started at three in the morning in a snow storm. From my bedding on top of a wagon load of freight, on which I perched, sermon notes and my marked Chinese Bible were lost, never to be found. A motor bus which we decided not to take on another trip was shot up by Russian bandits, some of its occupants being killed and all robbed. It was on this road that last year our dear old faithful colporter friend and brother, Tsung Shao-Yu, was taken by bandits, held for months and then shot through

with bullets by soldiers when the bandits holding him and others were exterminated in the mountains with machine guns. He still had portions of Scripture with him when killed. As Christ was crucified with thieves whom He would save, so the body of Tsung Shao-Yu was burnt in the wild mountains along with those to whom he would impart the Word. He is not dead, for his works follow him. I was told of one man who had no money to buy Scriptures, but Tsung, hungry, exchanged the bread of life for a boiled egg and a piece of bread. We have been lucky to escape bandits at these places. Care has been exercised, but, best of all, many in the homeland and here in Manchuria have prayed for our safety.

The little band of Christians at Tungning appreciate our visits under these circumstances, but we have not been able to prove true to the little group in that isolated place. As far back as four years ago, and once since, they have contributed money and have rented a place for meetings, believing we would be able to send them an evangelist. But for lack of funds we have not been able to do this. On this last visit, when in the heart of winter, another trip was made to Tungning, on our visit to nine other centers, the little group again raised money, a hundred dollars, for rent of a preaching hall and incidental expenses to cover the first half year. A blind Christian doctor is supplying the furniture. All we could do was promise that an evangelist be supplied from other places for two months, they to conduct worship in rotation. But there should be an evangelist at Tungning which has a population of fifteen thousand and will grow fast when the railroad is completed.

Trips can now be made there safely by motor bus. A railway line is being constructed from Korea directly north by this city on up to the North Manchuria Railway. We were moved—and put to shame—to see Japanese building concrete buttresses for railway bridges in the midst of winter, the thermometer fifteen degrees below zero. Inside a big mat shed surrounding the work concrete was mixed, the inside heated with stoves, a deep shaft sunk below the frozen river and ground supplying water. Chinese were doing the work, it is true, but it was for Japan, and she was furnishing the money. There are Chinese evangelists who are available to act as representatives for God's people in America to build a 'highway for our Lord' in these dark, isolated regions, to which He would go.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

YOUTH FELLOWSHIP ACTIVITIES.

The Eastern Virginia Youth Fellowship met at Bethlehem Church on Tuesday of this week, with Mr. W. B. Williams of Newport News acting as president. Unfortunately, the program did not get printed in the CHRISTIAN SUN, a thing for which this editor is sorry.

The Eastern North Carolina Youth Fellowship, under the leadership of Miss Rosebud Kimball, president, had charge of the evening program of the Sunday School and Christian Endeavor Convention, which met on Tuesday of this week.

The Valley of Virginia Youth Fellowship will be responsible for an evening's program during the session of the Conference to be held on August 5. Miss Thelma Morris is president of this group and is preparing the program.

More and more the young people of our various Conferences are being given responsible positions and a part in the regular meetings. This is a hopeful outlook for the future of the church. The records indicate that young people do their part well, when given responsibilities.

BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education of the Southern Convention met in annual session at Elon College, N. C., on July 3. Reports were made by the chairman and treasurer and the work of the Board thoroughly discussed.

It was voted to comply with the request of the Southern Convention to pay two hundred and fifty dollars annually on the CHRISTIAN SUN account, as soon as the money becomes available.

It was evident that work needs to be done of the type sponsored by this Board, but that the income would not permit the accomplishment of what should be undertaken.

Rev. Joe French of Norfolk, Va., was elected Chairman and Rev. John Chapman of Asheville, N. C., Vice-Chairman. Mrs. W. E. Wiseman of Greensboro, N. C., is the new recording secretary. Mr. C. H. Stephenson of Raleigh, N. C., who had been the treasurer of the board since its organization in 1918, was re-elected to fill that office. Rev. F. C. Lester of Norfolk, Va., was elected as executive secretary, a newly created office. Miss

Edna Fulcher of Norfolk, Va., was recognized as the office secretary for the Board.

The Board adjourned to meet in February in connection with the other Boards and Trustees of Institutions, in keeping with the vote of the Southern Convention at its last session.

GOOD AND BAD IN OUR COMMUNITIES.

CHRISTIAN ENDEAVOR TOPIC FOR
JULY 26, 1936.

Scripture: Psalm 125:1-5.

Daily Bible Readings.

Mon. The good citizen. Ps. 24:1-6.

Tues. Helping hands. Acts 9:36-43.

Wed. Crooked dealings. Acts 5:1-11.

Thur. Helping the weak. Rom. 15:1-4.

Fri. Everyday virtue. Tit. 2:1-15.

Sat. Dishonesty in high places. Jas. 5:1-6.

Prelude—(to be selected)

Hymn: "Praise Him, Praise Him."

Prayer—Asking God to help us to keep our light shining for Christ in the life of our community.

Hymn: "God Bless Our Native Land"

Announcement of Topic—Scripture
Points for Leader's Introductory talk.

Most people think that the place in which they live is the "garden spot of the world"—that their community is better than any other. In all communities we find some good and we find some bad. We cannot speak too highly of our public school system here in America, yet in some communities the teachers are placed because of "pull" and not their qualifications. In a certain community at the present time leading citizens are making an investigation as to the reason why a very prominent teacher in the high school was not recommended for re-election by the Superintendent of Schools. Many people believe it is because the superintendent had a friend that wanted the position.

In most communities there are those who conduct their business as Jesus would like to have them do—but there is the vast majority who are interested only in their own welfare.

Nearly every community can boast of at least one place where young people can go for clean, wholesome recreation; but then there are the public dance halls, beer gardens, road houses

and commercial places of amusement that have a bad effect on those who seek pleasure there.

There are movies of a high type that young people should patronize, yet think of all the cheap pictures that are placed on the screen to be absorbed by boys and girls who are to be the citizens of tomorrow. Since the formation of the League of Decency much improvement has been noticed in the class of pictures being produced.

Down through the centuries the Church has stood for Christ. It has proclaimed the abundant life for all those who choose Him as their leader and let their light shine for Him. The Church stands as a guardian over the community which it graces; yet sometimes the members of a church defeat a contribution the church might make to the community. It may be that some of the members leave their religion on the church doorstep when leaving on Sunday and do not pick it up again until they return the next Sunday. It may be that they failed to come to an understanding with other races in their community.

While we find some good and some bad in every community we must remember that the community is as good or as bad as the individuals who are a part of it. As a Christian let each of us strive to take the spirit of Christ into whatever community activity with which we come in contact.

Hymn: "A Charge to Keep."

For Discussion: (Two weeks in advance of this meeting instruct a group to make a list of all the good things in their community, and another group to bring in a list of the bad things. Compare these lists at this meeting. Discuss ways in which the bad things can be improved; and what part the local group can have in bringing about better conditions in the life of their community.)

Sentence Prayers.

Hymn: "Where Cross the Crowded Ways of Life."

Benediction.

MRS. W. B. W.

No man ever did get practice in any profession who did not seek it, who did not show a strong desire for it.

—Selected.

Sunday School

By REV. H. S. HARDCASTLE

SOCIAL SERVICE IN THE EARLY CHURCH.

LESSON III—JULY 19, 1936.

GOLDEN TEXT: "*He himself said, It is more blessed to give than to receive.*"—Acts 20:35.

LESSON: Acts 4:32-35; 6:3-7; 9:36-39; II Cor. 8:1-9; I John 3:13-18;

PRINTED TEXT: Acts 4:32-35; II Cor. 8:1-9.

Making Christianity Work.

They had a "Share the Wealth" program in the Early Church. It was a very effective program. The secret of it was that *it was voluntary*. There was no compulsion about it but the compulsion of a deep sense of stewardship—none of them said that aught of the things which he possessed was his own; and the compulsion of a deep sense of concern for the members of the group—for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them at the apostle's feet; and distribution was made unto each, according as anyone had need; and the compulsion of a great love and loyalty to Christ—they were of one heart and soul, and great price was upon them all. It was not difficult for the Church to have Christian Communism or Socialism for they had the Spirit of Christ Himself. By whatever name one calls the thing recorded in Acts 4:32-35, it was a convincing demonstration of the spirit and principles of Christ finding expression in a practical way in social or community life.

It is to be noted that this state of affairs did not continue indefinitely. It is not necessary to accept it as the ideal way in all its details. It may have been simply an attempt to meet a pressing problem in a practical and unique way. It is hardly likely that the plan would work in toto today. But its basic principles are sound, and they need to be applied to our modern life—a deep sense of stewardship, a deep loyalty to Christ, a deep concern for others. When men are governed by the spirit of Christ and guided by the mind of Christ, our modern world will find the solution to its social welfare work.

Deacons.

Like so many other things that came out of the New Testament, the institution of what we call deacons arose out of a very practical need. As the numbers in the early Church increased and

as the need for relief became greater, a problem arose as to just distribution or administration of relief to both Jews and Greeks. The apostles with fine spiritual insight quickly recognized the two issues involved. Christianity had a message to proclaim, the gospel must be preached, spiritual things, so-called must be put first. But Christianity also had a practical duty to perform to the physical needs of humanity. That was a spiritual duty also. With discerning wisdom then they selected seven men to look after the so-called more practical affairs of the Church, while they gave themselves to the ministry of preaching and prayer. Thus arose what is now known as the "deacons" of the Church.

The emphasis was put upon character—they were to be men of honest report, men of integrity, men of good reputation in the community. They were to be men of sound judgment and common-sense, "men full of wisdom"—they would have some difficult situations to handle and brains would be needed. They were to be men of spiritual insight and impulse—full of the Holy Spirit—they were to be men who brought to the practical affairs of the Church spiritual power. Let no man look lightly upon the office of a deacon. If he is worthy of the office he is fortunate indeed, honored of man and recognized by God.

It is to be noted also that at the beginning the deacons had the responsibility of looking after the poor and the needy of the church and the Christian community. In modern life too often the deacons think that they have been chosen simply to assist with the Communion Service. Deacons should be trained and used in many of the activities which so often fall to the lot of the minister.

The Grace of Giving.

The Churches of Macedonia had greatly impressed Paul by their liberality in giving. Indeed so liberally had they given out of their affliction and their poverty, that he thought they had given too much. As a matter of fact they had to beseech him to accept the gift for the church at Jerusalem, and for the fellowship in the ministering to the saints. The secret was the fact that they had first of all given themselves to the Lord. Having made a complete dedication of themselves to God, it was easy to give of their possessions. They could give without stint. Of course here is the rub in many a modern man's giving. He gives grudgingly and of necessity because he has not first of all given himself. He who does not love much does not give much. He who does not

give much does not love much. To be sure giving cannot be interpreted simply in terms of amount. But the principle still obtains—he who does not give much does not love much and he who does not love much does not give much.

"See that ye abound in this grace also." Paul puts giving in the list as a grace. Three times in the space of a few verses he refers to it as a "grace." Without the presence of liberality in the life of a Christian, there is a decided incompleteness in his Christian experience and activity. Paul makes it a test of their sincerity—but as proving through the earnestness of others the sincerity also of your love.

And he bases his appeal for liberality on the fact of gratitude and love to God and Christ. "For ye know the grace of our Lord Jesus Christ, that though he were rich, yet for your sakes he became poor, that ye through his poverty might become rich. Here is the final and ultimate appeal. Unless giving springs from this source it is not real giving. Alas for the man who in the light of what Christ has done for him and given to him, does not gladly give as God has prospered him. The decrease in giving in the churches in recent years has not been due altogether to the depression; it has been due to the decrease in spiritual life.

Remember that the warfare for which St. Paul urged his converts to put on the whole armour of God is a spiritual one, a struggle not against flesh and blood, but against principalities and powers, as he put it. We may paraphrase this by saying our conflict is not with individual men, but with established systems, habitual attitudes, entrenched customs, vested interests, and false standards of life. and the struggle is with ourselves as well as with institutions and economic or political systems.—Dean Speight of Swarthmore College.

Just Try This.

If the day looks kinder gloomy,
And your chances purty slim,
If the situation's puzzlin'
An' the prospects awful grim,
An' perplexities keep pressin',
Till all hope is nearly gone,
Just bristle up and grit your teeth,
An' keep on keepin' on.

—Anon.

Reading history, we smile at, we even admire, the eccentricities of genius; but if we meet a warped genius in the flesh, we hound him.—Gannett.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE.
of our Chaplains in the U. S. Navy.

MONDAY.

"THE BOOK AT THE BASE."

"Thy word have I hid in my heart."—Psalm 119:9-16.

Rich and stimulating have been the newspaper dispatches of late concerning the discovery of old and ever older fragments of manuscript of the Bible. It does seem as if, in these loose thinking times, God were buttressing more and more the credibility of the Book that reveals Himself.

Anybody who does real thinking about religion soon finds himself beyond the shallow speculations of superficial teachers, and squarely confronted by the Bible. Christianity stands or falls with the Scriptures. If they are trustworthy and true, then all our essential questions are clearly answered.

Multitudes of men and women, who want to be "modern," are groping today in a twilight zone of religious speculation. Out of the attested Bible they should learn, "The entrance of Thy word giveth light."

Prayer—For dusty Bibles and neglected devotions, we crave Thy pardon, O patient Father. May we daily seek Thee where Thou art to be found, in Thy word.—*Amen.*

TUESDAY.

"DEBORAH'S SNOW-TAN."

"I have learned in whatsoever state I am, therein to be content."—Phil 4:10-20.

While her grandparents seek the warmth and sunshine of Florida, little Deborah finds both in her activities in the snow. This unusual winter has meant to her only added pleasure with sled and toboggan and sliding on the ice. Deborah has a tan from her winter sports comparable with that which tourists acquire in Florida.

As Deborah has found health and happiness in winter snows which many of her elders deem difficult, so all of us may extract from seeming adversity the benefits that are there. We need to learn, like joyous little Deborah, to get the most out of the unexpected. Trouble is not a huge and growing snowball to overwhelm us, but a toboggan on which to ride.

Prayer—With the carefree abandon and delight of childhood, we would meet each new experience that comes to us as a fresh opportunity for increased strength and happiness.—*Amen.*

WEDNESDAY.

"JUST A PAT ON THE HEAD."

"Render to all their dues."—Rom. 13:1-10.

Patsy is an old and nondescript watchdog which we have inherited with the little Florida bungalow that we are occupying for the season. For reward, she asks only that I pat her head as I go in and out of the house. She comes up to me expecting this attention, and wags her tail in pleasure.

What she really says to me is, "Why don't you give a pat on the head to all who serve you? What about a pleasant word to the laundress, to the milkman, to the paper boy and to the clerks? There would be more happiness in the world, and more faithfulness, if pats on the head were more frequent."

So for this morning's Meditation we thank Patsy, the dog.

Prayer—Fill our mouths with words of recognition and appreciation, we pray, our Father. May every life we touch know that the gentleness of Jesus is in us.—*Amen.*

THURSDAY.

"FISH AND NO FISH."

"Rejoice with them that do rejoice."—Rom. 12:9-21.

Like life is a fishing trip on the Gulf Stream. Three of us went out the other day, and Milady landed a fierce and fighting barracuda, "the tiger of the sea"; and our friend caught a sailfish—and I got never a strike.

That is the way life seems to behave in its distribution of rewards. Some get, and some do not, inexplicably. There was nothing wrong with my line or my bait or my fishing. I just didn't have luck.

But I could rejoice in the success of my comrades. For one of life's profound lessons, if we would escape smallness and meanness and bitterness of spirit, is to "rejoice with them that do rejoice."

Prayer—For all the prizes of life that come to others, we would learn to thank Thee, O Lord; and to be sharers in the joy of our fellows.—*Amen.*

FRIDAY.

"FROWNING STATESMEN."

"Gladness for the upright in heart."—Ps. 97:1-12.

I have met most of the Presidents of my time; and one of them impressed me as a second-rater because he was so glum. He was habitually fretted and worried, like a nervous housewife who could never catch up with her tasks. His petulance was petty;

he was not great enough to wear a smile.

Sunshine and serenity, and the capacity for laughter, are signs of strength. Long-faced preachers are usually poor preachers. First rate Christian workers are uniformed in pleasant countenances. "The joy of the Lord is your strength," is sane Scripture.

Prayer—We would be reflectors of the sunshine which Thou, O Lord, dost put into the hearts of those who trust Thee. May our very faces advertise the peace and joy we profess.—*Amen.*

SATURDAY.

"A BAFFLING MOCKING BIRD."

"In your patience ye shall win your souls."—Luke 21:10-19.

Milady has her reward. The mocking bird which lives in our yard has at last begun to sing. For weeks she fed it daily, and watched it selfishly drive away other birds from the food, and scold the faithful old watchdog for being in the way.

But today the mocking bird is singing, filling the air with sweet melody. Milady's patience is justified, exactly as it was justified while she uncomplainingly waited for two small boys to grow up into their real character.

Love knows how to wait. It is confident that the beautiful capacities of every life may yet find expression.

Prayer—We are overawed by a contemplation of Thine infinite patience, O God. Make us sharers of this Divine secret.—*Amen.*

SUNDAY.

"WATCH YOUR SWASH."

"It is good not to . . . do anything whereby thy brother stumbleth."—Rom. 14:1-23.

Along beautiful New River, from the ocean to the docks, are signs, "Welcome to Fort Lauderdale. But watch your swash."

That is to say: Do not go so fast that the waves of your wake will disturb other boats, or their moorings, or splash over onto the river-front lawns.

In life, we are responsible not only for our own progress, but also for its effect upon other lives. We must not only look ahead to where we are going, but also behind, to our influence. In all relationships, we are our brothers' keepers. That teaching comes close to being one of the fundamentals of the doctrines of Jesus.

Prayer—While we would live in the light of Thy guidance, O Lord, seeking Thy favor first, yet we would remember also the influence which follows us as a shadow.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE VALUE OF WORSHIP.

By JOHN G. TRUITT.

"Is not the life more than meat, and the body more than raiment?"—Matt. 6:25.

Jesus began in the very heart of need. In the fullness of time, and the ripeness of need he stepped into the arena of life. He has been in the thick of the fight ever since. While other leaders have hit at some area of need, sought to solve some incidental problem, Jesus, through His Church, has placed the axe at the very root of the tree, and he has gone to the very heart of the matter.

Now the mind governs the body. Jesus got into men's thinking. Get men to think rightly, and most of the problems, both big and little, are solved. Jesus got back to the very source of thinking, to the very foundation of life. Jesus placed men back right at the beginning: God! Coming to God is worship.

An engine is on the wrong track. That track will go to Boston when it is Atlanta that is wanted. It must come right back to the starting place. And from that place get on the right track. How many lives are on the wrong track? They are pushing further and further on toward ruin. Their need is growing greater and greater. Their anxiety keener and keener. In many ways they are trying to patch up their troubles, and then too often they are giving up in despair. Some of them are heedlessly rushing on into the terrible way of making havoc of their lives. They need to go back. They need to go back to the beginning point: God! Going back to God is worship.

That is what Jesus taught men and women to do. One day standing in the midst of the teeming multitudes that had gathered on the hillside to hear him he gave them insight into the reality of life, and the deeper meaning of religion, and worship. He saw their need. Many of them were almost mad with hunger,—actual, gnawing, physical hunger. They knew hunger in that land, where the death rate was high and food scarce. It was a day of despotism,—a day when everyone present could thoroughly understand what Jesus meant when he said "You cannot serve two masters." The whip and the lash were in constant demand, and a foreign nation ruled their people.

Therefore beside intense hunger, there was a still more deadly thing, namely, bitter hate. Hunger will impoverish the body; hate will impoverish the soul! Hunger will kill; hate will cast into hell! It is awful for an individual to hate; worse by far for a nation. Bad for any nation, but very bad indeed for that nation which had handed the world the Ten Commandments, and its purest and best conception of God. The heart of humanity's hope was being broken, for the nation which had sung "the Lord is my shepherd, I shall not want" was losing its grip and civilization itself stood at a crisis.

Coming back to God will not only save an individual, but it will save a nation: "Blessed is that nation whose God is the Lord." Therefore, Jesus sought to have these people who listened to him that day get back to God. He asked: "Is not the life more than meat, and the body than raiment?" And he said: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." "Seek . . . God." That is worship.

How often some people miss the true meaning of things now, even as they missed them then! Jesus sought to show them that they were keeping the letter of the law, and missing the spirit of it! "Think not that I am come to destroy the law: I am not come to destroy but to fulfill," he said when he saw that they thought he was uprooting, but planting, watering, nourishing, and giving life and growth to that which they were allowing to die. He showed them how they had missed the spirit of the laws of Moses and had multiplied the letter instead. Does not that too often happen with our regular services of worship? We talk about going to hear this or that minister when we should go to worship,—to hear the "still small voice" of God. We talk about the singing of the soloist or choir, when we should be more concerned about the songs of one's own soul. We may be happy if the minister helps us worship! We should be happy if the choir leads us in our worship! But seeking God in worship is first in spite of the minister, and beyond the choir. The message in sermon and song should be but "a voice in the wilderness" of human need and hope and hunger "making straight the way" for the worshipper

to the presence of God. "Is not life more than meat, and the body more than raiment?" Paraphrasing, is not worship more than the message, and the service of worship more than the music, as needful and helpful as these both are? They mean as much to worship as meat does to life, and as raiment does to the body, but worship is more than either of them!

Worship stands guard at the very fount of life, and holds the cup of living water in its hand. He who misses worship impoverishes his own soul, and greatly lessens his hope of happiness either in this world or the world to come. Worship shows us ourselves as we are, and leads us up to our best selves and says, *Be that*. It feeds where nourishment counts most, it clothes us in the robes of righteousness, it adds to the stature of real manhood! "Which of you by taking thought can add one cubit unto his stature?" If you give God a chance He can bring you "into the full measure of a man in Christ Jesus." Neglecting to seek him in worship both public and private has set many a young person, who was started by a Christian mother and father on the road of high ideals, on the wrong track, and later they have waked up in time to find that they have missed the first great opportunities in life.

Here is a young boy, clear-eyed and clean-faced, making his first thoughts about life. "The thoughts of youth are long, long thoughts," says Henry Wadsworth Longfellow, at least they reach a long ways sometimes. Let that young fellow take seriously the matter of worship. Let him find himself regularly keeping his tryst with a loving heavenly Father in the house of God, and he will think the right thoughts as well as "long thoughts." That young man, like another Young Man, will "grow in stature and in wisdom, and in favor with God and man." He is drinking at the very fount of life, and the needs of life "shall be added unto him."

Not long since a noble Christian man, a true husband, a loving father, a good deacon in his church, told me that he would not miss worship in his church for anything if it could possibly be avoided. He is a man of rather large interests, and recounted to me how he missed one Sunday from the church and felt an emptiness, and a shallowness in all his work of the week following. He concluded: "I don't believe I could make it without worship." What that good business man said untold numbers of others have felt all across the centuries.

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The recent rains have brought life to vegetation, and corn and garden stuff is making quite a growth.

The grass in the corn field has not lost any time either.

The boys have been putting in good time trying to get it killed out. The weather has been very hot and working in corn in hot weather is hot work.

The boys are proud of our grain crop this season. We threshed nearly eighteen hundred bushels of oats and five hundred and twenty bushels of wheat. That does pretty well for an orphanage farm and orphanage boys.

Our luck on Irish potatoes was not so good. We planted with expectations of making 300 bushels and made about 70 bushels. They had no rain from the time they came up to the time the vines died, so the yield was very small. Irish potatoes are one article of food that we can use every day in some form, but for the last several years the seasons have not made enough to supply our needs.

The season has been so dry all spring, and up to ten days ago, that we have only had a few snap beans and some beets out of our garden. The cabbage were a complete failure.

We depend largely upon vegetables to supply food for the children and when we have no vegetables it makes it hard to feed them the proper diet in the hot summer weather.

We are blessed with plenty of good wholesome sweet milk and the children are very fond of it and it goes a long way toward supplying the needs of the body. Our children are healthy and happy.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 16, 1936.

Sunday School Monthly Offerings.

N. C. & Va. Conf.:	
Hopedale	\$ 2.20
Danville	10.10
Durham	15.82
Greensboro, First	7.24
Shallow Ford	10.35
	45.71
Western N. C. Conf.:	
Oak Level	1.00
Fuller's Chapel	5.10
Auburn	3.00
Cary	.84
Turner's Chapel	1.20
Lebanon	1.36
Miss Beth Foushee for Sunday School	5.75
	18.25

Eastern Va. Conf.:	
Liberty Spring	7.00
Union, Southampton ...	3.48
Rosemont	26.00
Waverly	2.25
	38.73
Alabama Conf.:	
State Line "Congrega- tional"	2.00
Geo. and Ala. Conf.:	
Vanceville	1.00
Specials.	
Miss Celeste Penny	13.00
Waterford Christian S. S., Goshen, Ind.	2.00
	15.00
Total for week	\$ 130.04
Amt. Brought Forward	7,398.33
Grand total	\$ 7,528.37

"In renewing your strength," said C. H. Spurgeon, "ask the Lord that you may undertake fresh work, and that this work may be done to a nobler tune—that you may have more expectancy, more confidence, more faith, more God-reliance. What things are done by men in common life with self-reliance! But with God-reliance we work impossibilities, and miracles fly from us like sparks from the anvil of a smith. When a man learns to work with God's strength and with that alone, he can do things."—*Baptist Message*.

MISSIONS REPORT.

(Continued from page 9.)

First Portsmouth	5.00
Franklin	7.50
Holland	8.75
Holy Neck	10.00
Liberty Spring	6.25
Mt. Carmel	6.02
Newport News	2.00
Oakland (New)	1.00
Rosemont	5.88
Suffolk	9.00
Spring Hill	
Waverly	
Windsor	4.87
	102.82

Cradle Roll Societies.

Cypress Chapel	.50
Damascus	5.18
First Norfolk	2.03
Franklin	4.50
Oakland	.79
Rosemont	9.67
	22.67

Offering District Meetings.

Norfolk District	13.31
Nan.-Gates-Franklin ...	58.50
Waverly	6.25
	78.06
Total	\$ 1,108.32

THE SUN'S PULPIT.

(Continued from page 13.)

The little fellow at the table says of some food set before him, "Mother, I do not like that." Well, how does he know? He has never tasted it. He has not tried it. Many persons are saying the same thing about one of the most essential things of life, worship, "I do not like it." How does he know? Maybe he has never really tried it. The truth of the matter is he does not know what he is missing, —neither for the time being, nor for the years that may stretch themselves before him.

What is the value of worship? It is not designed primarily to feed the body, nor to clothe it; but it is designed to bring one into fellowship with God, and in his fellowship to have his blessings in making life full, free, useful, happy. In other words to put life in its proper perspective; to put first things first; and with the complete assurance that all other needful things will be added unto one. What is the value of worship? To give one the supreme joy of knowing and loving God, and of learning how to express it in loving service for his fellowmen.

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"But that ye also may know,
my affairs, and how I do,
'Tych'-'cūs, a beloved brother."

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Specimen of Type

"From that time Jesus began to preach, and to say, 'Repent! for the kingdom of heaven is at hand.'"

No. 6312RL—Seal Grain Genuine Leather, overlapping covers, divinity circuit, red under gold edges, head bands and marker. \$5.25

THE CHRISTIAN SUN

1536 E. Broad St., - Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Six Months 1.00

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

ALLRED.

On June 24, our Heavenly Father, in His infinite wisdom and love, called Mrs. Mary Catherine Allred, our beloved friend, to her eternal home.

In her going Concord Christian Church (Caswell County, N. C.) has lost a faithful and most beloved member.

We realize that we are bereft indeed, for she was a loyal Christian, a loving mother and a faithful friend, ever ready to lend a helping hand. Our loss is her gain. However, we feel that she is peacefully resting in the sunlight of God's eternal love.

Be it resolved:

1. That we hold in loving remembrance her faithfulness as a friend to all, and that we pattern our lives after the goodness and brightness of her life in such a way that our lives may reflect the same Christian sunshine as did hers.

2. That we extend to her family our deepest sympathy and love, realizing that they have lost a faithful, loving wife, and mother, and the church a loyal member.

3. That a copy of these resolutions be sent to the family, one to The Christian Sun and one be spread upon the church record.

MRS. W. D. GARRISON,
MRS. ROACH SIMMONS,
MRS. H. E. TERRELL,
Committee.

MAJOR G. COBB.

Major G. Cobb, son of Daniel W. and Mary Jane Cobb, was born at Seabrell, Va., December 29, 1862. Here he spent his childhood and youth. Soon after the outbreak of the Spanish-American War he volunteered for service in the army of his coun-

try, becoming a member of a Southampton County Company recruited by Captain C. C. Vaughan of Franklin. He saw service with his company in the Cuban Campaign. At the expiration of the war he was mustered out of service and soon came to Franklin to live. He was a charter member of Suffolk Camp, Spanish-American War Veterans.

In 1900, Bro. Cobb married Miss Ave Gertrude Cobb who survives him. Devoted to each other, they established a house which breathed the very air of Christian kindness and forbearance through the long years.

Reared a Methodist, Bro. Cobb united with the Franklin Christian Church soon after he moved to Franklin. He was baptized and received into the Christian Church by the pastor, Dr. Chas. H. Rowland, and to this church of his choice he remained faithful and loyal throughout the rest of his life.

For a number of years he had been in declining health but in Christmas week of 1935 he was stricken with the illness which finally proved fatal March 13, 1936.

Funeral services were held at his late home March 14, 1936, in charge of his pastor, Dr. Elwood W. Jones, assisted by Rev. R. D. Stephenson, pastor of the Franklin Baptist Church, interment taking place in the Franklin Cemetery. The funeral was attended largely by friends and relatives indicating the high regard in which the deceased was held.

ELWOOD W. JONES.

GOMER.

William Jasper Gomer died at his home, R. F. D., Whaleyville, Va., June 3, 1936, at the age of 43 years.

The funeral service was conducted at Holy Neck Church by the writer, assisted by the Revs. R. E. Brittle, W. H. Corbitt and Rufus Corbitt. The interment was in Holy Neck Cemetery.

Mr. Gomer leaves a widow, Mrs. Bertha Worrell Gomer, two sons, his father and mother and three sisters.

Brother Gomer had been a member of the Holy Neck church since childhood, and before his affliction was a regular attendant and active in the work of the Sunday school and church. He was a man of a kind spirit and gentle disposition, loyal to his family, generous to his friends and withal a man of great faith and courage. Within the last nine years he had undergone six serious major operations, spent many months in the hospital, and years of suffering at home, all endured with a resignation and Christian fortitude that commanded the love and esteem of all who knew him. May the God of all peace comfort and keep his loved ones.

N. G. NEWMAN.

DUNN.

Mrs. T. L. Dunn was born in Chambers County, Alabama, September 20, 1868. She died at Lanett, Ala., December 8, 1935, at the age of 67 years, 2 months and 12 days.

She leaves to mourn her departure a husband, two sons and two daughters and several grandchildren. Many relatives and numerous friends are in deep sympathy with the family.

Sister Dunn was a devoted member of the Lanett Christian Church, and was a great Christian wife and mother.

She loved her home and her children as she loved her own life. "They rise up and call her blessed—her husband also he praises her."

The funeral services were held at Lanett Christian Church December 10, at 10 A. M., in the midst of a large concourse of relatives and friends. The floral offering was great and beautiful. The services were conducted by the Reverends Penn and Dollar, interment being made in Lanett Cemetery.

G. D. HUNT.

LUTHER JONES

and his wife

EMMA FULLER JONES

For more than half a century these companions traveled together the ups and downs and the levels of life's way; sharing the

triumphs and defeats, the joys and the sorrows to which their considerate souls were subjected. God blessed them with the privilege of coming to the end of the way at so nearly the same time, Brother Jones having entered rest on January 22, and Sister Jones on January 30th. Their ages were 78 and 75 years respectively.

They were among the promoters of the movement resulting in the organization and building of the Mebane Christian Church. To this, their church, they were faithful to the end.

Their only living son, Robert Jones, of Greensboro, N. C., and their grandchildren, with whom they spent their last days, were joined in sorrow by other relatives and a host of friends in various parts of the state.

The pastor was with Rev. M. Lyerly, of Greensboro, in the funeral of Brother Jones, and with Rev. W. C. Wicker, D. D., in that of Sister Jones.

B. J. HOWARD.

PIERCE.

Wednesday, June 3, 1936, the Woman's Missionary Society of Damascus Christian Church lost one of its oldest members, Mrs. Martha Elizabeth Pierce. Therefore be it resolved:

First: That we bow in humble submission to the will of our Heavenly Father.

Second: That in the death of Mrs. Pierce, our Society has lost one of its most loyal and faithful members.

Third: That we endeavor to follow the example set by her in her zeal for the work of the Missionary Society.

Fourth: That we extend our sympathy to her relatives, with the assurance that her beautiful life will be to them a comfort and inspiration.

Fifth: That a copy of these resolutions be sent to the family, one placed on our records, and one sent to the Christian Sun for publication.

MRS. H. C. HILLIARD,
MRS. GENIE PIERCE,
MISS MARGARET CORBITT
Committee.

ROUNTREE.

Solomon Rountree died at his home, R. 1, Holland, Va., June 8, 1936, at the age of 59 years. The funeral was conducted at Holy Neck church by the writer assisted by Rev. W. H. Corbett. The burial was in Holland Cemetery. Mr. Rountree leaves a widow, Mrs. Minnie Smith Rountree, five sons, Otha, of Suffolk, Dennie of Chicago, Jamie, Pressley and Charlie of Holland, four daughters, Mrs. Frank M. Brown of Atlanta, Ga., Leora Rountree of Suffolk and Gladys and Minnie Rountree of Holland, seven grandchildren, a step-mother, Mrs. Frederick Rountree of Gatesville, N. C., and several brothers and sisters.

N. G. NEWMAN.

STAINBACK.

We, the members of the J. O. Atkinson Woman's Missionary Society of the Liberty (Vance) Congregational-Christian Church, wish to pay a tribute of respect to one of our members, Mrs. Ludie Ayscue Stainback, who on December 19, 1935, was released from pain and suffering to enter "the house not made with hands eternal in the Heavens," prepared by the One she faithfully tried to serve since childhood.

Mrs. Stainback was a great sufferer for a long time, but her faith was ever triumphant.

Therefore, be it resolved:

1. That our heartfelt sympathies be extended to each member of the bereaved family.

2. That a copy of this tribute be sent to the family and to the Christian Sun and a copy be inscribed on the minutes of the Missionary Society.

Respectfully submitted,
MARGARET ALSTON,
MRS. G. W. MASON,
MRS. W. S. AYSUCUE,
Committee.

THE CHURCH MARCHES ON THROUGH PRAYER

PRAYER is still the Christian's vital breath. To live spiritually is to pray. To cease to pray is to lose contact with the spirit and die. In our needs we express our desires in prayer. We are invited to. In our anxiety we should be careful not to mistake our wants for our needs. There is a vital difference. The church was born in prayer. The Holy Spirit came after they had prayed. Prayer was the vital breath that withered disease and put evil spirits to flight. Through prayer prophets have banished evil, brought righteousness, and established the kingdom of God on earth. As a result of prayer, individuals have changed their minds. They have been caused to face about and to do things which they had determined never to do. Through prayer men and women of means have been caused to open their purses to meet the needs of the church and her institutions, to endow Christian colleges, and otherwise provide for their needs.

Present day conditions call for Divine intervention. Human ingenuity, however keen, is unable to cope with the situation. All things are possible with God. Has the church the faith, the courage, the disposition to lay her case before God in prayer? The present condition of our own church and her institutions constitutes a call to prayer. Will we heed the call? Will we confess our sins? Will we bring our needs to the Almighty in fervent prayer and wait upon Him until the answer comes?

L. E. SMITH.

Elon College

The CHRISTIAN SUN

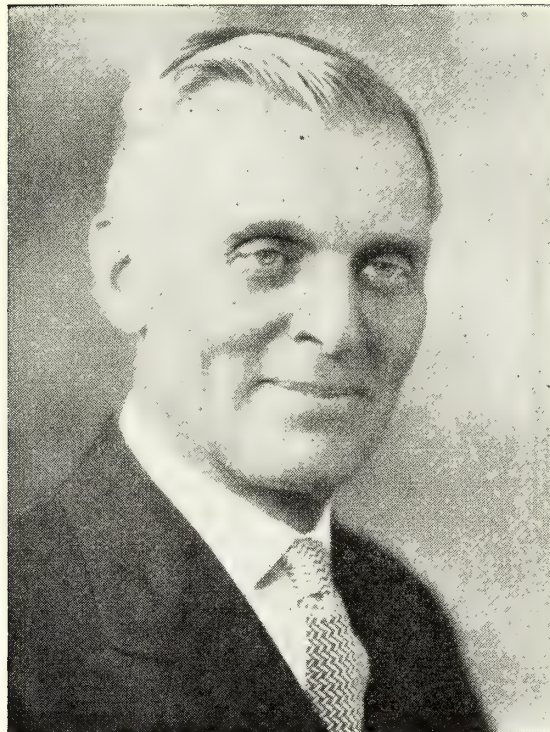
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JULY 23, 1936.

NUMBER 30



DR. JAMES OSCAR ATKINSON

Our Retiring Editor

On July 1, 1936, Rev. James Oscar Atkinson, D. D. laid aside his facile editorial pen, and turned over his responsibilities for THE CHRISTIAN SUN to another. He is to continue as Secretary of the Mission Board of the Southern Convention of Congregational-Christian Churches, and as such will edit the Mission page of this paper.

For twenty-eight years, with an interval between twelve years ago, THE CHRISTIAN SUN has been the length and shadow of its Editor, James Oscar Atkinson. Multitudes have followed his writings with pleasure and profit, and will watch eagerly for words of wisdom from his eloquent pen.

As a minister, college professor, mission secretary, orator, editor, and Church leader, Dr. Atkinson has made his place secure in the hearts of Christian Church people far and wide, who will continue to wish for him health, happiness and success.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. Kerrison Juniper of Miami, will spend August with his family at Tryon, N. C., where he will serve as summer supply minister.

Rev. Joe French of our Ocean View and Berea (Norfolk) churches began his vacation Bible schools Monday of this week. This is a regular annual feature of his churches and one that he feels is quite profitable.

Plans are in the making for vacation schools at Elk Spur and Rocky Ford, our mission churches in Carroll County, Virginia. Misses Edna Fulcher and Margaret Butt of Norfolk will go to aid the pastor, Rev. O. A. Elmore during the week of August 2-9.

Miss Emily Carleton, secretary of the Southeast Youth Fellowship, spoke to the Eastern Virginia Youth Fellowship meeting at Bethlehem and to the Eastern North Carolina S. S. & C. E. Convention last week. She gave an interesting report on the Lakeside Youth Conference.

Holland and Holy Neck Christian churches (Virginia) have recently closed a united vacation church school in which fine work was done. Some of the things made in the school will be sent to mission hospitals in Mexico, which has been a project of the Junior Missionary Society of Holland this year.

Eastern North Carolina S. S. and C. E. Convention, meeting at Oak Level last week, was well attended, and more churches were represented than usual. The Youth Fellowship had charge of the evening program and did an excellent job of it under the direction of Miss Rosebud Kimball, president.

The Board of Christian Education, with offices at 505 South Main Street, Norfolk, Virginia, is still sending out copies of the Bible and the New Testament to supply those who need them. These books are free for the asking. The Board is particularly anxious to give copies of the New Testament because more of these can be given than of the entire Bible since they cost less.

Mr. William H. Dudley of Brooklyn, New York, who is a Student Sum-

mer Service worker in First Christian Church, Norfolk (Virginia), began a vacation school in that church Monday of this week and will close the school with a commencement program on Friday of next week. Mr. Dudley seems to be enjoying his stay in the southland, and is making a fine contribution to the church he is serving.

The Georgia Young People's Summer School of Leadership Training is in session this week at Piedmont College, Demorest, Georgia. They have the good wishes of other young people scattered throughout our country. These summer schools are becoming very important in the life of our churches and give to youth wonderful opportunities which the youth of an earlier generation did not have.

The Extension Boards in New York notified the Board of Christian Education at its annual meeting at Elon that four Student Summer Service workers will be available for the Carolinas and Virginia next summer. Those wishing to have these workers in their churches should plan long in advance and notify Rev. Joe French, Norfolk, Virginia, who is chairman of the Board of Christian Education.

Rev. William T. Scott has moved his family from Winston-Salem to Jacksonville where their address will be 2149 Ernest St. Mr. Scott's business address will be 117 W. Forsyth St. Mr. Scott has already been very busy in the new duties at Pastor-at-Large, visiting many of the churches in Georgia and also sharing in summer conferences at DeLeon Springs, Florida, and Elon College. He and Mrs. Scott attended the General Council at Mt. Holyoke.

The Baptist Church of Holland (Virginia) is cooperating with the Holland and Holy Neck Christian churches in an evangelistic campaign which is to be conducted in September. They have begun their work with a community survey, and then each church will have its own revival or evangelistic campaign. Dr. Stanley C. Harrell of Durham, North Carolina, president of the Southern Convention, will be the guest speaker in the Holland Christian Church.

Rev. J. P. Jockinsen has begun his ministry at the church at St. Petersburg, Florida, where he has been cordially welcomed. Mr. Jockinsen held several pastorates in the middle west and then had a notable ministry at

the Union Church at Manilla. The St. Petersburg Church is one of the outstanding institutions in our Southeastern Fellowship and it has had a series of notable ministers. The greetings and good wishes of our fellowship are extended to Mr. Jockinsen.

Rev. Harry H. Jones has accepted the call to the church at Palm City, Florida, the pulpit of which is made vacant by the resignation of Rev. James E. Parker after nine years of service in that church. Mr. Parker becomes pastor of the church at New Port Richey. Mr. Jones lives in Stewart, just across the river from Palm City. He was formerly pastor in Jupiter and in recent years has supplied the pulpit at Jensen, another community near Stewart. He is a member of the Palm City church and his acceptance as pastor of the church promises well for it.

Rev. J. Bernard Root has completed ten years of fine pastoral service with the church at Sanford, Florida. Mr. Root's special achievement has been the changing of a church of elderly people into a distinctly young people's church. He has recently sent to Jacksonville office a picture of a group of his young people around the big cypress tree near Sanford. This tree is probably the oldest and largest cypress tree in America and scientists estimate its age as probably three thousand years or over, but there is more life in the young people's group than in the hoary old tree. Mr. Root is to be heartily complimented on the success of his ten years of ministry to the Sanford Church, and especially upon his fine leadership with youth.

Rev. and Mrs. W. C. Bell, formerly missionaries in West Africa, have been rendering fine service in our Southeast area. They began with the Young People's Conference at DeLeon Springs, Florida, where Dr. Bell conducted courses in missions and lectured especially on Africa. He has also in a similar way, made a valuable contribution at the Elon Conference, the conference at Franklinton, and at present is sharing in the conference at Piedmont College. He has spoken in a number of churches in Florida and North Carolina. After completing the conference at Piedmont College, he and Mrs. Bell start for California where they hope to make their home, though Dr. Bell will continue to serve the churches and the mission board on speaking tours, especially during the year in which African missions will be the subject of study.

SOME STUDENT SUMMER SERVICE REPORTS.

The young people in Student Summer Service frequently report interesting experiences. Eben Chapman, a student at Union Seminary serving as summer pastor in a Florida town, reports interestingly concerning his parish visiting showing the variety of life and contact in this little community.

"My parish calling has been very interesting. It has included such people as this: a retired U. S. Army surgeon who has served from Philippines to Alaska, a tailor who makes clothes for Gene Sarazen the golf pro, a Swedish man who makes violins, a world traveler, the shoe repair man in town who learned his trade in my native city of Brockton, Mass., a manufacturer of orange blossom perfume, proprietor of a beer joint, a retired nurse, a Catholic woman from the Azores who just lost her husband, an Episcopal lady who broke her hip and is desperately poor, a retired Pennsylvania Railroad man, etc. This is a community of old people for the most part. Many live on pensions, returns on estates, stocks, etc. Some are here for their health, some who have broken down under the pressure of city life, many who have lost heavily in a financial way. Of course, about half the town moves out in summer, more so this year than ever. This tells heavily on the Community Church that relies so on winter residents. This community is rife with change—someone coming or going all the time."

* * *

Rev. Robert M. Kimball, a graduate of Elon College and a student at Yale Divinity School, is in Student Summer Service, serving as summer pastor of the church at Columbus, Georgia. Owing to the long illness of Mrs. Held and Mr. Held's need of an extra vacation a two months' leave of absence has been granted him. The Held family are at West Palm Beach, Florida, near Mr. Held's former parish at Jupiter. Mr. Kimball reports the work at the church going along well, a fine spirit of cooperation prevailing.

* * *

Guy S. Usher, Piedmont Graduate, and student at Vanderbilt School of Religion, reports an unusual spirit of interdenominational fellowship in Pomona, Florida, where he is in Student Summer Service.

"The cooperation with the Baptist Church is very nice here. The only church besides ours is Baptist. A number of our group participate in

the work over there on Sunday evenings as we don't have any service in our church. They in turn are active in our Pilgrim Club on Thursday evenings. The Pilgrim Club is an organization something on the order of the Christian Endeavor, but it meets on Thursday instead of Sunday. This gives the members of both Baptist and Congregational churches a chance to attend both Sunday evening services and Thursday evening services. Our average attendance of the Pilgrim Club is forty-five."

FRANKLINTON SUMMER SCHOOL OF LEADERSHIP TRAINING.

More than three hundred young people, lay men and lay women, teachers and ministers attended the Leadership Training School held from July 6-10, inclusive, at Franklinton Christian College, Franklinton, N. C. Over fifty of these interested persons were regular attendants.

They came hungering and thirsting after spiritual food and drink. They came for Christian Fellowship. It was one grand and glorious week of sharing. The Spirit of the harmonious Christ guided both the black and white during this week of spiritual experience and guidance together.

It was the first time in the history of the colored people of this area that both Congregational and Christian churchmen adventured with Christ as one. Any close observer would be forced to say that the bonds of unity were decidedly strengthened.

This venture was a great success in many respects. It revealed to the participants the strength and progress possible in united action. It laid bare the glaring need for a common meeting ground such as Franklinton Christian College offers in its central and convenient location, the need for the training of ministers and leaders for our Negro churches in the Southeast, the vital part that both colored and white leaders and Boards must play in this venture, the interest and willingness of the colored people to do all that they can to provide training for themselves, the splendid manner in which great problems may be attacked and solved by cooperative action of the two races and the many opportunities for much growth of Franklinton as an institution of Leadership Training in the various angles and groups.

This week was one of the mountain-peak experiences of the writer's life. It will long be remembered. He is very grateful to colored and white friends who made it possible. Let us make this our prayer: May God's

richest blessings be upon our work, our lives and our dreams for the future of Franklinton.

CARL R. KEY.

*Holland, Va.***THE CHRISTIAN COUNCIL AND DR. CADMAN.**

The office of the Universal Christian Council recently issued the following statement in connection with the death of its chairman, the late Dr. S. Parkes Cadman:

"From its earliest beginnings the Universal Christian Council for Life and Work was dear to the heart of Dr. Cadman, because he saw in this movement for Christian cooperation on a world-wide scale, in what approximates a world federation of non-Roman churches, one practical approach to the problem of a divided Christendom.

"Year after year always at his own expense, the Doctor went to the meetings of the Council and its executive body in Europe. He cultivated the acquaintance and won the confidence of the leaders of the churches in other lands. He interpreted the ideals and the achievements of ecumenical Christianity with eloquence and purposefulness. His pen as well as his voice was always at the service of this movement which owes an unpayable debt to him.

"Those who were privileged to be associated with him in its activities regard him with profound affection, and while they mourn his passing they cannot fail to sense the triumph of his faith over mortal death. With confident hope they will continue to work for that ideal which animated him and in loyalty to which he won world-wide respect. He went down like some giant monarch on the hill-tops, 'leaving a vacant place against the sky.' But his spirit lives on in the Church he loved, and from the unseen world we can believe that he watches with affection those who carry on in the same great calling to which he devoted his all: that is, the ministry of Christ to the whole human family."

Have you ever had your day suddenly turned sunshiny because of a cheerful word? Have you ever wondered if this could be the same world, because someone had been unexpectedly kind to you? You can make today the same for everybody. It is only a question of a little imagination, a little time and trouble. Think now "what can I do today to make somebody happy?"

—Maltbie D. Babcock.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE LITTLE CHURCH.

Members of little churches sometimes get discouraged because their churches are small. They think that little can be done because the church is little. In a sense they are right, but in a larger sense they are wrong.

A church of a hundred cannot do as much as a church of a thousand, but it can do something that the larger one will likely miss. It cannot pay a large salary to the minister or give much for missions; but it can know the minister and all other members intimately and develop a friendship and fellowship that it is difficult to find in the larger group. Mutual understanding and helpfulness can enrich life for every member, and working together these people in the little church can do a work that will reach around the earth.

This writer comes from one of those little country churches. There were about 110 members then. There are 125 now. But out of that church have come seven ministers. The church has not grown greatly during the last

quarter of a century, but it has given much to the world. Seven ministers tell the story of Christ as they learned it in that little church by the side of the road. The simple prayers of the country people, prayed when I was a boy, are being answered now. From the little country, village, or city churches today may go out a stream of life that will live through the years to come.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" were words spoken by Jesus as recorded in St. Luke 12:32. If God can be pleased to give to the little flock the kingdom, then the little churches should be satisfied to work with the Father in developing His kingdom here on earth. Our eagerness to get large numbers does not seem to have had a place in the thinking of Jesus. His ministry was sometimes with the multitude but more often with the few. He seemed to think that if the leaven of His love could be hid in the hearts of a few, it would work itself out in the lives of many. The important task for each of us is to see that the Christ's spirit finds a place in our own lives and in the lives of those near us. A little church with great spirited people can bless the world in a way that a big church with little spirited people can never do.

This hymn of praise for the little church is not intended as a criticism of those that are larger. There are great souls in big churches just as there are little people in little churches. Most of the churches in our fellowship are small in numbers, but they may be large in outlook, service and Christian fellowship. The type of person being developed is much more important than the size of the church.

THE FRIENDLY FARMER.

It is the aim of the editor of this paper to bring a message, as often as may be, suitable to the needs of those who may read. He is aware that most of our churches are rural, and is sincere in his desire to bring to those friendly farmers a message of hope, cheer, and inspiration.

Not all farmers are friendly, but most of them are, and all should be. Living as they do amidst the beauties of nature and working, as they must, in cooperation with God for the benefit of the world, it is only natural that they learn the laws of nature and develop a cooperative spirit. As a boy on the farm I discovered the importance of cooperating with God (nature) in cultivating crops. There

was usually sufficient sunshine and showers, if I could discover what time to plant and to cultivate.

These friendly farmers who share with each other in some of their work, much of their play, and practically all of their religion need to read not only their Bible but their church paper and other religious literature. Into every family should go the church paper. It is the hope of the editor that those who read this item will bear a friendly message to neighbors across the way and will secure them as readers of this paper.

THE BUSY BUSINESS MAN.

In the struggle for life and prosperity the busy business man needs the friendship of his fellows. Fraternal organizations and civic clubs are witnesses to this great need on the part of those who struggle to get ahead in the business world.

Sometimes these business men forget that the Church is also an institution intended for their aid. The Church believes in mutual understanding and helpful service. Perhaps the Church has not always made its message clear, but the message is always there.

It is the hope of the editor that in some brief, but sincere way, this little paper may bring messages from time to time for those who are in the thick of the fight and share largely in the world's work. He may not succeed in fulfilling his desire, but if those who are classed among busy business men will give us some idea of what may be helpful to them the editor promises to do his best to meet their needs.

THE CONVENTION.

Oak Level Church, Franklin County, N. C. was the host on July 14 to the 42nd Annual Session of the Eastern N. C. Sunday School and Christian Endeavor Convention. Oak Level is one of our good, substantial, rural churches with a membership interested in all the enterprises of the church and Sunday School. The president of the Convention is Rev. S. E. Madren, Henderson, N. C., the Recording Secretary, Mrs. M. B. Newman, of the Liberty (Vance) Church; Corresponding Secretary, Mrs. E. M. Carter, Youngsville, N. C., and the Treasurer, Mrs. C. H. Stephenson, Raleigh, N. C. Energetic efforts had been made beforehand through the president and other officers of Convention to bring to the Annual gathering, superintendents and delegates from every school and Society in the

Convention. The results were in evidence during the day when it was discovered that a large per cent of superintendents and teachers were present for the day. President Madren's annual message to the Convention was practical, appealing, and instructive. He is seeking with commendable zeal to keep up the traditions of this Convention in bringing together once a year, representatives from *all* the schools and societies, and then give to all who come something of merit and profit to carry back with them. Brother C. D. Johnston, Superintendent of the Christian Orphanage was there to tell the Convention of the merits of this institution; Dr. L. E. Smith, President of Elon College was there to tell the Convention of the merits and might of Elon College; and the Mission Secretary was there to tell the Convention what he "would do if he was a Sunday School Superintendent"; Rev. Carl H. Voss of our United Church, Raleigh, was there to emphasize "Evangelism Through the Sunday School," and Rev. E. M. Carter was there to show why Temperance should be taught in the Sunday school.

But there were others, not interested merely in one enterprise, or one institution, but profoundly interested in having better Sunday schools and also more and better Christian Endeavor Societies. To this end Mrs. Stanley C. Harrell of Durham showed the broad implication of missions, and what teaching missions means in the Sunday school, and how such teachings apply to every department of the school and how the school is profited thereby. Then a group of young people from the Christian Endeavor Society of Liberty (Vance), put on a "pageant of worship" to impress the entire Convention with the beauty, as well as the sanctity of worship. Rev. F. C. Lester, Editor of THE CHRISTIAN SUN, too, attended and helped put on a program of "Youth Fellowship" and to talk to the Convention about teaching religions. Dr. Stanley C. Harrell, President of the Southern Convention, came to tell all the representatives and visitors how to have a better Sunday school and to conduct a Round-Table for a general discussion for that important topic.

With all it was a day worthwhile and all who attended must certainly have learned something different and helpful, which they could and will carry to their school and Society.

J. O. A.

All who have pleasure in God seek out His works.—*Drury*.

WHEN THE CHURCH HAS PROSPERED.

Roger Babson, the statistician, says: "History shows that the Church has prospered when it has preached sacrifice as the basis of health, power and happiness.

"People," says he, "are not interested in church going, *per se*. They say that the Church has forgotten its fundamentals. People are now getting too little appreciable benefit from church-going. In my humble judgment the future church-going rests with making church people better, healthier, happier and wiser than those who do not regularly attend some church and support its missionary work. I believe that this was always true. People are just as hungry for spiritual help today as they ever were; but 2893 churches apparently need a change in officials, trustees or prudential committees. I am by no means sure that there has been a change for the worse in the motives, desires and emotions of laymen as a whole; but I do believe that the group that is running 46 per cent of our churches has forgotten for what the Church exists. In past years when church attendance was universal, the Congregational Church stood for spiritual life and personal sacrifice. This program inevitably results in progress. It fearlessly preached temperance and as a result the church families were the healthiest in the community; it bravely fought dancing, card-playing and gambling, which—whether you like it or not—caused the church people to have the respect of the community. The Church encouraged large families, which provided the raw material upon which it grew. Most of all, the Church emphasized the Word of God, Sunday observance, family prayers and the importance of the spiritual life.

"The Church must return to these fundamentals before church attendance, religious education, gifts to missions, social action and other activities will return to normal. Just asking people to attend and support a church as a 'duty' will not long bring results. Our Church must stand for more than transient matters. We must be a militant Church, and by emphasizing sacrifice, develop a more virile and stronger people. Therefore, I would like to see this whole problem approached in an entirely new way. We, at least, should stir up some of the dry bones among the laymen and get them thinking of life's fundamentals."

No toil is lost.—*Linton*.

'MASSANETTA'

AUGUST 10-23, 1936.

Mention "Northfield" and there comes to the mind at once the New England Bible Conference, and the Moody's.

Mention "Massanetta" and immediately one thinks of Virginia—Harrisonburg—and Dr. Hudson, that genial man of God, who with the vision of a prophet saw the possibilities of a defunct summer hotel property nestled in the midst of a wilderness of loveliness. Here was a Land of Promise for the Christian Pilgrim. During the years since he has been leading members of every great denomination into new spiritual lands of corn and wine. They have found "the sons of Anak" there, but they have been friends instead of enemies—these giants of spiritual power, imparting to all who came to them, new visions of truth, and new pathways of service.

"Massanetta" each year provides a varied program, from June through the month of August. Already the Christian Endeavor Union of Virginia has been there; six hundred and forty-eight Intermediates have constituted perhaps the largest meeting of its kind ever held in America, at least in the South; the Young People of both the Presbyterian, and the Methodist Churches have come again and gone away filled, the mountains still ring with their calls. The Lutherans this week are holding their Church Workers Conference, giving fresh emphasis to great traditions; and the Baptist Assembly will close July with a great challenge to their membership. Last week the School of Sacred Music, under the direction of Dr. John Finley Williamson, brought to Massanetta more than a hundred Ministers of Music from five States, and coincident with its close was the Elders and Deacons Conference, sounding the clarion call to adult leadership throughout the country for many miles. Thousands have already attended this year's sessions, gone away refreshed, and there have been set in motion new plans for months to come, and in turn to touch at least a million lives.

Following the Baptist Assembly, July 27—August 2, the Presbyterian Woman's Auxiliary Training School will convene for one week, August 3-10. A glance over the list of speakers and teachers will prove an attraction to many. They are Dr. Walter L. Lingle, President of Davidson College, and broad observer of world events, and a wise interpreter of the Christian program of life and service; Dr. Donald Richardson of Union Sem-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Antioch, Isle of Wight, Mt. Carmel and Windsor churches recently appointed a joint committee on forming a pastorate. The committee met in Windsor last week and voted to recommend to the churches that such a pastorate be formed at the close of the present conference year. Three ministers—Revs. Elisha Bradshaw, C. E. Gerringer and Dr. N. G. Newman—are serving in this field at this time. These churches are near Windsor, and one man can cover the field easily from that point. This is a step in the right direction. The minister needs to be in constant touch with the people of his field, and the people want the counsel and advice of their pastor.

In former days when the principal work of the country pastor was to preach sermons on Sunday, conduct funerals and officiate at marriages, it was comparatively easy to serve a large scattered parish. But conditions have changed. The minister who faces the task of serving a country pastorate today must be alert and progressive. The improvement of the public school has raised the educational standards. Better schools mean better churches. The young people find efficiency in the class room and they have a right to find the same in the pulpit. If the churches and ministers fail to meet these expectations the people are disappointed and the churches lose a great opportunity.

To meet this situation ministers and churches must unite in hearty cooperation. The minister cannot meet the challenge single-handed. The churches cannot render their best service without united effort. In a denomination such as ours—the Congregational-Christian—every church has the privilege of calling its own pastor. Four churches—such as those mentioned above—might find it difficult to agree upon the type of pastor they desire. Churches develop a certain type of composite personality. Some churches want their pastor to be very conservative, dignified, with a show of scholarship. They want spiritual formality. Other churches prefer the sensational type. They swing away from the dignified, formal type. Now when churches insist upon a certain type of minister, as pastor, it is difficult to bring them into a group pastorate, unless they are assured that they will secure their type of pastor.

Pastors and churches may suffer from what is commonly called the "big-head." A minister may have a "superiority complex," and a church may have a "complex superiority." It is not unusual to find a church that brings out the idea that only a few ministers are capable of being its pastor. Ministers find it difficult, in some cases, to select a man who is qualified to supply their pulpit for a series of services. As a matter of fact the rank and file of the people in all churches strike about the same level in ability and spiritual insight. And ministers may be regarded in the same way. Some have more ability than others. But where natural ability and consecration meet at the altar of spiritual devotion, ministers are on the same level. Five hundred people in a country church and the same number in a city church might be transferred each to the other without serious loss or great gain on either side. The place where people live and worship does not have as much importance as narrow-minded prejudice and false pride would indicate.

This writer believes in grouping country churches into reasonable pastorates. The minister should do his part, and the churches should do likewise. Ministers should have an adequate salary. No group of churches should expect to secure a capable pastor for less than \$1,500.00 a year. One may be secured for less than that amount, but he cannot render his best service, take care of a family and meet the demands of this day, on a smaller amount unless he has other sources of income. As a rule ministers depend upon their salary for their support. Let other churches follow the example of the Isle of Wight churches and form a pastorate where needed.

I. W. JOHNSON.

THE SUNDAY SCHOOL CONVENTION.

The Southern Convention of Congregational and Christian Churches is composed of five different conferences. These conferences are separate units and conduct their own affairs. Our plan of organization calls for an annual meeting of each conference constituting the Convention. At these annual meetings reports are received, recommendations are made, inspirational and instructional addresses are given. The general interest of the local church is considered

in different ways. At these annual gatherings claims of the various departments of the church, such as education, missions, superannuation, Christian education, et cetera, are presented, usually by officials connected with the department. In these conferences the Sunday Schools of the local churches are grouped together. Representatives of these local schools meet together in annual gatherings. Such gatherings are called Sunday School Conventions.

Christian Endeavor Societies, as a rule, are likewise included in these gatherings representing all ages of the church and community. A few years ago our Sunday School Conventions were the largest gatherings within the conference. They held two and three-day sessions with varied and inclusive programs. Interest in the Sunday School and Christian Endeavor Convention seems to have waned. Whether this is indicative of the loss of interest in the local Sunday School is a question. As one interested in the efficiency and progress of the church comes from one of these one-day sessions of our Sunday School Convention he is beset within himself with many questions. As a rule the program consists of devotional services, an address in the interest of the different departments of the church such as benevolences, the orphanage, missions, and education. In recent years youth fellowship has come in for its share of the time in these one-day sessions of our conventions.

As you observe the printed programs for our convention you are made to wonder really what these one-day sessions have to do with our Sunday Schools. Occasionally there is an effort to face the problems of the Sunday School in different groups which is fine and is to be most heartily commended. Certainly we do have problems in our local Sunday Schools, problems that should be faced by the leadership of the church and faced seriously. Unless I am wrongly informed our Sunday Schools are at a pretty low ebb, at a low ebb in attendance, in efficiency, and in interest.

According to records and experience the Sunday School has not only been the teaching arm of the church but has been its principal source for recruits in membership and effective service. If the losses are recorded in the Sunday School, the church may not reflect these losses immediately, but in the future it is bound to lose in proportion to the losses in the Sunday School. A check on attendance in our Sunday School would in all probability reveal serious tendencies.

It seems to me that it is high time that somewhere and in some way we should face constructively the present conditions of the Sunday Schools of our various conferences. The ones that are efficient and aggressive should be commended and used as examples to others. Some step should be taken to increase attendance in our Sunday Schools in our local church. This can be done and would have its effect on other phases of the work.

The average Sunday School has difficulty in securing proper officials and efficient teachers in sufficient numbers. The teacher problem is always with us. From experience and personal observation I should say that the annual Sunday School Convention of our several conferences is the proper time to face these other problems connected with our educational work through our Sunday Schools. It is a fine thing to have the various causes and claims of our church presented but a much better thing to have the needs of our Sunday School discussed in an effort to find the remedy.

Would a program somewhat as follows be practical for our Sunday School Conventions?

1. Devotions.
2. An address dealing with Sunday School problems in general.
3. Materials, including all departments.
4. What departments should be included in our large or city Sunday Schools, and in our small or rural church Sunday Schools?
5. Qualifications of a good superintendent.
6. A separate study of the problems of the various departments of the Sunday School with efficient group leaders for each department, separate meetings.
7. How to increase the enrollment of our Sunday Schools in city and in country churches.

Personally, I am convinced that in our Sunday School Conventions we should face Sunday School problems and exert every possible effort to encourage our Sunday Schools and to point the way to efficiency and increased interest in different departments of our work. I have my serious doubts as to the real value of a one-day session, scheduled to begin at ten o'clock, but in reality beginning from ten-thirty to eleven, time out for lunch, and adjourned at four. During this time reports are received, place for next meeting determined, et cetera. For efficiency, effectiveness, and real value, I say a two-day session of our conventions and a frank

facing up of the problems that are ours with an earnest and determined effort to find adequate solutions to our problems that our local schools may be more efficient and more effective is desirable. It is of far more value to the church as a whole to see our Sunday Schools increased than to be constantly looking to them for assistance. I cast my vote for a real Sunday School program in our Sunday School Conventions. L. E. SMITH.

OUR SHADOW SELVES.

"I have a little shadow which goes in and out with me." So sang Stevenson, and most of us have enjoyed that childhood rhyme. But our shadows do more than go in and out with us. They touch the lives of others in strange ways. An unknown writer has said:

This learned I from the shadow of a tree;
That to and fro did sway against the wall
Our influence, our shadow selves may fall
Where we shall never be.

"I do like Mrs. Brown; you can always depend upon her to do exactly as she says." "Yes, and the thing she says she will do, and does, is always the kindly thing," was the reply. The words fell on the ears of a little child who did not know Mrs. Brown, who, perhaps, never saw her; but she had born in her heart that day the ideal of the kind of woman whom people love and trust, an ideal which was never to leave her.

John came late to work. His employer, Mr. Watson, anxious to get off to town, spoke sharply over the delay. John answered with asperity, and a quick interchange of words followed. Mr. Watson drove away, aggravated, and late for his appointment. When he finally arrived he was still irritable. He refused outright a business offer which otherwise he might at least have considered. The

man refused, irritated in turn, and having the door of opportunity shut in his face, refused shortly even to listen to a man who came to him that afternoon for help. But that man was at the end of his rope. Ordinarily this friend to whom he turned had influence with him. Lacking the optimism which might have been born from even a talk, discouraged by the shut door, he went home and shot himself. The next day's paper carried an account of a suicide. John read it. "A fellow is foolish to do such a thing," he said. He never faintly connected it with his own late rising, and consequent lateness for work. He would have hotly denied responsibility for the death of this total stranger.

Influence, our shadow selves. In these hot, terribly hot, days of summer, how glad we have been for a bit of shade; how gratefully we have spied a tree as we walked or even drove along the road. Yes, even passing an auto at forty or fifty miles an hour we are conscious of a grateful shade even though its influence lasts but a second of time. And there are people who affect us in the same way. Their very presence changes life for us. We are better, stronger, wiser, because we have spent an hour with them. We might not be able to tell one thing that was said, one act committed, but we go away refreshed, strengthened, and more able to take up the burden of life, more willing to pass on a kindness, to speak the word of friendship.

"A man shall be as a hiding place from the wind, and a covert from the tempest; as streams of water in a dry place, as the shade of a great rock in a weary land." So spoke a seer of God thousands of years ago. But thank God, men—and women—like that are still with us.

MRS. MAY E. BULLOCK.

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Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called E'sau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

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REV. J. O. ATKINSON, D. D., Secretary.

FIVE FALLACIES CONCERNING MISSIONS PROBED.

By D. BREWER EDDY.

Fallacy First: That War threats and world unrest make Missions untimely.

Of course the exact opposite is true. Missions train national leaders who help mould the policies of their countries toward a cooperative world. The missionary motive directly opposes selfish Nationalism. It would spread the spirit of mutual service across the face of the world.

War in Africa and its near approach in Europe and the Far East add immeasurably to the need of a strong missionary advance.

Fallacy Second: That America's "depression" and "isolation" policy justifies the alibi "No dollar abroad until we are out of the woods at home."

Again, the exact opposite is true. A return to missionary courage and purpose in our churches would help save our country from defaulting its world leadership. "Isolation" increases the narrow and excessive Nationalism that has destroyed world trade and undermined the spirit of cooperation. The Law of Love and the teachings of Jesus stand squarely opposed to political self-interest and the spirit of Nationalism. Unless the missionary conception of sharing achieves new victories, America and the world face nothing but strife and class division.

Fallacy Third: That in some way the recent Laymen's Report exploded the missionary idea with basic criticism of methods and policies.

The Laymen's Report, or *Re-Thinking Missions*, did no such thing. It claims that Missions are as basic as the spirit of goodwill at the heart of humanity. It explicitly commends policies which are vital to most of the missionaries under the American Board. It selected some illustrations from our work to prove what types are most needed. The work of our missionaries is particularly free from the taint of the excessive doctrinal and denominational emphasis which this Report criticizes. Our groups stand ready to unite with all Christian believers where increased efficiency can be gained. Some years more than half our new missionaries have come from other denominations.

Fallacy Fourth: That missionary gifts drain church budgets of needed money.

Our church gifts to the foreign work under the American Board today are less than one-half of one cent per week for each member of the denomination. Yet this tiny sum purchases for us the continuing vision of a Christ who will yet win the world to His Way if He is adequately and fairly presented to meet world needs. Missions dropped from church budgets produce a feeling and attitude of disobedience and disloyalty to Christ. Missions never subtract dollars available for local church budgets, but rather increase the spirit of stewardship and maintain the ideals and the very life-energy of our churches for their own needs as well.

Fallacy Fifth: That the results of the Board's work are meager and its benefits unappreciated.

The results in the last fifty years have become significant, even in cold figures, with 85,000 pupils in our schools; with more than 641,000 treatments a year in our seventy hospitals, with 104,000 members in our churches, which like 178 Kumai churches in Japan, are entirely self-supporting. Our missionaries, numbering one-tenth of our home pastorate, have seen these churches abroad grow to at least one-fifth the number of those at home. Even in depression years these actual figures have *risen* while gifts have been cut in half. Payments and gifts from our constituency abroad are now fifty per cent greater than from home churches. Results heap up in cumulative progression.—*In Missionary Herald.*

"Whatever would I have done had I not heard the truths that I did hear while in this school!" The speaker was an "old girl" of Matsuyama Girls High School, Japan, who had lost her daughter several years back. She was attending the memorial service of another girl who had died. To Miss Olive S. Hoyt, principal, she continued: "It was the truth of Christianity that made it possible for me to bear patiently the grief I felt over the death of my daughter." These frequent testimonials are what make the workers at Matsuyama feel the school is worth any sacrifice if it may continue to bring similar hope and comfort to the Japanese in the future.

MISSIONARY OFFERINGS. WEEK ENDING JULY 18, 1936.

Sunday Schools.	
Shallow Ford, Elon College, N. C.	7.82
Bethlehem (Nans.), Suffolk, Va. .	2.00
Sanford, Sanford, N. C.	1.00
Wake Chapel, Fuquay, Springs ..	6.16
Oakland, Suffolk, Va.	10.00
Graham, Graham, N. C.	3.90
New Hope, Harrisonburg, Va. ...	3.95
Class No. 2, Mt. Auburn, Manson.	2.00
Zion, Sanford, N. C.	4.20
Mayland, Broadway, Va.	1.00
Youngsville, Youngsville, N. C. ..	2.00
Linville, Linville, Va.	4.71
Big Oak, Eagle Springs, N. C. ...	1.66
	\$ 50.40
Individuals and Churches.	
Shallow Ford, Elon College, N. C.	10.64
Ingram, Ingram, Va.	3.85
Pleasant Union, Lillington, N. C..	1.75
Circular Cong., Charleston, S. C. .	21.50
	\$ 37.74
Sunday Schools	50.40
Total for week	\$ 88.14
Previously acknowledged	15,676.47
	\$ 15,764.61
Total since Sept. 1, 1935	
J. O. ATKINSON, Secy.	

QUARTERLY REPORT. Following is a report of receipt of funds of the Woman's Board of Missions, Southern Christian Convention:

Valley of Va. Conference:	
Women's Societies	\$ 90.30
Young People's Societies	25.77
Willing Workers	2.77
Cradle Roll	6.55
	125.39
North Carolina Conference:	
Women's Societies	588.91
Young People	25.40
Willing Workers	23.87
Cradle Roll	10.20
	648.38
Eastern Virginia Conference:	
Women's Societies	710.00
Young People	185.00
Willing Workers	100.00
Cradle Roll	22.00
	1,017.00
	\$ 1,790.77
Disbursements:	
Home Missions:	
Ocean View Church, South Norfolk Church, Mountain Work in Va., Porto Rico	831.00
Foreign Missions:	
General Work	831.00
Kindergarten, Porto Rico	38.00
	\$ 1,700.00
Respectfully submitted,	
MRS. H. S. HARDCASTLE, Treas.	

FRUITS THAT FOLLOW THEM.

By CHAS. A. LEONARD, SR.

There was a mingling of joy and sadness as we walked out of a store-room, where seven had been baptized, into the little preaching hall, there had lived a faithful servant of the Lord just shot along with the outlaws who were holding him for ransom. There were his clothes, hanging as he had left them, also Bibles and scripture portions, the former for teaching and the latter for sale. No meetings had been held there since the colporter was taken, never to return, except in spirit. But the enquirers whom he had led to the Lord met in the living quarters of a merchant nearby.

These were the first believers baptized in that region. How far-reaching are these small beginnings! Two interested Russian Christian families living at the Lishuchen coal mines welcomed us on our very first visit, when, while distributing tracts among Chinese and Russians, we came across them. They, with some Chinese, responded to the suggestion that money be raised for a gospel hall. The Russians hoped to secure an evangelist to come there for other Russians, but were unable financially to do so; and we had no funds for this. Bandit raids, other disturbances and the financial depression resulted in the Russians moving away, one family joining other Russian Christians in far-away Brazil. But work with the Chinese has gone on in spite of many difficulties. Since our visit the former preaching place has now been sold and a better one secured. An evangelist is being sent there and the work put on a solid foundation.

These seven baptized believers will grow into a larger group and later a church will be organized. So the work grows here in this new part of the world. God's Word does not return void. The devil seeks to destroy, but the work goes on. Blessed are they who die in the Lord, and their words follow them. Others will carry on the torch of old Bro. Tsung, kidnapped and later shot, but still alive in the works that follow him.

If you have built castles in the air,
your work need not be lost; that is
where they should be. Now put the
foundations under them.

—Henry David Thoreau.

Art thou little? Do thy little well;
And for thy comfort know
Great men can do their greatest work
No better than just so.

—Goethe.

"MASSANETTA."

(Continued from page 5.)

inary of Virginia, and keen student of world conditions on the mission field; Dr. Ernest Thompson of the same institution, whose writings are so universally read by hundreds; Rev. Wallace McP. Alston, new Secretary of the Southern Presbyterian Young People, whose years of study and nearness to the heart beats of youth have prepared him for a rich service; Miss Janie W. McGaughey, the head of the Woman's Work of the Presbyterian Church in the South, perhaps knowing more of the best methods of work among Christian women than any other woman in the Church; Mrs. E. L. Russell, of Mobile, down in Dixie, a "Little General" who commands and the Book lives; with Mrs. C. D. Hawpe, beloved leader of Woman's Work of Old Virginia; and others equally well qualified to make the program for the coming years the best in the history of the Presbyterian Church.

The First Week of the Bible Conference will be August 10-16. If every preacher had an airplane, well it is safe to say, the folks around Harrisonburg would experience the sight the folks in Kansas experienced during the descent of the locust many years ago. It is said the sky was so full of them that the sun was darkened. A preacher knows where to go to get fresh grist for his mill. "Massanetta" has it. The School for Pastors presents the very atmosphere for the busy preacher to clarify his thinking.

Here is Dr. Albert Beaven of Colgate-Rochester Seminary. There are men peculiarly gifted to present some ideas in a simple way: Dr. Beaven has that gift. Having served in large capacities in his own denomination, the Northern Baptist, and in the Federal Council of Churches, he has a sympathy and an understanding which is helpful to every soul sitting at his feet.

The First Week presents Dr. Crossley Morgan, who will open to us the Scriptures. Dr. Morgan is to the manor born. He got the spirit of Bible interpretation as he lived with his illustrious father, Dr. Campbell Morgan. He is pre-eminently a teacher. To hear him take the Old Testament characters, and their great prophecies, is to walk into yesterday and feel at home. And then to go home and make one's people familiar with them.

"Chickens come home to roost," is an old and true saying. One of our own young men, known and loved in

the Synod of Virginia, is "Charlie" King. Dr. King is now the shepherd of a great fold in Houston, Texas. For years he ministered to the Grace-Covenant Church of Richmond—his first love. What the years have brought him in the depths of his own heart and mind will be echoed in the First Week's Program.

Echoes of church life in Atlanta bring the voice of a new prophet, one Peter Marshall. It seems that this young Scotchman hid himself in an unknown Home Mission field, but his light could not be kept hidden. The desert place was God's plan for the city pulpit. Pulpit Committees from Dan to Beersheba have been dropping into the Westminster Church of Atlanta, and then asking the preacher to have dinner with them. But to no avail. The Lord has not called him from his present great work. Except to Massanetta, and here he will be heard with pleasure.

Dr. D. W. Kurtz, President of the Bethany Biblical Seminary of Chicago, combines in one man many talents. He is not just a man devoted to the training of preachers, but he can show his students how preaching is done. Wide travel adds variety to his addresses; and years of study has enriched his mind and soul. He will especially be welcomed by his own people on "Church of the Brethren Day."

And as a least great drawing card to the First Week's Bible Conference is the name of Dr. Robert E. Speer, that household word for Christian leadership. Well do we remember the first time we heard him back in 1912 at Chattanooga. Then he was a comparatively young man. Today he is planning to retire from such active work as the past years have demanded but his ripened scholarship and broad contacts have made him more sought than ever. Those hearing him last winter at Union Seminary will want to sit in his audiences again. What would the Christian church do without the sanity of his outlook, and the soundness of his faith?

"Massanetta" modern "Mountain" on which He goeth up, and opening His mouth He teaches men."

C. G. GUNN.

Westminster Presbyterian Church,
Bluefield, W. Va.

I will speak ill of no man, not even in the matter of truth, but rather excuse the faults I hear charged upon others and upon proper occasions speak all the good I know of everybody.

—Benjamin Franklin.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

VACATION BIBLE SCHOOLS.

Quite a number of our southern churches this year are holding vacation Bible schools, or vacation church schools as they are now being called. In these two weeks of work it is possible for the church to make an indelible impression on the lives of our boys and girls who attend. There is always an opportunity for study, worship, and play, the making of things that can be given to others, and the personal development of those who share in the schools. Bible stories are told and retold, studied and dramatized until they become part of the life of the individuals. These vacation schools give the church a chance to teach the Bible, and the church should certainly make good on its opportunity. There are many other things that can enter into the program, but the Bible and its teachings certainly should be central.

The Board of Christian Education has been able to aid quite a number of churches with materials for their program, and will be glad to aid any others who need help.

YOUTH FELLOWSHIP MEETING.

Eastern Virginia Youth Fellowship met in its tenth annual session last Tuesday at Bethlehem Christian Church. Fifteen churches were represented by 109 people. Miss Mary Savage welcomed the group.

"Let Youth Be Heard" was the theme. Miss Mary Snead led the opening worship service. "Christ's Call to Youth." Mrs. Robert Lee House spoke briefly on "Why I Go to Church," and Miss Virgie Whitfield on "Why I Do Not Go to Church," Rev. F. C. Lester leading the general discussion. News from the Lakeside Conference was brought by Miss Emily Carleton of Winter Park, Florida. The key-workers were given an opportunity to tell the best thing their young people had done during the year.

The afternoon worship, "Answering the Call," was led by the Franklin young people. Miss Dorothy Edwards and Mr. Herbert Council, Jr., spoke on "What Is Wrong With the Young People's Work in Eastern Virginia," and Miss Mary Rawles Jones and Miss Roberta Wright spoke on "How We Can Improve the Young People's Work in Eastern Virginia."

Rev. Carl R. Key was the leader of the general discussion which followed.

Dr. I. W. Johnson installed the following officers to serve the ensuing year:

President, W. B. Williams, Newport News; First V. President, Chas. Heath, Hampton; Second V. President, Miss Mary Savage, Suffolk; Sec., Miss Theodocia Beacham, Holland; Asst. Sec., Miss Mary Snead, Norfolk; Treasurer, Miss Margaret Byrd, Suffolk; Supt. Devotional Life, Mrs. Robert Lee House, Newport News; Supt. Service, Miss Alice Yates, Suffolk; Supt. Leadership Training, Miss Lottie Mae Cross, Suffolk; Supt. Moral Standards, Allen Piland, Holland; Reporter and Supt. Publications, Miss Roberta Wright, Waverly.

Pastor-Counselors: Revs. J. G. Truitt and F. C. Lester; Lay Counselor: Mrs. Carl R. Key, Holland.

The closing period was led by Dr. J. G. Truitt.

(The goals which were adopted will be published on this page later.)

WHAT SERVICES SHOULD STATE AND COMMUNITY RENDER?

CHRISTIAN ENDEAVOR TOPIC FOR
AUGUST 2, 1936.

Scripture: Rom. 13:1-8
(Consecration Meeting.)

Daily Bible Readings.

Mon.—Protected from a mob. Acts 21:20-40.

Tues.—The fate of evil-doers. Ps. 37:1-9.

Wed.—Crime does not pay. Gen. 4:1-15.

Thurs.—Religion protected. Zech. 2:10-13.

Fri.—Good councilmen and bad. Prov. 11:11.

Sat.—Upholding justice. Prov. 11:1.

Instrumental Prelude.

Call to worship: Leader:

"Righteousness exalteth a nation.

Blessed is the nation whose God is the Lord; and the people whom he hath chosen for his own inheritance.

O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon the earth.

Let the people praise thee. O God; let all the people praise thee."

Hymn: "Battle Hymn of the Republic."

Prayer: That each individual will dedicate his life to the building of a new community, new state, and

new nation; that in the end the building of a new world will no longer be a vision, but a reality.

Hymn: "America the Beautiful"

Announcement of Topic—Scripture.

Leader: Last Sunday we discussed the good and bad in our communities. In the discussion of the topic today we want to talk about the services the state and community should render its citizens. Only as the state and community care for its people and is concerned with their interests does it build good citizens, upon who, after all, rests the destiny of our great nation

(The leader should begin preparing for this meeting early. Appoint members to do some research work along lines similar to those listed below and report at this meeting. Discuss these reports, and make suggestions as to how these services could be improved.)

Reports and discussion on the following topics:

1. Services my state and community render in the educational field.
2. Services of protection rendered by my community and state.
3. The services rendered through our public health department.
4. Services our state renders to the aged, orphans, poor, deaf, blind, mentally unbalanced, etc.
5. The correctional institutions of our state—jails, prisons, reformatories.
6. Some other services our state and community should render.

Sentence Prayers—Thanking God for the opportunities that come to us to prove we are good citizens. Asking Him to bless us in our humble service to our community and state.

Leader: We know that the standards and ideals of a community or state cannot rise any higher than the citizens who are a part of it. In all our undertakings let us seek to make practical the principles and teachings of Jesus.

"He serves his country best

Who lives pure life and doeth righteous deed,

And walks straight paths however others stray,

And leaves his sons, as uttermost bequest,
A stainless record which all men may read;

This is the better way.

(Continued on page 11.)

Sunday School

By REV. H. S. HARDCASTLE

CHRISTIANITY SPREAD BY PERSECUTION.

LESSON IV.—JULY 26, 1936.

GOLDEN TEXT: "Be thou faithful unto death, and I will give thee a crown of life."—Revelation 2:10.

LESSON: Acts 7:54-8:4; 11:19-21; 26:9-11; I Peter 4:12-19. Printed text: Acts 7:59-8:4; I Peter 4:12-19.

The futile attempt to put down truth by force goes a long way back, long before the Christian era. The classic example, of course, is the crucifixion of Jesus. And the stoning of Stephen is another example. For "when they were not able to resist the wisdom and the spirit by which he spake" they stoned him to death. It was the method used by Rome in its effort to kill the early Church. It is the method of Hitler today. Humanity has not yet learned the lesson that "Truth crushed to earth shall rise again," that force cannot prevail against Truth.

The First Martyr.

Stephen was the first Christian martyr. The word martyr comes from a Greek word meaning witness. A martyr is one who witnesses even at the risk of his life. Stephen had borne witness to his faith in Christ. He had courageously convicted the council of putting Jesus to death. He had insisted that religion was primarily a matter of spirit. He accused his self-appointed judges of breaking the laws of God. It was too much. And when finally he added insult to injury by saying that he saw the heavens opened and the glory of God and Jesus standing on the right hand of God, they felt that they must put this blasphemer out of the way. They drew him out of the city—they wanted to be ceremonially correct although they were committing murder—and stoned him.

There is a striking analogy between the death of Stephen and the death of Jesus. Stephen said, "Lord Jesus, receive my spirit"—he had quiet confidence in God, he thought of death as going to be with the Father, he committed himself unto the Father's care, quite sure that God was able to keep that which he had committed unto him against that day. Happy is the man who, as death approaches, thinks of it as going to be with the Father, and in serenity of spirit and peace of mind commits himself in the Great

Adventure to a loving and powerful Heavenly Father.

"Lord lay not this sin to their charge"—how much that sounds like Jesus'. "Father forgive them for they know not what they do." Stephen had the Master's spirit, the willingness to forgive them that wronged him, to pray for them that despitefully used him. It takes a big-hearted man to forgive his enemies. Stephen met the acid test of Christian living.

"He feel asleep" to wake with Jesus in newness of life. Death is not the end of life. Death is the doorway into more abundant, abiding life for those who die in Christ.

A Zealous Persecutor.

"And the witnesses laid down their clothes at a young man's feet whose name was Saul." "And Saul was consenting unto his death." There is a world of meaning to be read between these lines. That young man Saul could not get away from that picture of Stephen calmly, serenely, sweetly facing death, even praying for his enemies. It made an indelible impression on his mind. Some years later when recounting the story of his conversion, he said, "And when the blood of thy martyr Stephen was shed, I also was standing by and consenting unto his death." One never knows how much influence he exerts when in the right spirit he bears witness for the Lord Jesus Christ.

This fellow Saul did not do things in any half-hearted way. Stephen's death seemed to have lighted the fire of persecution, and Saul was the ring-leader in that persecution. He went from house to house and dragged out Christians and had them put into prison.

When he thought he had wiped out the movement in Jerusalem, he went to other places, even to far-off Damascus. "He laid waste the church" as Luke says.

One has to admire his zeal and his enthusiasm, even though one questions his judgment. But God was going to find a place for that zeal when it was devoted to right ends. What we often call meanness or badness is simply misdirected energy.

Growth Through Persecution.

There was one large fire in Jerusalem. When the members of the Jerusalem Church were scattered abroad they started fires everywhere they went and there were a hundred fires where before there was but one. The disciples started a fire because they were on fire. We cannot kindle a fire in the lives of others unless we have a fire in our own hearts. There is an

unrecorded word that comes from the New Testament times credited to Jesus to the effect that "he who is near Me is near to the fire." Our coldness is due to the fact that we are not living close to Jesus.

The Church grew through persecution and hardship and affliction. It developed resiliency and strength. It is dangerous for the church to be at ease. The church is most alive and alert when under pressure.

Christians Taking It.

That is slang but that is exactly what Peter was writing about. The Church had been persecuted, was being persecuted, and Peter wrote to the scattered Christians urging them to be worthy Christians. There was danger lest the Christians might think that because they had accepted the Christ, they would be spared the fiery trial, or that they might think that they had invoked God's displeasure. Peter reminds them that they are partakers of Christ's sufferings, and that God's glory and God's spirit rested upon them.

They were not to suffer as wrongdoers—they should see to it that their manner of life was above reproach, lest they bring reproach upon the name of Christ. But if they suffered as a Christian, if they suffered because they were living up to their Christian convictions, there was nothing to be ashamed of. Indeed let him rejoice that he could thus glorify God. Whom God loveth he chasteneth. It was necessary that God should burn out the dross. But if they suffered as the will of God directed, let them commit themselves unto a faithful Creator. God would vindicate them and give them the victory.

YOUTH FELLOWSHIP.

(Continued from page 10.)

No drop but serves the slowly lifting tide;
No dew but has an errand to some flower;
No smallest star but sheds some helpful ray
And man by man, each helping all the rest,
Make firm the bulwark of the country's power;

There is no better way."

—Susan Coolidge.

Hymn: "God Save America."

Benediction:

"God bless the land our fathers loved!

God keep their children true!

Firm for the right we'll take our stand

With courage ever new. Amen."

MRS. W. B. W.

The secret of life is not to do what one likes, but to try to like that which one has to do; and one does it—in time,—*Dinah Mulock Craik*,

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"JEREMIAH'S FIELD OF FAITH."

"But my field, I pray thee, that is in Anathoth."—Jer. 32:1-15.

The enemy were spread all around Jerusalem. Jeremiah's ancestral field was in the hands of Nebuchadnezzar. The most powerful empire on earth had it in full control. Yet the prophet had enough faith in God's promise to buy the field and await God's time to get it.

How many Anathoths lie round about our Jerusalem! What foes possess them, seemingly impossible to dislodge! Are we ever to regain our health? Shall we ever become rich and at ease? Will men ever recognize our worth? May we ever enter into the strength and wisdom and love for which we long? Are not our Anathoths hopelessly inaccessible?

Not to the heart of faith! We believe God's promise, and we have already what we believe. Our spirit leaps over the intervening time, be it long or short, and we tread Anathoth already, the Babylonians all vanished from our land. Such is the sure power of faith in the Christian life.

Prayer—Poor in gold, O Christ, yet we pour out what we have in payment for Anathoth. Thou wilt accept it, we know, in full valuation. And Thou wilt hold Anathoth securely for us, awaiting Thine own best time.—*Amen.*

TUESDAY.

"LANDMARKS."

"Thou shalt not remove thy neighbor's landmark."—Deut. 19:14-21.

Landmarks stand for honesty. Landmarks mean independence. Landmarks signify ownership and security. Landmarks look to the past and bind it to the future. Landmarks are precious things, and whoever disturbs them is a robber.

There is the landmark of my father's faith. It has staked out for me a blessed inheritance in the Land of Promise. There is the landmark of my father's achievements, the nations they have built up for me, the civilization they have accomplished. Best of all, there is the landmark of the salvation wrought out for me by my Saviour so many years ago, grown ever more valuable and to be ever more cherished through the ages of eternity.

What miscreant shall rob me of these? What crafty neighbor shall come in the night, with mattock and pick, and dig up my landmarks and narrow my boundaries? I will ever be on my guard. I will watch over my ancestral estate. I will allow no one to cheat me of it.

Prayer—Least of all, my Father, will I cheat me of it myself. Least of all will I cravenly contract the fields Thou hast given me. Confirm, I pray Thee, my possession of them forever, through Christ.—*Amen.*

WEDNESDAY.

"NEHEMIAH'S PETITION."

"Then the king said unto me, for what dost thou make request? So I prayed to the God of Heaven."—Neh. 2:1-8.

Nehemiah's first thought, when he would ask permission to return to rebuild the walls of Jerusalem, was not of the mighty king of earth before whom he stood, but of the omnipotent King of heaven. Thus all his great work was referred first to Jehovah, and so it prospered greatly.

Among all the splendid characters of the Bible, few knew so well as Nehemiah how to get things done. He lived consciously and always in the presence of the Infinite, and for that reason his work in this finite world was well performed.

For God is the Supreme Worker. Our petitions must go first to Him, our plans be laid first before Him, and He must be the guide through all our activities.

Prayer—Give us good success, O God. Give us Thyself, O God. For Christ's sake.—*Amen.*

THURSDAY.

"TRIMMED WICKS."

"Ye are the light of the world."—Mat. 5:13-16.

Christ is the Light of the world! Christians are the light of the world! There is no contradiction in this, but a blessed harmony, for our light is His light, springing from Him alone, day after day and night after night.

It is as in a lamp. Who could say whether the light is of the oil or of the wick? Without either, the lamp would be dark. The oil burns and gives the light, but only as the wick burns and draws the oil upward and throws the light outward.

So let no Christian think to shine with his own illumination. So let every Christian take heed to keep the wick of his Christianity trimmed and burning. Christ has no other way to

reach the world except through us faulty, weak human souls.

Prayer—Aid us in our lamp-tending, O Light of the ages, blessed Redeemer from all evil, Dispeller of all darkness! May we make the care of our lamps our first and constant obligation. In Thy name.—*Amen.*

FRIDAY.

"WHOLE IN HIM."

"In the name of Jesus Christ of Nazareth . . . even in him doth this man stand here before you whole."—Acts 4:1-12.

Peter and John had no doubt of the origin of the cripple's cure. They had seen too many lame men made whole by Christ to fail to recognize His handiwork. He had passed into the heavens, but His power remained on the earth. His spirit, as ever, was manifesting itself in cures, in wholeness, in health.

And to this very day, if we lack wholeness, it is because we lack Jesus Christ. He can supply what is missing in our lives, whether it be happiness or purity or strength or wisdom or peace. All half-men, all partial living, is filled out in Him.

We shall not seek wholeness elsewhere. Philosophy cannot repair us, our will-power cannot restore us, the love of our earthly friends will comfort but not avail. We are to seek our health, our *wholth*, only in our Saviour.

Prayer—Thou only Physician, we bring Thee our lame and crippled lives, and we leave Thee walking, and leaping, and praising God.—*Amen.*

SATURDAY.

"THE TRANSMUTATION OF FAITH."

"Abraham believed God, and it was reckoned unto him for righteousness."—Gal. 3:1-9.

Stranger than any of the changes in the material realm, as dull clay into the flashing ruby or black coal into the flashing diamond, is the spiritual transmutation of faith into righteousness. How can belief, an affair of mind and soul, become good deeds, an affair of hands and feet, of spoken words and loving acts?

It would seem impossible, yet we see the miracle performed daily all around us, and, if we are wise, we may witness it constantly in our own lives.

For outside of our belief in the loving Father and His self-denying Son it is impossible for us to live uprightly and lovingly ourselves. But as that belief grows vital and permeates our

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HIS MATCHLESS LOVE.

By JOHN G. TRUITT.

"For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."—John 3:16.

"How shall we escape if we neglect so great salvation?"—Heb. 2:3.

These two texts throw into bold relief what God has done, and suggest what we must do. They tell us that God's matchless love has made ample provision for all, and suggest to us that we should not neglect that provision. God's love is so great that none need despair, our duty is so plain that none may presume. "Who-soever will" may have life eternal, but "how shall we escape if we neglect so great salvation?" His giving and our receiving, his loving and our believing, must go hand in hand before we feel the fullness of his love, or know the joy of fellowship with him.

God's love is a theme so broad we are mentally staggered as we stand before it. It is as impossible for us to take it in as it is to sip the salt water from the caverns of the sea. Its magnitude is incomprehensible.

"For the love of God is broader

Than the measure of man's mind,

And the heart of the Eternal

Is most wonderfully kind."

We begin to sense it in the shepherd psalm. When we are told the Lord is my shepherd, and assured that we shall not want. It begins, I say, to dawn upon us. More and more we see its glory tended for the slaughter, but the shepherd of the psalm assures the sheep of eternal life by walking with them through the valley of the shadow of death. No harm shall come to them, and they shall live in the house of the shepherd forever! Goodness and mercy shall follow them everywhere, and for all time, and they shall never lack. An everlasting, and infinite love is expressed there that cannot be fathomed.

But the teachings of Jesus have carried us far beyond sheep, as noble as the picture is in this, the world's most beautiful psalm, for we learn from him that God is more than the owner and keeper of the sheep, *He is a Father.* He exclaims how much a man is

better than a sheep,—and especially, we may add, when the man is one's own son! David had not the insight to go as far as Jesus. His idea of God's loving care is sublime. But Jesus plumbed the infinite depths when He taught His disciples to say when they pray, "Our Father." And when He said after His resurrection to Mary: "Go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." God as a shepherd is beautiful,—so beautiful that Jesus himself carried the figure over into his own teachings. But God as Father expresses in final form the matchless love of God.

God as Father implies all ever thought in the greatness of a mother's love, all ever hoped in the magnitude of a father's care. I wonder if that is what Dr. Wellons, brother of the founder of this great church, used to have in mind when addressing God in his public prayers he said. "*Kind Parent.*" How often, while I was in college, I was impressed by the wealth of devotion expressed in just the way "Uncle Wellons" praying to God would tenderly say, "Kind Parent." It bore in it all the depths of mother's love and all the heights of father's care. Isaiah, speaking for God, says: "As a mother comforteth her children so will I comfort you."

How wonderful are the words of David! How infinitely beautiful are the words of Jesus! But the deeds of Jesus go beyond them all! All that is expressed in the text, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," is set forth in the life, death and resurrection of our Lord. God's love is shown us in all nature about us. In the seed, and the soil, and the seasons. In the minerals of the earth, and the mind of man. In the laws of the universe, and the light of the sun. In the handclasp of a neighbor, and the love of a friend! All these things tell us of the love of God, but when God desired to express his "so great" love he gave us Jesus.

It was as though God said, My Son, make it clear to them that I love them. That they are my children, and that there is nothing within my power that I will not do to give them all the happiness of which they are capable.

Show them that although they have everyone chosen to wander away, as sheep from the fold have wandered, that I shall go out and hunt the last one until I have found him, and lead him to the fountain of the water of life,—but further teach them that I cannot make them drink from that fountain. Teach them that I have given them, out of infinite love, a will of their own. That they are my sons and daughters, with a sovereign right to choose.

Jesus did it. Calling twelve to be disciples, he did not force them to keep the faith. He surrounded them with his own loving, healing, helping personality; he taught them as man never taught them; and having loved his own he loved them unto the very end; but he did not force them to remain within the fold. If they would neglect God's salvation they could, even the disciples could. By his forgiveness, his kindness, his tender compassion, by his gentleness, patience, and longsuffering, Jesus set forth the love of God. By the story he told of the prodigal son he further set forth the loving heart of the Father. By the condemnation, cruel, unjust—which he received in the courts of men, and by death of shame and degradation which he died upon the cross of Calvary, he showed forth God's love.

The anguish of a broken heart was expressed in his cry from the cross. How God must have grieved upon the death of His Son!

As I said in the beginning we are mentally staggered before the infinite love of God. We cannot express it. But did not Jesus express something of it when he told the story of the ninety and nine, and the lost sheep left out in the cold? How God must grieve when after he has done all he can men and women still neglect the salvation which he offers. In his Word he says, "Grieve not the Holy Spirit of God." How emphatic! Most often we have the expression "Holy Spirit," but here we have the full emphatic form, "the Holy Spirit of God."

The world may go on, and forget! But Anne Lindbergh will not forget! Her eldest son is no more! He was but a baby. A little bundle of living form in a beautiful crib. Gone! The world may lose him, and the place thereof may know it no more, *but he is still in her heart.* He is still in the heart of Lindy, the lad that flew across the seas alone to immortal fame. The little boy is still there.. If you have never lost a loved one you may not feel the force of this illus-

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We want to extend to you a cordial invitation to visit the Christian Orphanage. It is your orphanage. You should visit it and see what you have here in the way of farm, buildings, and children. We would be glad to have you visit us. You can see how the work is carried on and see how your money is spent in the care of the children here.

Twenty years ago when the writer was called to take charge of the orphanage we only had one building for children and it was badly out of repair and some additions started but not finished. The furniture was broken and unsightly. The beds broken and scarred and uncomfortable. We had invited a man of wealth to visit the orphanage thinking he would see our great need and would come to our rescue. He came. I showed him what we had. He looked it over and when he bade us goodbye he said: "I am glad I came and saw for myself." He furnished nothing. He never sent us a contribution after that.

Why? We had but little to show him and he was not interested. I resolved that day, that if God would bless me in the work and the good people would help me I would give my best that some time in the future the orphanage would be noticed and would interest visitors. For twenty years the writer has tried to carry out that resolution. I want you to visit the orphanage. I believe when you visit the main building and meet the boys and girls in the building and see how nice and clean and neat it is kept; then visit the "Baby Home" where the little tots stay—33 of them—and see how clean and neat the rooms are kept and how nice the beds are, you will wonder how it can be done with 33 little tots in the building every day. Then visit the "Johnston Hall" where the older children live and visit the rooms where the boys and girls have their home fixed according to their tastes and look into the happy faces of all the children in all the buildings, you too, will be interested in what your denomination is doing for unfortunate children.

When you visit the orphanage now you will see three beautiful brick buildings for children. You will see a splendid modern dairy barn, you will see nice stables for the mules well equipped so the mules will be comfortable. You will see a splendid

farm of 230 acres with farm machinery. You will see a herd of 35 dairy cows. You will see a pen of twenty-five hogs that will furnish meat for the orphanage family. But after you have looked the buildings, the farm, the dairy over, the most interesting thing you will see will be the 100 splendid boys and girls with bright faces and high hopes of proving worthy of the chance the Church through its orphanage is giving them. It has taken thirty-one years to build; equip the orphanage plant and it is in the best equipped condition now, in its history, to do a larger service for the fatherless children. Visit the orphanage—you will be interested.

I want you to meet the good women who have charge of the children in each building, who are giving their lives to make it a home for the children. Not just a place to stay but a real home where they can have home life as near as can be given in an institution.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 23, 1936.

Amt. brought forward . . . \$ 7,528.27

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Concord	1.32	
Salem Chapel	2.00	
Ingram	7.00	
Mt. Bethel	1.92	12.24

Western N. C. Conference:

Mt. Pleasant	.60	
Needham's Grove	.76	
Ramseur	8.47	
Graham	4.16	
Ether	1.18	
Biscoe	1.16	13.78

Eastern N. C. Conference:

Wentworth	11.65	
Sanford	1.00	
Shallow Well	5.00	17.65

Eastern Va. Conference:

New Lebanon	7.50	
Bethlehem	4.39	
Oakland	10.00	
First, Richmond	8.69	
First, Portsmouth	11.05	
Cypress Chapel	4.35	

Valley Va. Central Conference:

New Hope	3.00	
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Alabama Conference:

Pleasant Grove	2.05	
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Special Offerings.

E. N. C. S. S. & C. E.	
Convention	9.07
Alamance County	45.00
Willing Workers' Soc. of	
Oak Grove S. S.	5.00

59.07

Endowments.

L. S. Holt	150.00
Total for week	\$ 303.77
Grand total	\$ 7,832.14

THE SUN'S PULPIT. (Continued from page 13.)

tration, but if you have you can understand. The great heart of God will miss you, son or daughter, if you do not come home to him. The way for your return is made in Christ Jesus. The plan of salvation is so open that whosoever will may enter, and be at home in the heart of God, now and ever! But if you neglect to enter, he will not force you in.

"God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life; for God sent not his son into the world to condemn the world; but that the world through him might be saved." "Behold, I stand at the door and knock, if any man hear my voice and open the door, I will come in and sup with him, and he with me." How God is seeking, seeking for us! His love is matchless, indeed. "How shall we escape if we neglect so great salvation?"

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THE CHRISTIAN SUN

1536 E. Broad St., - Richmond, Va.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.
Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Married

MATTHEWS—PEGRAM.
Beneath an arch entwined with evergreens symbolic of an outdoor garden, Miss Lake Pegram became the bride of Carl Matthews Tuesday evening, June 9th, at 8 o'clock at Pleasant Ridge Christian Church. The pastor officiated using the ring ceremony.
A program of pre-nuptial music was presented.
The young bride, who was given in marriage by her father, was a picture of youthful loveliness in her wedding gown of chalk white satin. She carried a shower bouquet of gardenias and white roses arranged against a fan of satin.
Immediately following the ceremony, Mr. and Mrs. Matthews left for a northern trip and on their return home they will reside in Sledge Garden.

D. M. SPENCE.

BOWMAN—JOHNSON.
On Friday morning, June 5th, at eight o'clock, Miss Bertie Johnson became the bride of Ralph Bowman, at the home of the officiating minister. Only members of the immediate families and a few close friends witnessed the ceremony.
The bride, who is the daughter of Mr. and Mrs. S. M. Johnson of Walnut Cover,

North Carolina, was attired in an ensemble of rose crepe with white accessories. Her corsage was pink rosebuds and maidenhair fern.
Following the ceremony the young couple left for a motor trip through the Valley of Virginia, and on their return will make their home in Germantown.

D. M. SPENCE.

In Memoriam

CHARLES M. ASHLEY.
The son of R. D. and Terama Ashley died February 29, 1936 at the age of 50 years.
On the old stagecoach route known as the Somerton Road, leading from Suffolk, Va., to Winton, N. C., is the birthplace of Chas. M. Ashley. Here in Nansemond County at Nurneyville the light of day first swept his brow.

Lafayette, the French General, on his last visit to the U. S. A., passed this way. The Federal and Confederate soldiers marched; the covered wagons marked the great caravan of people to distant areas.
Country life was aglow with splendor and prosperity. The metropolis was the Cross Roads Stores. At Somerton was the firm of Mark W. Smith Co., at Whaleyville R. B. Hayes, A. D. Milteer and the Jackson Bros. Stores, at Nurneyville, Chas Sumner.
The country doctors, Dr. Bob Riddick and Dr. R. E. Parker, with the Rev. W. B. Waff and Rev. H. H. Butler administered to the needs of the physical and religious life.
Nansemond County was a part of the cradle of the English race in America, and for this reason her history is of more than ordinary interest.

Besides this, the great variety of important events that have taken place within her borders, the immortal characters that have nurtured upon her soil and the unswerving manner in which her people have always contended for their rights, render her history specially worthy of being studied. Of all the emotions that stir the human soul, love of country is one of the noblest, and near akin to it is reverence for one's ancestors and friends.
Under this powerful influence the life and character of Charles M. Ashley was shaped and designated him as one worthy to serve, and be called great among his fellow-men.
The metropolises, the Cross Roads Stores, have filled their time and place, and as a country merchant this strong man has blessed the people.
His benediction is the mantle of love. His sleep is peaceful.

V. B. HARRELL.

MCDONALD.
Mrs. Beulah May McDonald was born July 27, 1891, and died June 18, 1936, making her age 44 years, 10 months and 22 days. She was a daughter of the late Philip and C. Jane Alger. Some years ago she was united in marriage with Alee McDonald, who survives her. To this union were born four children, Margaret, Thelma, Grover and Lurty, all of whom survive her. She also left one brother, W. H. Alger, and three sisters, Mrs. K. W. Sayman, Mrs.

Eugene Lam and Mrs. Annie L. Freeze of near Elkton.
Mrs. McDonald was a faithful member of the Bethel Christian Church, having joined that church in early childhood. She was a great friend of all the people, never happier than when doing something for another person. Her life was one of the highest Christian character, and she was always held in highest esteem.
The funeral was conducted by the writer at the Bethel Christian Church of Elkton, Virginia. May the Lord be very near to those who have suffered this loss of the loved one.

W. J. ANDES.

FAMILY ALTAR.
(Continued from page 12.)
spirits, how easy is action that will please our God! Indeed, any other action becomes impossible for us.
Prayer—We believe. Lord, forgive our unbelief! Lift us out of it into fulness of faith and trust as we kneel at the foot of Calvary!—Amen.

SUNDAY.
"NEEDFUL PATIENCE."
"Ye have need of patience, that, having done the will of God, ye may receive the promise."—Heb. 10:32-39.

Having done the will of God, what further need of patience? Is not the doing of God's will enough? Should we not at once receive His promise's glad fulfilment? Have we not accomplished the condition, met the test?
No. All experience shows us the gap between our deeds and the happy realization of God's promised bliss. We live our lives of obedience here on earth, but we look for our full reward in heaven. We are to await God's good time.
Otherwise we shall become soured and miserable. God's people are often poor in this world, often obscure, often sick, often beset with many a trial hard to bear, often sorely in need of patience. It is the refiner's fire. It is for our perfection.

Prayer—Thou knowest best, our Father. Send us Thy promises when Thou knowest best. Grant us that loving and faith-filled patience which is the best of Thy promises, because it is the closest approach to Thee.—Amen.
(This page is quoted from Amos R. Wells, deceased, in *Christian Herald*, June, 1932.)

I have no other ambition so great as that of being truly esteemed by my fellow-men, by rendering myself worthy of their esteem.
—Abraham Lincoln.

THE CHURCH MARCHES ON THROUGH SERVICE

THE CHURCH is militant. It is arrayed against evil. The Church is aggressive, each day it marches to new positions. The Church is sympathetic. It is imbued with great compassion, looking with favor and affection upon humanity. It came into existence to serve man, to meet man's needs: physical, mental, moral and spiritual. Its continued existence in human society is merited only in proportion to its demonstrated ability to alleviate human suffering and save men's souls. Song, prayer, exhortation, spiritual resoluteness and emotional fervor may enter into a service of worship, but the service of the Church demands more. Men are out of work, men are hungry, men are naked, men are sick, men are imprisoned. The heart of the world needs the sympathetic touch of God, the healing and redemptive power of the Eternal. The Church is meant to be His medium, His mouthpiece, His servant. Is it possible that the Church of today is so glutted for gain, popularity and worldly prestige that no longer is she able to discern her mission of service and of salvation? May God rift the clouds, dissipate the shadows, enlarge our vision that we may behold Him, and in the splendor of that vision may we become new creatures—a new Church—and may we have the grace to offer ourselves as servants; and as servants of the living God, may we have the courage to obey the royal command—Go ye, Go ye and find, Go ye and administer, Go ye and teach, Go ye and save, Go ye and serve. “Ye are my friends if ye do whatsoever I command you.”

L. E. SMITH.

Elon College

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, JULY 30, 1936.

NUMBER 31.

Thy Blessing, Lord, on All Vacation Days!

By MOLLY ANDERSON HALEY.

THY BLESSING, Lord, on all vacation days!
For weary ones who seek the quiet ways,
Fare forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow
Their hearts shall burn within them as they go.

Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fire of coals.
And when thou hast refreshed their hungry souls,
Speak the old words again, beside the deep,
Bid all who love thee, Master, feed thy sheep!

Be thou with those who bide where mountains rise,
Where yearning earth draws nearest to the skies!
Give them the peace, the courage that they ask:
New strength to face the waiting valley task,
New light to lead through shrouding valley haze!
Thy blessing, Lord, on all vacation days!

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

How would you like to read this paper all the way through and then write the editor what you think of it? Suggest ways to improve it, and you will make him happy.

This is the season for revivals in our rural churches. If those who are holding such meetings will report them to THE SUN those who cannot attend will receive some of the blessings of the meetings.

The present editor promised to work for eight months on this job. One month is gone. Next week he will report what has happened, or at least some of the things that he knows about. Several have made kindly criticisms of what has been done, for which he is very grateful.

Leaders of the Woman's Missionary Conference of Eastern Virginia were in session last Thursday considering plans for the future. They met at First Christian Church, Norfolk. It takes no prophet to predict that out of that meeting will come real plans and work. That is their habit.

"Light Bearing" will be the theme of the Virginia Valley Conference in session at Antioch Christian Church on August 5 and 6, Wednesday and Thursday of next week. The program indicates that real work can be accomplished in that conference. It is hoped that every church will be represented.

Rev. Herbert Council, Jr., will be in charge of the Suffolk, Va., church during the month of August while the minister, Dr. John G. Truitt, is on vacation. He has been working there the past month. This is a fine experience for a young man for it gives him practical experience under the leadership of one who has succeeded in the ministry.

Some fine material has come in for THE SUN that had to be carried over until next week. The writers will please be patient, and the readers have something to anticipate. The editor is very happy when good materials come to him. Many of our young people can write good things. Why not get busy and share your thoughts with others? Thank you!

When Spain had some internal difficulties last week our Government was quick to send battleships to the troubled zone to protect American

rights. Suppose we had spent as much to send friendly missionaries, what would likely have happened? The message of Jesus can do more to bring peace on earth than all the battleships and armies of all the nations. Why not try it?

Congratulations to the Young People's Auxiliary of Mt. Olivet (G) in the Virginia Valley Conference on being the first group to send in a list of paid up subscribers to THE CHRISTIAN SUN equivalent to 10% of their church membership. Some other churches are at work on this proposition, but these young people led the list with Miss Winona Morris as leader. Who will send the next list?

Mr. William H. Dudley of Brooklyn, N. Y., Student Summer Service Worker at Norfolk, preached the past two Sundays for Rev. R. A. Whitten of Portsmouth and Rev. O. D. Poythress of South Norfolk while they were holding revivals in North Carolina. Next Saturday Mr. Dudley goes to Raleigh, N. C., where he will serve as minister during the month of August while the regular ministers, Rev. Carl Voss, is on vacation.

Rev. Robert Lee House, pastor of our church at Newport News, Va., has stated to his church that he will not serve them the coming year. Mr. House has served the church for several years and has been quite successful. The church regrets his decision to go. His plans for the future are not definite, but it is quite certain that there will be an opening for a man of his ability. Any church interested in securing a minister will do well to write him at Newport News, Virginia.

Flint Hill and Sophia churches entertained the Western N. C. Sunday School and Christian Endeavor Convention last week in a fine way. Rev. Mr. Penn makes a good host, and his churches support him well. Most of the churches in the convention were not represented, but those present were benefited. Most of the pastors were holding revival meetings and could not be present. Plans were made for some very definite work to be done before the annual Conference meets, at which time there will be a brief session of the Convention.

The decision of Windsor (Virginia), Antioch, Isle of Wight, and Mt. Carmel to form a pastorate, as announced in last week's SUN means that some good man should locate in that vicinity, and that Rev. Carr Gerringer of Windsor, Va., will be in need of other work. It is usually agreed when

churches with different pastors come into one pastorate that a new man will be secured. Rev. Mr. Gerringer has done a good work in some of these churches, and it is hoped that some church, or churches, will see that he has an opportunity to serve. Rev. N. G. Newman, and Rev. Elisha Bradshaw are the other ministers now serving in this field. Dr. Newman will continue to serve Holy Neck. The plans of Rev. Mr. Bradshaw are not known to this writer. Any church interested in his services can write him at Walters, Virginia.

EASTERN N. C. CONVENTION.

Minutes

The annual Sunday School and Christian Endeavor Convention of Eastern North Carolina met Tuesday, July 14, at Oak Level Christian Church, Youngsville, N. C.

The theme of the convention was "Going Forward."

The president, Rev. S. E. Madren, presided. The roll call showed that 9 pastors, 8 superintendents, and 20 teachers were present. Four C. E. societies were represented, and delegates representing 20 Sunday schools were present.

An offering amounting to \$9.06 was received for the Orphanage.

Among the speakers of the day were Dr. J. O. Atkinson, Mr. C. D. Johnston, Mr. and Mrs. S. C. Harrell, Dr. L. E. Smith, Rev. Carl H. Voss and Rev. E. M. Carter.

The evening session was presided over by Miss Rose Kimball, president of Eastern N. C. Youth Fellowship. The program was in charge of Mrs. Murdock Newman. There were young people taking part on the program representing five of our churches.

The convention was delighted to have Miss Emily Carleton and Rev. F. C. Lester for the evening session. They brought us challenging and inspiring messages.

The following officers were elected for 1936-37:

President, Rev. R. T. Grissom; Vice-Pres., Miss Margaret Alston; Rec. Sec., Mrs. Murdock Newman; Cor. Sec., Miss Grace Ayscue; Treasurer, Mr. C. H. Stephenson.

The convention will meet at Fuller's Chapel, Henderson, N. C. in 1937.

MRS. MURDOCK NEWMAN, Sec'y.

It takes courage to live—courage and strength and hope and humor. And courage and strength and hope and humor have to be bought and paid for with pain and work and prayers and tears.

—Anonymous.

To My Friends

By THE EDITOR.

INTRODUCING MYSELF.

If this CHRISTIAN SUN business is to be successful, it will be very necessary for those who read and those who write to understand each other. In order that we may the better understand, this column is to become a feature.

Permit me to begin by introducing myself. Some of you know me already, perhaps better than you want to. But some do not know me personally, and none of you know me like I know myself. I am my own worst problem.

I am a farmer come to town. Born fifteen miles west of Reidsville, North Carolina, in the last century, trained to chop wood and plough corn before and after school, taught the simple rules of honesty and industry necessary for poor farmers, I became a dreamer who longed for things that were distant and beyond reach. High School, College, and University all seemed to be impossible for the son of a widow, but because they seemed impossible they became necessary. Elon College and Yale University beckoned me on until they were willing to give their diplomas.

Being afraid of strangers, and especially preachers, it became necessary for me to mingle with strangers and to become a minister. Having prepared to be a missionary, the church called me to work in religious education. Hoping to be a preacher, it now becomes my task to be an editor. You who read can take me for what I am, or what I want to be, just as you like. But this is enough of me. What about you?

INTRODUCING YOU.

If I am to write, I must write to somebody. There is no fun in just writing with never a reader to be found. I must think of YOU when I write.

Some of you I have known for years, some for a shorter time, and some I have never seen. But I must see you in my mind or there will be no message. Who are you out there where the postman leaves THE CHRISTIAN SUN? Let's think a moment.

There are ministers who read books, prepare and deliver sermons, visit the sick and bring good cheer, bury the dead and share with the suffering, marry lovers and love the unlovely, teach teachers, and guide the young. They sometimes get weary "and long to go home" but all of their work is not done. They need inspiration, sug-

gestions, new ideas, courage. I see you out there, my friends, and know something of how you feel for I am also a minister. Your job and mine are the same. Let's share with each other.

Then there are officers of churches, Sunday School workers by the thousands, young people, children, parents with their problems, busy men and women, thoughtful and thoughtless young and old, those who attend the church and those who cannot, people who are rich and many who are poor, college and university students, graduates and professors, farmers and industrial workers who have been denied the joys of schooling, all kinds and classes of people. You are quite a company—a cross-section of our national life. I marvel that I do not get stage-fright when I see you (in my mind). But I like you too much to be afraid. I want you to be my friends.

OUR PROBLEM.

We have a common task and a mutual problem. At heart we are very much alike. We may not agree in our thinking, but we all suffer, rejoice, and love. We meet temptation, struggle to make a living and to live, and find our strength in God.

This CHRISTIAN SUN is our mutual problem. It is our Church Paper. We need its help. I have been asked to edit it, and you are to read it. I am to collect so it can be printed, and you are to pay for it so it can continue to come to you. Your part is as important as mine. I shall do my best, and shall expect the same of you.

Yesterday a young people's society sent in a list of paid up subscribers equal to ten per cent of their church members. That gave the society a neat little commission (25%), and made me very happy. Today a man writes that he is behind in payment of subscription, but will pay this fall. His paper will continue to visit his home, and his money will come according to his promise.

Two things you can do to aid in this mutual task. You can send in subscriptions, and you can send in materials to print. There are no commissions other than on the basis of 10% of church membership, but who wants a commission for sending in a subscription to the church paper for a neighbor or friend? News from the churches will be interesting reading. If you know news, or if you have an idea worth sharing, and you probably have, please send it to the editor. Your help is needed—and wanted.

Aim above morality. Be not simply good; be good for something.

—Henry David Thoreau.

DR. S. PARKES CADMAN—CONGREGATIONALIST.

The passing of Dr. Cadman has centered attention upon what a single individual, born of humble and poor parents, can accomplish in seventy years of life.

The secular dailies have already informed those who read papers that Dr. Cadman was born in England and that he became a preacher under the Wesleyan Methodist banner. This meant that he began preaching under a church organization which has no bishops, but is largely Congregational in spirit. John Wesley's mother's father, Dr. Annesley, was a Congregationalist, and his paternal grandfather was also. The Congregationalists were then known loosely as "dissenters," because they dissented from the Established Church of England, and were closely allied with the Presbyterians, as they still are. Thus John Wesley, coming from dissenter stock, easily returned in spirit to that from which he had come, and had no place in his organization for a "bishop." It was Francis Asbury who made American Methodism "episcopal." The union of American Methodism will, at least in name and let us hope in spirit, return Methodism to its pristine democracy.

When Dr. Cadman came to America, he joined the Methodist Episcopal Church. After serving important pastorates in that church, he was called by Central Congregational Church, in Brooklyn, New York, to be its pastor. For Dr. Cadman to flow into Congregationalism was as natural as it is for the Potomac river to flow into the ocean. He was a dissenter by birth and temperament. He was democratic in every fibre of his being, particularly in ecclesiastical matters. It would have been incongruous for Dr. Cadman to have over him, in his pastorate, two super-pastors, one a man known as "bishop" who controlled where he should preach, and another super-pastor, known as "presiding elder" who was the bishop's alter ego. Consequently, with no expressed differences with Methodism, Dr. Cadman went to the Central Congregational Church in Brooklyn, where he remained for 35 years to fill such a place in American Protestantism that Henry Ward Beecher had filled years ago in the same city. It is a question if the great Congregationalist, Henry Ward Beecher, had such an influence either on America or on the world, as had Dr. Cadman. Of course, the radio gave the latter pronounced advantage. It is estimated that no man ever before preached to so many people of earth as did Dr. Cadman, since his radio sermons became international.—J. O. Knott in Washington Post.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCH VACATIONS.

Some say that churches should never take a vacation. Others are equally as certain that they should. What is the truth? Who is able to say?

The work of the Church is never completed. The forces of evil are always arrayed against the good. Character development is a continuous process. Religion is a fundamental part of human experience and cannot be left alone at will. There is always much to be done by the Church.

But the Church is composed of human beings who are limited in their endurance. People get tired. Even machinery must have a time to rest. People need to renew life by getting a distant view. New acquaintances open new fields of thought and friendship. A visit to another church or community, the relaxation of continuous effort, may give just the needed renewal for successful accomplishment.

If the church puts on a strenuous program during the winter, it may profitably rest a bit during the summer. The minister, teachers, and the

leaders may need to get away for a while. There can still be worship services for those who remain in the community, but the rest will give new zest to those who must bear the burden of the work. This shifting of responsibilities and relaxing of effort for a time does not mean that the Church has gone out of business. On the contrary it is taking on new life, making new plans, and preparing for greater effort and success in the days to come.

Many of our rural churches must do their best work in the summer. In the winter they cannot get to church on account of bad roads and weather. The summer is their time of labor and success. Their ministers and leaders can rest cold winter days better than sunshiny days. Their best work is to be done in springtime, summer and fall. "Then, if ever, come perfect days" for the rural southern churches.

The poem on the front page is a wish, and prayer, for all those who may find the joys of vacation. For all of you who steal away from the regular routine in search of beauty God has painted on earth and sky, and the relaxation and renewal so greatly needed for the many tasks that life brings, the editor wishes safe travel, quiet rest, constructive friendships, fruitful meditation, growing hope, and clearer visions of what life can mean.

FREEDOM OF THOUGHT.

An article on another page from the pen of a lawyer in Washington, D. C., opens a problem that the American people must decide. The editor takes no responsibility for the thoughts expressed in that article, but is of the opinion that church people should give thought to the problem raised.

Freedom of thought is one of the things that has helped America to become great. It is a heritage that we will sacrifice at great cost. We are not yet ready for others to dictate our thoughts, speech, or writing. We want to be free.

But freedom comes at great cost. It is easy to defend the things that may hurt on the basis of freedom. In society it becomes necessary to curb personal freedom when the rights of others are involved. The cry for personal freedom helped to flood the country with legal liquors that are making drunkards of our people, as court records indicate. Undemocratic ideals, communism in particular, may undermine our government in the name of intellectual freedom unless thoughtful people are on guard and bestir themselves to protect the younger generation from false teachings.

Our country was founded on the teachings of the Bible. This foundation can be renewed only at great peril. Somewhere, either in our homes, schools, or churches, the children and young people must learn of this great Book, or the foundations of our government and the civilization which it has produced will be destroyed. This is a real problem which the Church must face in the immediate future, or find itself deserted by a generation of unbelievers.

Our desire for freedom of thought should include our willingness to think. The Church of our day has sufficient problems to call forth the best thought of all who compose its membership. The editor of this paper will welcome constructive suggestions concerning the problems which are ours. He feels that those who have light are honor bound to share it with others. This is the kind of freedom of thought for which we stand.

OUR CONVENTIONS.

It has been the privilege of the editor to attend all the Sunday School and Christian Endeavor Conventions within the Southern Convention again this year. It has been his custom to do so for the past several years. There are very definite impressions one gets from attending these conventions annually.

The conventions are not now mass meetings as they were some years ago. They have shortened the time of meeting, and have definitely become more of an institute for workers. There are usually leaders present to meet with various groups to discuss their specific problems. Convention officials are eager to bring definite help to the workers in local churches, and plan all programs with this in mind. Most of the conventions have discontinued having addresses by representatives of the departments and institutions, and the others want to do so. They want to get practical helps for local workers.

Two and three day conventions have become one day sessions, often to the discomfort of those who plan the programs. One convention has more than a dozen secretaries who are supposed to work throughout the year and report annually. The officers want time for the reports to be made and other things to be accomplished, but the Convention voted this year not to have even an evening session next year. The officers are helpless. If the people will come at ten and leave at four, the program must be planned for the time they are present. It is quite impossible for the convention to mean all that it should when the time is so limited, but unless the writer is

greatly mistaken, the difficulty lies with those who attend (or should attend) rather than with those who plan the programs. He agrees heartily with the article by Dr. L. E. Smith in last week's paper, and sincerely hopes that the ministers and leaders of our churches will seriously consider what should be done in our conventions, and then vote to hold sessions long enough to do the needed work.

EASTERN VIRGINIA CONVENTION.

More than two hundred people attended the Eastern Virginia Sunday School and Christian Endeavor Convention at Newport News Church on Tuesday of last week. There were 176 registered delegates. More than \$600.00 was received from Sunday Schools and Christian Endeavor societies, and the Convention voted to give \$500.00 to the Board of Christian Education of the Southern Convention.

Both morning and afternoon sessions were divided into sections for business, addresses, and institute work. Practically all phases of Sunday School and Christian Endeavor work were discussed in small group meetings in which it was hoped that definite suggestions would be made for the benefit of workers in these various departments of the Sunday Schools and Endeavor societies.

The entertaining church did the job well by furnishing excellent meals and courteous entertainment. They are rightfully proud of their new electric organ which adds much to the services and enriched the sessions of the Convention.

Officers for the coming year were elected as follows:

President, Rev. J. E. McCauley, Richmond; 1st Vice President, E. L. Daughtrey, Franklin; 2nd Vice President, W. B. Williams, Newport News; Recording Secretary, W. H. Baker, Newport News; Executive Secretary, Rev. Carl R. Key, Holland; Treasurer, J. W. Folk, Suffolk; Supt. of Leadership Training, Rev. Joe French Ocean View; Literature, Rev. R. L. House, Newport News; Missions, Mrs. E. L. Beale, Franklin; Christian Endeavor, Mrs. W. B. Williams, Newport News; Cradle Roll, Mrs. J. W. Holland, Suffolk; Beginners, Miss Lottie Mae Cross, Suffolk; Primary, Mrs. W. H. Johnson, Waverly; Junior, Mrs. Minnie C. England, Waverly; Intermediate, Mrs. J. F. Morgan, Portlock; Senior, Miss Mary Lee Godwin, Suffolk; Young People, Miss Sarah Norfleet Daughtrey, Holland; Adults, E. L. Daughtrey, Franklin; Home Department, Mrs. C. C. Rawles, Suffolk; Youth Fellowship, Miss Edna Fulcher, Norfolk; Education, Rev. R. E. Brittle, Suffolk.

WHAT ABOUT THE SCHOOLS.

By RAYMOND M. HUDSON,
Attorney-at-Law, Washington, D. C.

Two years ago Congress passed what they called the "Red Rider," introduced by Congressman Blanton, prohibiting the teaching of the facts of Communism—or Anti-Christ—in the public schools of the District of Columbia.

Then and now teachers were not permitted to teach the Bible, which gives the facts of Christ or the Christian religion in the public schools of the District of Columbia.

Two years ago Congress appropriated for and authorized the inauguration of a course of "character instruction" in the public schools in Washington, but the Congress recently adjourned voted not to extend the appropriation for the next school session and the course has to be abandoned.

During the last Congress Representative Sisson, chairman of an important committee, made a desperate fight to repeal the Red Rider and to permit the teaching of the facts of Communism—or Anti-Christ—in the public schools of the District of Columbia. Quite a furore was raised and many citizens and officials demanded the repeal of the Red Rider, claiming that teachers must not be in any way limited in what they shall teach, that they have a personal liberty that must not be interfered with regardless of any rights of the pupils or what is beneficial for the pupils.

There seems to be a great hue and cry about the personal liberty of the teachers—what they are really asking for is license,—just like the great fights the Wets made for the personal liberty in repealing the Prohibition amendment. No one seems to have any interest or care in any way for the rights of the pupils—the children. They seem to lose sight of the real purpose of the school as stated by the Supreme Court of the United States, not to teach children anything injurious to the health, morals or understanding of the ordinary child.

President William Howard Taft well said: "Education alone, without the instilling of moral principle and without the strengthening of that morality with religious spirit, may often prove to give to citizens a knowledge without the moral impulse to use it properly." Unquestionably the first and most important function of the school is to seek and advance the best interests of the pupil and not the personal liberty or license of the teacher.

The current Christian papers of this country are praising the great Japanese Christian leader, Dr. Kagawa, for having saved Japan from Commu-

nism and given it Christianity, but there is nothing in the records anywhere giving the slightest intimation that Kagawa consented to, or failed to fight, the teaching of the facts of communism in the schools of Japan.

Recently Congressman Blanton sent a questionnaire to the public school teachers of Washington. The press reports of the proceedings at the National Education Association in Portland, Oregon as follows:

"Last week the NEA delegates clutched at mimeographed copies of the questionnaire, indignantly read therein: 'Do you believe in God? Do you believe in any of the doctrines of Communism? Have you ever been in Russia? Do you approve of the writings of Charles A. Beard?' Stormed wiry, liberal U. S. Commissioner of Education John Ward Studebaker: 'The implications of the situation in the District of Columbia are of great significance . . . We can tolerate no dictatorial sensorship of thinking and learning.' Promptly the convention thundered through a resolution condemning loyalty oaths, the Blanton Rider 'curbs on freedom of teaching.'"

Some weeks ago when the investigation of the Black Legion was in its incipency, one of the women who was in the Women's Auxiliary of the Black Legion on examination, according to the press, said, "what could we do? They were teaching our children Communism—Communism—nothing but Communism, and none of the Bible in the public schools. We just had to save our children and our homes."

New York State has a law making it a penitentiary offense to inquire into the religious beliefs, if any, of an applicant for the position of a school teacher, thus opening the door for atheists to become teachers.

While the Bible cannot be taught in the public schools in New York, yet the churches have arranged in many parts of the state for an hour's instruction at the church for the public school children.

The Supreme Court in the Holy Trinity Church case said: "The Declaration of Independence recognized the divine in human affairs." But still many states forbid teaching of the facts of the divine in the public schools.

What is the church going to do about the present conditions and affairs in the public schools, especially the fight between Christianity and Communism? Will it sit by and permit without protest the teaching of the facts of Communism and prohibition of the teaching of the facts of Christianity?

CONTRIBUTIONS

LIBERTY CHURCH.

Liberty Christian Church located in Vance County, North Carolina, is one of our strong rural churches. Rev. S. E. Madren, an alumnus of Elon College, is the pastor. Brother Madren is doing a good work among his people. Liberty Church was organized about seventy-five years ago. Reverend J. W. Wellons was among its first pastors and rendered a great service in that community. His influence still lives. In the "front room" in the home of Mrs. Sallie Ayscue hangs enlarged photographs of Reverend W. J. Wellons, Doctor W. T. Herndon, and Reverend M. W. Butler. Doctors Wellons and Herndon are deceased. Brother Butler still lives. These men, together with other pastors, have served faithfully in this community and the church stands there today as evidence of their labors. The majority of the best people of the community are included in the membership of Liberty Church. They have a goodly number of prosperous farmers in their membership. The writer has had the privilege of visiting this church on different occasions and always he has found a hearty welcome and a definite religious atmosphere in the church. The members of Liberty Church love their church and are devoted to the cause of Christ.

I had the privilege of speaking at the Sunday evening service, July 19. A large congregation was present. A series of meetings began Monday afternoon at three o'clock. Reverend O. D. Poythress of South Norfolk, Va., arrived to conduct the service. He gave a strong message Monday evening at eight o'clock.

I went to Liberty Church on this occasion at the invitation of the committee appointed to raise Liberty Church's quota for the Elon College Development Program. The quota for Liberty Church is \$1,878. The committee said that it would hardly be possible to raise this amount. Miss Margaret Alston, a member of the committee, volunteered her services to help with the canvas. We began at ten o'clock Monday morning and worked until three Tuesday afternoon. We saw only a small percentage of the membership of the church. Wherever we went we received an enthusiastic reception. People were not only interested in the church but anxious for the college and willing to do what they could that the goal set for the campaign might be reached. It

was necessary for me to return to the college Tuesday afternoon. At three o'clock, we had secured in cash and pledges \$952.50. It is now the feeling of all that with two or three more days of canvassing the quota for Liberty Church can be raised. We called on one good member whom the committee had asked to give the largest part. He asked what the committee thought he should give. We told him. He replied that the committee "represents good people; they have thought the question through, and I think they are right. I think that we all should give what the committee thinks is our individual share. I will be glad to give this amount and make the first payment today."

The canvas at Liberty is the most encouraging thing that I have experienced since I have taken over the campaign personally. Miss Margaret Alston's influence and persistency in behalf of the college are largely responsible for the attitude of the church toward the college and its desire to support the program. May the blessings of God continue to be with this church and I am sure that they will be prospered materially according as they permit themselves to be enriched spiritually, and so with us all.

L. E. SMITH.

WE RISE OR FALL WITH ELON.

I was impressed with the great truth of the statement Dr. Atkinson made in the open letter to Dr. Smith in THE CHRISTIAN SUN of July 9th—that Elon College which opened its doors to students in 1890, is the most significant undertaking of our Church in the South during the last half century. There are many who know more about colleges than I know, and many who can tell the world about such things in so much more beautiful words than I, but not everyone, it seems, knows better than I do what Christian Education can do for human beings. Our Christian Mission here in Carroll County is doing for these hills what Elon is doing for people all over the South. Of course this work here is on a smaller scale, but that fact in itself proves to me how great and far-reaching must be the work at Elon.

There are two points I wish that we could remember: One is, the building of Christian character is important; and the other point is, this very work is being done at Elon. Our

people of the South don't seem to realize fully that our hope lies in Elon. The very source of all our strength, or the soul of our Church. Ah, yes, it took strength of character to come this far, and it will take the same to keep marching on. This kind of strength is found in Christ alone. Then Christian character is what we need.

Did you ever stop to think how much sin, sorrow, and all manner of unhappiness could be wiped out of this world if only all people could have a chance at Christian Education? And as I think of all the students Elon has turned out to take up work here, there, and everywhere, I realize how much Elon has done toward giving people a chance. Elon is like a Christian home sending out children to all parts of our country, and as they go they carry with them the strongest aid on earth—Christian Education. We are failing to understand the importance and value of such an education as Elon can give. Many are asking today—"What is wrong with our nation?" And one can go down to the very root of the matter and find this answer today—A lack of Christian Education, a lack of Christian Character is at the bottom of a lot of things just now. Just how much of our national economic and social trouble is caused by lack of Christian character would be startling if we came right to the point. And our Elon can do her bit to help, not only our nation but also the whole world. A school which builds Christian Character is far-reaching.

We have an Elon man on our field here among our hills. Time, and time again, Elon comes to our hills. The highest and finest ideas and ideals I have found in this life have come to me through students of Elon. Rev. Elmore, our pastor now, certainly brought out with him from Elon a faith that wins.

And now may God help people to see that Elon is a light that must not fail.

VICTORIA OF THE HILLS.

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.

—Ralph Waldo Emerson.

For the Children

SOME STRANGE FRIENDS.

Mr. Andrew Lang tells some very interesting stories about how some kinds of animals which are supposed to be natural enemies to each other may be trained to be friends. He once knew a cat and a mouse that played together. When tired, the mouse ran back to his hole.

A lady who was very fond of animals owned a fine dog. One day she brought home a cat. War was declared at once between the cat and the dog; someone had to be on guard all the time to protect the cat. At last the lady decided that they must be taught to live in peace. She made them know each other, and in less than a month they became friendly enough not to watch each other; and in three months' time they took their regular meals out of the same dish. Just at this time a friend gave the lady a canary. The bird, then, must be guarded from the cat. As the cat had gone freely about the house it was not an easy thing to remember to shut the doors and to see where the cat was before a door was opened. The lady then determined that bird and cat must live in harmony. She succeeded so well that at last the cat, the dog, and the bird would drink from the same dish, and it was not an unusual thing to see the cat sleeping with the bird standing on her head.

I once owned a dog and a cat that were such great friends that at the close of a summer vacation I sent them by express in the same box from Silver Creek, N. Y., to Boston, a distance of over five hundred miles. While they were waiting to be put on board the train in the express office, the dog was lying down and the cat was curled up asleep, with its head on the dog's shoulder, to the great astonishment of many people gathered about. They went through all right and were as good friends as ever after their journey.

In one of these stories you will read about a cat that adopted a little squirrel and brought him up just the same as her kittens. I have also heard of a cat which adopted a tiny puppy whose mother had died. The cat had five kittens. The puppy was put in the box with the kittens while the mother cat was away. When she came back she discovered the little orphan at once. She was very much interested, but soon nestled down with a contented little "meow" and purr, and seemed to love the new member of the family as well as the older ones. One

day, in jumping into the box, she jumped on the pup, and he barked. She sprang from the box badly scared, her tail like a great plume over her back. She looked all around, but not seeing any dog she got back into the box and settled down to rest. Whether he did it just for fun or not I do not know, but the old cat had scarcely got to sleep when Master Pup gave another queer little bark. The cat family were in an uproar at once; mother and kittens were in a state of wild excitement. The lack of fear on the part of the pup seemed to arouse the old cat's suspicions, and she boxed his ears; whereupon he barked again. She saw through it at once then, and her tail came down to regular size. In some mother-cat way she told the kittens that it was their funny little dog brother that had made all the noise, and that they were in no danger. From that day on the pup barked to his heart's content, but the kittens were not alarmed at it any more.

There is no more interesting study for boys and girls than the habits of these creatures which God has made to live in the world with us. The Bible says that Solomon, the wisest man that ever lived, took a great deal of interest in such things. "He spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes."

Join the great company of those who make the barren places of life fruitful with kindness. Carry a vision of heaven in your hearts, and you shall make your home, your college, the world, correspond to that vision. Your success and happiness lie in you. External conditions are the accidents of life, its outer trappings. The great, enduring realities are love and service. Joy is the holy fire that keeps our purpose warm and our in-

telligence aglow. Resolve to keep happy, and your joy and you shall form an invincible host against difficulty.

—Helen Keller.

Doing nothing for others is the undoing of oneself. We must be purposely kind and generous, or we miss the best part of existence. The heart that goes out of itself, gets large and full of joy. This is the great secret of the inner life. We do ourselves the most good doing something for others.—Horace Mann.

There is no other way in which one's life will be so surely, so quickly transfigured, as in the faithful, happy, cheerful doing of everyday tasks.

—J. R. Miller.

THE GUIDE.

What place in this life I shall hold,
And what shall be its sign;
How much of bright and minted gold
Shall turn out to be mine;
What service I shall render here;
How high or low it be,
Dear Master, I shall be content
To leave it all to Thee.

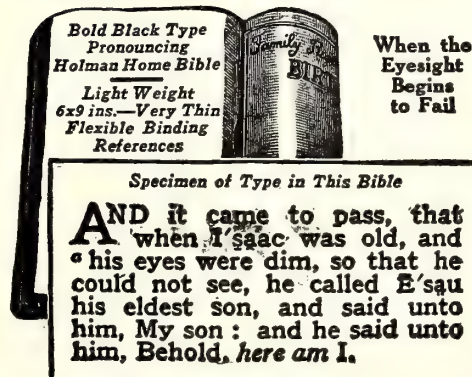
What roads my restless feet shall go;
How near, or yet how far;
What joys it shall be mine to know,
What conflicts leave their scar;
If but my little day be spent
Bravely and helpfully,
Dear Master, I shall be content
To leave it all to Thee.

—Clarence E. Flynn.

Learn patience from the lesson
Though the night be drear and
long;
To the darkest sorrow there comes a
morrow,
A right to every wrong.

—John T. Trowbridge.

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE HOPE OF THE WORLD. MISSIONARY OFFERINGS.

The Christian religion offers a way of life which, if adopted and followed, will insure the security of humanity and its fullest development. It is the way of understanding and good will. It abhors hatred. It regards the unforgiving man as an enemy of God. It would incorporate all men into one great family with God as Father. If the world can become Christian, wars will cease. Commercial strivings will be settled on equitable bases. Racial antagonisms will disappear. Disease will be progressively overcome. Undreamed of heights in invention and discovery will be attained. The world will be able to utilize its entire energies in constructive accomplishment.

The practical question is, "Can Christianity prevail?" Christians believe it can. All the churches of all the denominations are committed to it. The people of this nation can in a very general way be called Christian, as can be the peoples of many other nations. Yet our present allegiance to the Christian ideal is not sufficient. If it is to be effective, it must be much more thoroughgoing. It must stride across national lines and racial barriers and industrial disputings. It must put the will of a Christ-like God above all human ambition.

It is the faith of the missionary boards that the Christian religion can become dominant in the hearts of men, that at home and abroad it will prove the solvent for national and international difficulties. To that end we exhort the churches and all Christian people and all men of good will everywhere to continue to send out messengers who shall preach and teach and live their Christian faith with such high success that others will be irresistibly attracted to the same life of good will.—*From Biennial Report of Church Extension Boards, Congregational-Christian Church.*

MISSIONARY OFFERING. WEEK ENDING JULY 25, 1936.

Sunday Schools.	
Liberty, Liberty, N. C.	\$ 3.26
Flint Hill, Biscoe, N. C.	.35
Pleasant Hill, Liberty, N. C.	4.83
Berea (Nans.), Driver, Va.	3.75
Liberty (Vance), Henderson, N. C.	5.58
Rosemont, Norfolk, Va.	8.07
Parks Cross Roads, Ramseur, N. C.	5.00
Biscoe, Biscoe, N. C.	1.41
Cary, Cary, N. C.	.68

Pleasant Grove, News Ferry, Va..	9.31
Christian Light, Fuquay Springs, N. C.	.38

Total\$ 42.62

Individuals and Churches.

Albemarle, Albemarle, N. C.	24.00
Christian Light, Fuquay Springs, N. C.	2.00

Total\$ 26.00

Woman's Board, S. C. C.

Received from Mrs. H. S. Hardcastle, Treas.	\$ 1,700.00
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Specials..

Burlington S. S., Burlington, N. C.	25.89
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00

Total\$ 28.89

Summary.

Sunday Schools\$	42.62
Individuals and Churches	26.00
Woman's Board, S. C. C.	1,700.00
Specials	28.89

Total for week\$ 1,797.51

Previously acknowledged 15,764.61

Total since Sept. 1, 1935\$17,562.12

KAGAWA'S MESSAGE OF GREETING TO HIS FIRST AMERICAN AUDIENCE.

"I want to take occasion to thank you for sending over to Japan your fine stock to save us. You have the best people in the world in this country. In saying this I am not flattering. I have visited many countries. This one is the best. You have the stock of Lincoln, Wilson and Washington Gladden. You are big-hearted like the Pacific Ocean. We are grateful for the missionaries whom you have sent from America to Japan. Christianity today is common sense in Japan. Secular daily papers write about it. One of these newspapers, because it thinks Christianity has a message to give to Japan, the *Osaka Mainichi*, which has a daily circulation of two million, gives a weekly Christian message in its Sunday edition, of one and a half pages devoted to Christianity. Many high school girls have Bibles and read them secretly. Christianity is common sense now because you sent to Japan your wonderful missionaries."

Church workers from nearly every city in the Texas Panhandle thrilled to his swiftly spoken utterances. Inspired by the barren wastes over which

he had flown by airplane, Kagawa took as a subject the threefold theme, "Love of God, Love of Soil, Love of Neighbor." He said in part:

"I teach a definitely new system of agriculture in my country, in addition to the tilling of the soil, the planting and care of trees for fruits and nuts. If there are trees, there is more water, more beauty, more quietness—and there will come singing birds. There are many blessings. If you develop tree culture, you do not have so much dust. Now, when the wind blows, you have to shut your eyes.

"There are two Americas: a 'Heaven America' and a 'Hell America.' It is unimaginable in a Christian nation that your situation should exist—that of 12,000,000 unemployed persons. You should look more to the church for guidance in economic undertakings.

"Bring Christianity into your business enterprise. Empty yourselves in a revival of the old love for Christ and your fellowman. . . . The principle of the co-operative association can be applied to any business. Destruction threatens otherwise. There is still good 'seed' of Christianity in Japan; but the best 'seed' is in your country—only organization and activity are lacking, and faith without action is unavailing."—*Amarillo, Texas, December, 23, 1935.*

NEWS FROM DENDRON SOCIETY.

From Dendron Christian Church we have the following news through the president of the Woman's Missionary Society:

"This society observed the week of prayer in February closing with a joint observance of the World's Day of Prayer with the other churches of the town. Another joint project of the year was the study of the mission study books, "Toward a Christian America" and "That Other America" with the Methodist Missionary Society. They report interesting and profitable meetings and feel that their society has been strengthened because of this intensive study and united effort."

They have held all their regular meetings and are striving to make all the points on the standard of excellence by conference time. Mrs. W. D. Barrett is the president of this interested group of women and is putting every effort forth for a successful and helpful society.

MRS. W. M. JAY,
News Editor.

707 Gales Avenue,
Winston-Salem, N. C.

THE LAYMAN'S PLACE ON THE FOREIGN FIELD.

By CHAS. A. LEONARD, SR.

A fine young Christian man in Shantung Province heard the call: "Go north, young man, go north," and, with his wife, settled in the village of Siao-suifen, Manchuria, about as far away as one could get by rail in the north at that time. He bought land in the wild, fertile mountains of Kirin Province, four hundred miles east of Harbin, and had it cleared for farming. He never saw the land, for those who are worth enough to own property dare not go outside the villages for fear of being kidnapped; only a poor man as representative may go to "see-a-see," as the Chinese say for "take-a-look."

Mr. Pan let his land out on shares. Returns from the famous Manchurian soya beans were enough to support him and his people down in Shantung Province. His next interest was the salvation of the people in that isolated region. For a hundred miles in every direction there was neither a missionary nor an evangelist. Burdened for the souls of the people, he wrote asking that we come and help preach the gospel to his people. Thirty had decided definitely to become Christians. Twenty were baptized.

These and the enquirers rented a place for worship and evangelistic meetings. Mr. Pan was chosen as their leader. As others grew in the knowledge of the Word, they, too, conducted Sunday services and preached to the unsaved. With the change of government banditry became so bad that Mr. and Mrs. Pan, along with all other prominent people, had to leave Siao-suifen. On one visit there, the writer finished his meeting just in time to escape a bandit raid. They entered the second night after our departure, robbing and looting, burning about one-fourth of the town and carrying away a number for torture and ransom. Through the Lord's mercy, we were lucky to escape.

It was in this locality that the famous war lord, Chang Tsung-Chang, began his career. He came to North Manchuria from Laichowfu, Shantung Province, as did the writer, beginning as a bandit, so we are what the Chinese call "country relatives." Chang gradually got control of a large part of the region. Later he became war-lord governor of Shantung Province, ruling a population one-third of that of the United States. Notorious for oppressive rule, his power waned and he lost out in Shantung.

It is claimed that he was offered a place in the new Manchurian government, but refused it, his old mother threatening to kill herself if he did accept it.

When the bandits entered Siao-suifen all of Chang's property there was destroyed and his representatives kidnapped or slain. It was, therefore, surmised that politics entered into the raid, though nearly everyone else able to pay a ransom was taken.

The preaching hall was not molested, the only place not looted. Because of this the best building was loaned to the Christians as a meeting place until recently, in order to save it from possible burning in future raids. Mr. and Mrs. Pan had left when the bandits came. Chang's old forts still remain, though the barracks built for bandit soldiers have fallen. Chang was assassinated on a railway platform in his native province.

With such leaders, what can be expected of the people generally. Such a background sets off in striking relief the character, life and works of the fine Christian people such as we now find at Siao-suifen and other places where we have work.

The number has grown as we have gone there from time to time, though many have had to leave on account of repeated trying political conditions. In many instances their business has been ruined.

On a recent visit, however, the little group there raised nearly three hundred dollars for the purchase of their own meeting place. Evangelist Kiang Yao-Tang makes his headquarters there now and works from there out to other centers. As conditions improve, people are returning. It is possible that the railway shops at Suifen, the next station east and on the Siberian border, will be moved to Siao-suifen. This will mean prosperity for the little town and an increase in population.

The welcome received here on our last visit was most cordial. It was a joy to fellowship with the group of choice people whom God has saved there, to note their earnestness, steadfastness and hope for the future. They are truly grateful to those who sent to them the saving gospel of our Lord.

MISSION CONFERENCE AT EAGLES MERE.

Eastern Virginia was represented at this conference by Mrs. J. M. Raby, Mrs. John King, Mrs. J. G. Truitt, Mrs. Herbert Harrell, and the writer.

Eagles Mere—the most beautiful spot in Pennsylvania—a fashionable summer resort—but far more than either of these to me. It is the place where I received an enriching mountain-top experience, a place where I caught a larger vision of the glory of our task. Dear friends of the missionary conference and others, I

would like to share this experience with you, for I believe the greatest hindrance to our work is lack of vision.

At Eagles Mere everything centers about the Lake of the Eagles on top of the mountain. Its clear, peaceful, waters reminded me of Galilee, "where Jesus loved so much to be."

The mornings we spent in classes, the afternoons in fellowship and recreation, and in the evenings there were lectures. Our first class was meditation, followed by Bible study, then two mission study classes, program making and child study. Both home and foreign books for next year will be on the negro. These courses presented to us Christian attitudes in approaching them. While the south has been accused of agrarian slavery, the north is guilty of industrial slavery. We learned that the negro has always been an important economic factor in America and that he has made contributions to music, literature, religion and other phases of American life. Dr. Imes, Negro Presbyterian minister at Harlem, N. Y., spoke eloquently and without bitterness on race relations. Space does not permit me to tell you of other classes, but they were very helpfully and efficiently taught.

The fellowship with this large group of Christian leaders meant much to all of us. A beautiful feature was that teachers, officials and missionaries mixed together as one large family. I shall never forget the personal touch with the missionaries who attended. Knowing them made me glad I had a share in sponsoring their work. Their presence gave joy, consecration and reality to the work of the conference. Every day a new one sat at our table and told us about her field. They did not act like people who had made a sacrifice or were enduring hardships, but seemed so contented and happy in their work. One girl said, "Isn't it wonderful to be a Christian?" And I wondered if that were not the source of their joy. Another from India said, "I'm home for seventeen months on furlough, and I can hardly wait to go back." Dr. Maybe, a lovely white-haired lady said, "After spending thirty-five years in the Belgian Congo as a medical missionary, if I were twenty-five again and could realize another dream it would be to go back to the Congo and minister to those people."

"If I be lifted up, I will draw men unto me." Surely these words took on a new and deeper meaning for those of us who attended Eagles Mere and we rejoiced that we shared with others the glory of lifting Him up to the world.

MRS. J. F. MORGAN.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

YOUTH FELLOWSHIP.

The following goals were adopted at the Eastern Virginia Youth Fellowship meeting at Bethlehem Christian Church on July 14:

1. That special emphasis be given during three months of the year by each young persons group to *Personal Religious Living*, with the result:

- (a) Every young person in the Conference spending at least fifteen minutes daily in prayer, Bible reading and meditation.
- (b) Every young person giving himself completely in consecrative living and service.
- (c) Every young person giving at least one-tenth of income to God.

2. That special emphasis be given during the three months to *Helping Others Become Christian*, with the result:

- (a) Every young person winning at least one person to Christ.

3. That special emphasis be given during three months to *Social Action*, with the result:

- (a) Some definite action be taken to help prevent war.
- (b) Some definite local action be taken to improve race relations.
- (c) Some definite local action be taken to restrict the sale and consumption of alcohol.
- (d) Some definite action be taken to help improve economic conditions.

4. That special emphasis be given during three months to *Missionary Action*, with the result:

- (a) Every young person in the conference contributing to missions.
- (b) Every young person studying the missionary books for the year.
- (c) Every group presenting at least one public missionary program.

5. That every young person in the Conference endeavor to secure at least one renewal and one subscription to *THE CHRISTIAN SUN* sometime during the year.

6. That all officers of this Fellowship attend the Holiday Conference at Christmas, and also the Elon Summer School.

7. That 75 representatives of this Fellowship attend the Elon Summer School, every church sending at least one young person.

8. That all officers of this Fellowship and one young person from each church attend the Southeast Youth

Fellowship meeting to be held in May.

9. That a concentrated effort be made to have a Young People's group organized in every church.

10. That the president visit as many young people's groups as possible during the year, his expenses being paid from the Fellowship treasury.

VIRGINIA VALLEY YOUTH FELLOWSHIP.

Tentative Program.

AUGUST 5 AT ANTIOCH CHRISTIAN CHURCH.

THEME: "Youth Bearing the Cross of Christ."

7:45—Vesper—Led by Rev. Wm. J. Andes (Immediately following, the group will assemble in the church and continue the program.)

Hymn—"Jesus, I My Cross Have Taken."

Report of Director of Religious Education—Alfred Dofflemyre.

Report on S. S. and C. E. Societies—Mr. Roy Larriek.

Business Session of Youth Fellowship. Thoughts from Elon Summer School—Anna Lou Showalter.

Special Music.

Address (To be announced).

Installation of Officers—Rev. F. C. Lester.

Benediction.

(If at all possible, the business session will be held in the afternoon following the adjournment of the conference Wednesday.)

DISHONEST PRACTICES IN OUR DAILY LIFE.

CHRISTIAN ENDEAVOR TOPIC FOR AUGUST 9, 1936.

Scripture: Eph. 4:25, 28, 29.

Daily Bible Readings.

Mon.—The evils of drinking. Prov. 23:29-32.

Tues.—Avoid dishonesty. Rom. 12:17-21.

Wed.—The wiles of the seller. Prov. 20:14.

Thurs.—Cheating. Acts 5:1-11.

Fri.—Unjust to the poor. Jas. 5:1-6.

Sat.—Peter's wrong practice. Gal. 2:11-21.

Prelude: "I Would Be True."

Opening Sentence—"Honesty is the brightest jewel that sparkles, diamond-like, in virtue's priceless diadem of gems."

Hymn: "Living for Jesus."

Prayer: "Thanking God for Jesus, the great example in truth and honesty."

Hymn: "More Like the Master."

Announcement of topic—Scripture.

Leader's Introductory Talk.

Special Music.

Suggestions for talks and discussion:

1. Being honest in the home.
 - a. In what ways are parents sometimes dishonest with their children?
 - b. How can children be dishonest with their parents?
 - c. When the husband or wife is dishonest with each other who usually suffers the most—the parent who is dishonest, the one who is deceived, or the children?
2. Being dishonest in school.
 - a. What effect would cheating in school have on a person's character?
 - b. Are you just as dishonest as the other fellow when you let him copy your work?
 - c. There is a principal in a certain high school who has a placard bearing the following inscription hanging in his office: "For when the one great Scorer comes to write against your name; He counts not if you lost or won, but how you played the game." Do you think this principal is trying to build character into the lives of the students?
3. Being dishonest in your community.
 - a. Are you being dishonest when you live above your income?
 - b. Can a person be absolutely honest in his political dealings?
 - c. Do people who are dishonest in business usually succeed?
4. Being dishonest in the church.
 - a. Is a person dishonest when he does not give a tenth of his income to the Lord?
 - b. Is a Sunday School teacher dishonest when she appears before her class on Sunday morning and has not prepared her lesson?
 - c. Is a Christian Endeavorer dishonest when he does not live up to the Christian Endeavor pledge?
 - d. Is a professing Christian dishonest when he does not live his life completely for Christ?

Sentence Prayers.

Hymn: "I Would Be True."

Mizpah Benediction.

Mrs. W. B. W.

Sunday School

By REV. H. S. HARDCASTLE

PHILIP'S MISSIONARY LABORS.

LESSON V—AUGUST 2, 1936.

GOLDEN TEXT: "*They therefore that were scattered abroad went about preaching the Word.*"—Acts 8:4.

LESSON: Acts 8:5-40; Printed Lesson Text: Acts 8:26-40.

A Fruitful Deacon.

Philip was one of the seven, a deacon, one who had been appointed to "serve tables." He was evidently a man of ability and of social standing in the community. But above all else he was a man with a passion for people. His heart was warm with the love of Christ, and he wanted to share that love with others. Our modern world needs more laymen, whether they are deacons or not, who have something of Philip's concern and passion for their fellowmen.

A Great Revival.

Philip's love for Christ and for men overleaped the barriers of racial and religious differences. The Jews ordinarily had no dealings with the Samaritans. They looked upon them as dogs. But Philip went to Samaria and preached Christ unto them. His message was both personal and social—he preached the things concerning the kingdom of God, and the name, that is the character, of Jesus Christ. He did not quibble over points of theology or practices of religion—he presented Christ as the answer to the hunger of the human heart, and the solution of the social situation. And God honored his preaching. Men and women were changed, people were released from the domination of evil spirits, even physical health and healing accompanied Philip's work. "And there was great joy in that city." To see lives renewed, to know that men have been redeemed, to experience salvation through Christ—this is the supreme joy of life.

A Discordant Note.

There was one discordant note. One Simon, a sorcerer, was impressed by the things that were being done, and thought that he could capitalize the thing if only he could learn the secret. He offered money, saying, "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Spirit." Like so many men before and since, he thought that everything had its price in money. But God's gifts cannot be bought. His grace, forgiveness, salvation, spiritual insight, spiritual power, the Holy Spirit, these and other gifts from God have no price tag in terms of dollars

and cents on them. They are not for sale. Men may buy favor from men with money, but not from God. An humble and contrite heart, a simple faith, a glad obedience—these are the coin of the kingdom.

A Seeming Wild-Goose Chase.

"Arise and go toward the south . . . unto Gaza which is desert." Leave a great revival, leave thickly populated centers, take a sixty-mile trip,—that was what the angel of the Lord said. It looked like a blind alley, for there was no inkling as to what was at the other end, out there in the desert. But Philip recognized the voice of God. He went out not knowing whither he went, but knowing that he was following the will of God, and therefore confident and content for he knew that God does not send men on fools' errands or up blind alleys. The meek will he guide in judgment and the meek will he show his ways. Would that we had the same sensitiveness to the divine spirit, the same ready obedience, the same simple faith. That sixty-mile trip was one of the most strategic journeys ever made by mortal man. The fact that Abyssinia has long been nominally a Christian nation was due to the fact that Philip obeyed the voice of the Lord.

An Earnest Seeker.

If Philip had any doubts—and that is doubtful—they were soon dispelled, for behold, there came along a man in a chariot, a man of ability and integrity of character—he was treasurer for his queen's country; a man who was seeking the satisfaction which material things and position could not give—he had the things that most men crave; a man who was an earnest seeker after God—he had traveled twelve hundred miles to worship Him. (And some people won't go around the corner.) He was a man who was seeking more light—as he returned from worship, he was reading the Scripture. As one reads the story in retrospect he sees how the providence of God was at work in an undeniable way. It was hardly necessary for the Spirit to go near and join himself to the chariot—his common sense must have told him that here was God's man for him.

A Convert to Christ.

It happened that this man was reading the prophet Isaiah. It happened that he was reading Isaiah 53, which is a remarkable personal prophecy concerning Christ. At the invitation of the eunuch Philip joined him in his chariot and opened to him the Scripture — "beginning from this scripture, he preached unto him Jesus." And as Philip opened the scriptures the eunuch opened his heart. He felt a great impulse to give himself

unreservedly to Christ, and sought baptism as an open symbol of that inner committal. "What doth hinder me to be baptized?"

A Confession of Faith.

"If thou believest with all thine heart, thou mayest." "I believe that Jesus Christ is the Son of God." Rather simple, it would seem. But it goes deep. When any man sees in Jesus the Christ of God, when he believes with all his heart, when he yields himself in simple faith to the Christ, there takes place the perpetual miracle of grace. That man is born anew or from above. This is not all there is to the Christian life, but there can be no Christian life without this.

What about baptism? Undoubtedly in this case Phillip and the eunuch went down into the water. It may be that Philip immersed him, although it is by no means certain. But what if he did? "God is honoring equally those great sections of the Christian Church which practise baptism by sprinkling, pouring, or by immersion, and the reality of the Christian experience in all of these communions must be acknowledged."

A Repeatable Experience.

The word "repeatable may not be good English, but it embodies good evangelism. The experience of Philip can be repeated by consecrated laymen and ministers today. There must be a revival of personal work based on the guidance of the Holy Spirit.

CHRISTIAN ENDEAVOR ACTIVITIES.

Fifty-four Christian Endeavorers attended the retreat at Berryman's Beach, Chestnut Farm on the James River, July 16 and 17. The program was well planned and carried out, the main conference being led by Rev. Harold Cheney of Lynchburg. Rev. J. A. Standfield, Friends Church, Ivor, Va., and Rev. J. J. Van Hagel, of the Methodist Church of Claremont shared in the program and activities. The endeavorers enjoyed discussions, outdoor vesper services, quiet hour periods, hikes, games and swimming. Each one greatly enjoyed himself and expressed sentiments of two beautifully experienced days.

The Three "S" Christian Endeavor union hopes to have a similar occasion next year. The officials consider it a successful two-day Christian Endeavor conference.

The regular summer rally will be held in the Waverly Christian Church Sunday afternoon and evening, August 16. Picnic supper will be enjoyed by all, the entertaining church furnishing the tea.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

“DEVIL’S PROMISES.”

“All things will I give thee, if thou wilt fall down and worship me.”—Matthew 4:1-11.

Satan never realizes his own shallowness. He makes offers which he deems irresistible—offers of riches and power and fame and pleasure—and does not see how less than nothing they are to any true-hearted man.

For the devil’s promises are vitiated with conditions. They are all limited to this brief life, and they all are rendered worthless by requirements of subservieny to himself. In short, Satan’s gifts are not real gifts, but are always bargains, and terribly hard and ruinous bargains at that.

The devil’s promises fool only the thoughtless, cheat only the careless. No one who enters into his bargains expects to hold to his share of the agreement. No one expects that the devil will, in the end, be able to hold him. But there is where the peril lies, for Satan can see to his end of every bargain.

Prayer—Deliver us from the evil one, O Christ. As Thou didst masterfully contend with him, so teach us. Arm us with the power of Thy Word, and the strength of the Holy Spirit. May we lend no ear to Satan’s falsehoods. May we give them no entrance to our souls. For Thy name’s sake.—*Amen*.

TUESDAY.

“GOOD GOLD AND BAD GOLD.”

“And the gold of that land is good.” Read Genesis 2:1-12.

Would that all the world were the land of Havilah, where the gold is good! Then would this earth be an Eden indeed. For most of the sin and wretchedness of our modern life is due to bad gold, to covetous gold, to proud gold, to oppressive gold.

It is not necessary that we should have much gold at all. We should be amazed if we really tried to see how little of it is positively needed for our comfort and happiness. That is good gold, and God will see that we have enough of it. Every one of us may dwell in the land of Havilah.

But it is so easy to get out of it into the land where the gold is bad, where it poisons the soul and miserably dwarfs the life. The country of good gold lies very close to the country of bad gold. Let us beware of crossing the boundry of Havilah!

Prayer—Thy gold is always good, our Father. It is always sufficient and always delightful. We bless Thee for it and would be content. In the name of Thy Son, who had not where to lay his head.—*Amen*.

WEDNESDAY.

“BLEMISHES.”

From the soul of his foot even to the crown of his head, there was no blemish in him.” Read II Samuel 14: 21-27.

With every year the world seems to think more of beauty; and that is well, if it were real beauty. But there is a false beauty and a true, and the difference, not always easily discerned, is as wide as the space between heaven and hell.

David was beautiful, and his son Absalom was renowned for his beauty. David was snared by the beauty of Bath-sheba and committed his great sin. Absalom, though there was no blemish on his body, was nothing but blemish in his soul.

How we need to watch these inner blemishes! How ugly they are! How permanent they easily become! And how sure are they to work through to all men’s eyes at last!

Prayer—All beauty is in Thee, O Thou altogether lovely. Dwell Thou within us and impart Thy beauty to us.—*Amen*.

THURSDAY.

“I HAVE JESUS AND YOU.”

“Remember Jesus Christ.”—Read II Tim. 2:1-13.

One of God’s royalty recently went home. She was a rare, ripe, cultured saint, fifty years a school-teacher. Most of her life had been spent in her native New England; but she lived out her radiant closing years in South Carolina with a niece.

This foster-daughter one day expressed sympathy with her aunt because she was so far removed from all her old friends. “I do not mind, since I have Jesus, and you,” came the quick reply.

What a window into a vast and glorious truth! To have the constant satisfaction of fellowship with Jesus, and with an understanding earthly friend—that is an adequate life. And consider the privilege of being the “you” in such a relationship.

Prayer—For all that Thou dost mean, blessed Saviour, to human hearts, and for all that Thy other friends mean, we lift up our gratitude today.—*Amen*.

FRIDAY.

“OUR PEACE.”

“And this man shall be our peace.” Read Micah 5:1-9.

In this Messianic chapter there is no doubt who “this man” is. Nor is there any doubt in the history of the world or in the life of anyone that makes trial of Jesus Christ. “My peace I give unto you,” said Christ; and verily He has fulfilled His promise for all His disciples.

This storm-tossed world longs for peace with unutterable longing, and peace stands waiting at the door. Wars and turmoils and troubles afflict the nations and afflict the men that make up the nations, but always afflict them needlessly.

Is there in all history a deeper tragedy than this universal search for the Peace that is so near at hand?

Prayer—Thou shalt be our Peace, blessed Saviour. Our Peace in this world, our refuge from sin and sorrow of all kinds, and our Peace in the world to come, forever more.—*Amen*.

SATURDAY.

“MILADY BREAKS INTO PRINT.”

“Moses wist not that his face shone.” Read Exodus 34:29-35.

For many short years, Milady has endured the lot of life partner to a writing man. Not once that I recall has she suggested what I shall write about; until the other day, when she said, “I wish you would write a Meditation showing how persons are what they really are, and what folks think they are. You have made many nice allusions to me; but readers should know that they represent not the real me, but only what you see in me.”

How is that for a case of Scotch conscience? As Moses wist not that his face shone, so the noblest lives are unaware of their own nobility.

Prayer—Richly Thou hast dowered our lives with earthly loves and fellowships; and we return thanks to Thee, our Father, source of all love and loyalty.—*Amen*.

SUNDAY.

“AS THE YOUNGSTERS LAUGHED.”

Seasoned with salt. Read Gal. 4:

Glad to be freed from class work, the students of a high school trooped into the auditorium to hear a visitor speak. Speeches are a chore, but preferable to lessons. To the students’ wide-eyed amazement, this man started off with a joke, the point of which they did not at first catch. Then they howled. Another, fun-
(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

AWAKE, O JERUSALEM.

By JOHN G. TRUITT.

"Awake, stand up, O Jerusalem."—Isa. 51:17.

Awake, O Church of God! In echoing the cry of Isaiah I do not mean to challenge this great church to join the hurry, and the bustle of a rushing restless age. Rather I like to think of the church as one place where we may all "be still, and know that God is God." But there is a sense in which I should like to call you to a mental awareness, which would cause our church to stand up to its duty in a day in which the demands upon the church are multiplied.

A sleeping church is not the church of the New Testament. It is not the kind of church that kept Jesus awake all night in Gethsemane, nor led forth from Pentecost to possess the earth. "Love not sleep, lest thou come to poverty (Pro. 13)" may be as aptly spoken of a church as of an individual. "Behold, he that keepeth Israel shall neither slumber nor sleep (Ps. 121:4)," and as God keeps watch over His own, so also should the church share in an eternal vigilance with Him. "He that sleepeth in harvest is a son that causeth shame (Pro. 10:5)" and a church that sleeps now is sleeping in a day when "the fields are already white unto the harvest," and is certainly on its way to poverty of soul, and also poverty of place and power in its community and world.

I. *Awake to the church's assets.* The material assets of the church are great. It has set its Christian flag on every continent, and has staked off territory in every realm and domain. The nations of the world have not as yet become the nations of our Lord and Christ, but a leaven has been laid in the very center of them everyone. The church owns millions in equipment and material possessions, and controls many millions more. *But all these things are mere trifles when it comes to the church's real assets!* The church may offer the world Jesus Christ, and through Him, God the Father.

II. *Awake to the spiritual needs of humanity.* The human heart ever hungers for God. It hurts when it is blackened by sin. It feels estranged, and lonely when goodness is gone. More of the misery and sin of this old world is caused by estrangement from God than the world has ever dreamed of. The church can open the gateway to God. "How dreadful

is this place—this is none other but the house of God, and this is the gate of heaven." (Gen. 27:16.) *The gate of heaven is on earth!* The church has it! "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven (Matt. 16:19)." The race cries out for God, and his kingdom of loving service, and kindness, and the church is given the serious command to answer that cry. It must awake to the spiritual needs of humanity. It knows them, or if it does not it has the opportunity to learn them as nothing else on earth may, and by the very nature of the case having the opportunity it is charged with the responsibility.

III. *Awake to the demands of the present day.* There was a great demand for the church in the day when it was founded by Jesus Christ. How that old world needed it! As it broke through its misery, want and sin, how beautifully it shone! There was political unrest right where the church was founded. There was economic need throughout the land. There was sickness and the lack of sanitation. Human personalities were bartered for personal weaknesses and sins. The masses followed the mind of the mob, and shouted their deadly slogans to their own hurt. Into that day the church shined. God had mercy and gave them the Galilean.

In every generation since that day the demands for righteous leadership have been insistent. It has taken courage. Some such courage as was set forth in Christ as He climbed Calvary has had to be shown often. The path of the church across the centuries and across the continents has been strewn with its Gethsemanes and Calvaries, and wherever the church has been faithful resurrections have followed.

Can the church stand the strain of the present day? It cannot do it asleep. It cannot do it half-heartedly. It cannot do it lying supinely upon its back. It will have to "Awake, stand up, O Jerusalem!" Men and women everywhere who name the name of Christ, and young people and children, too, will have to take their religion seriously, and make the meaning of their faith a permanent part of their lives, so that a meager portion of their allegiance in time, money, talent shall not be considered enough. Too often we look only at the results

in a superficial manner, and forget the all-important thing, namely the cause. If we look out and see the misery and want of our age, its unrest and uncertainty, its fear and oppression, we are all too prone to overlook the underlying cause of such a condition, namely the lack of adherence to the teachings of Jesus Christ.

On the other hand if we are given eyes to see goodness,—and it is all about us; kindness, for it is everywhere; nobleness and courage, for they still live and thrive greatly,—we are too prone to overlook the source of all these, and other virtues. We accept these things as we accept the sunshine and the rain, not fully recognizing that they come from God, thru the Christ, thru the Church, thru the men, women and young people who make up the church.

IV. *Awake to our individual and personal duty.* Every temptation overcome, every noble impulse encouraged, every answer to honor, every achievement of duty helps to build the power of a Christian character, and to leaven our circle of society with the simple goodness which may rightly be expected of the church of Jesus Christ. Every time we fail as individuals we lessen the power of the church, and hinder the kingdom of God. We have a noble work to do, *and a noble being to be*, today and every day. If every individual Christian will awaken to his own task it will greatly help the church to "Awake, stand up," and save our day from disaster, and our generation from failure. Your little part in your little place counts, and will be honored of the Christ.

HIS WAY IS BEST.

I laid it down in silence
This work of mine;
And took what had been sent me—
A resting time.
The Master's voice had called me
To rest apart
"Apart with Jesus only,"
Echoed my heart.
I took the rest and stillness
From His own hand,
And felt this present stillness
Was what He planned.
How often we choose labor
When He says, "Rest"—
Our ways are blind and crooked—
His way is best.
The work Himself has given
He will complete;
There may be other errands
For tired feet.
There may be other duties
For tired hands;
The present is obedience
To His commands.

—Anonymous.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The continued showers make corn and vegetables grow rapidly. It looks like we will have a fine crop of vegetables within the next few weeks.

The boys planted a large watermelon patch and while they are late, the prospects for an abundant crop is good—watermelons are very much appreciated by the children at the orphanage. Any time we want to see them have a real good time and all be happy at the same time, we give them a watermelon feast.

We are looking forward with much pleasure to our Home Coming Day, which will be held on Sunday before Labor Day. We are anxious to have all the former children "come home" at that time and see each other and renew old friendships and make new acquaintances and see the improvements in the old home since they were here.

Every child reared in the Christian Orphanage is invited to be present. Those who have married are expected to bring their companions and we are expecting the orphanage "grandbabies" too. We are going to kill the fatted calf and serve a lunch in picnic style and it will be free. We will have milk, cool and refreshing, for the grandbabies. We trust every one who has had a home here will begin now to plan to come.

CHAS. D. JOHNSTON, Supt.

REPORT FOR JULY 30, 1936.

Amt. brought forward\$ 7,832.14

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Mt. Zion	1.00
Western N. C. Conference:	
Parks Cross Roads	5.00
Liberty, May & June ..	3.45
Burlington	26.73
Pleasant Ridge	3.25
Flint Hill	.24
	38.67
Eastern N. C. Conference:	
Wake Chapel	7.73
Liberty, Vance	5.46
	13.19
Eastern Va. Conference:	
Berea, Nansemond	5.00
Windsor, June	4.32
	9.32
Valley Va. Central Conference:	
Newport	1.89
Whistler's Chapel	.66
	2.55
Alabama Conference:	
Bethany	1.00

Special Offerings.

Wom. Mis. Soc. of Lan-	
ett, Ala., for Catherine	
Whitten	2.00
Mrs. Dalton, support of	
children	
20.00	
W. P. Perry, for Billy .	
10.00	
Mrs. Mary J. Mesley,	
support R. A. Hines .	
14.00	
	46.00
Total for week	\$ 111.73
Grand total	\$ 7,943.87

'MASSANETTA'

August 17-23

THE SECOND WEEK

Following the account in last week's paper describing the program of the First Week of the Bible Conference at Massanetta Springs, we briefly describe the outstanding features of the last week.

The only speaker belonging to the Southern Presbyterians is our beloved "Tom" Young, of Idlewild Church in Memphis. Those familiar with his versatility will rejoice in his return to Virginia. The secret of his platform power is his great soul. Men who must know world conditions will rejoice in Dr. Hugh T. Kerr, of Pittsburgh, Moderator of the 1930 U. S. A. Assembly, radio speaker for fourteen years over KDKA, and now fresh from a trip around the world. What "a serving" he will give his hearers!

Dr. Clovis G. Chappell, of Birmingham, well known for his sheer romance in preaching, will make his Presbyterian hearers feel their hearts burn with Methodist fire. Dr. Wm. Evans occupies a position enviable indeed among the Bible students. He fulfills more perfectly than perhaps any of our Bible teachers in knowing the Bible better than any other book. He is a "Master of the Book." Therefore, men listen with willing ears to his Scriptural interpretations. Bishop Kern, one of the Bishops of the Southern Methodist Church, has always been a shining light wherever he has voiced the vision of the Church's leadership. "Ted" Mercer of Savannah, for years has called men back to Jesus Christ as he tells his story of being reclaimed. Bishop Batdorf will be of especial interest to those who attend the "United Brethren Day" on August 19th. He is a great Christian leader. Dr. F. W. Burnham, of the Christian (Disciples) Church has a wide circle of admirers outside of, as well as in his home city of Richmond, Va.

And now we close this account by pointing to our "finds" from across the sea: Dr. Herbert V. Lockyer, of Liverpool, England, and Dr. D. E.

Hart-Davies, of St. Thomas Church, Edinburgh, Scotland. If American thought follows British theological thought, we need to know our *Tomorrow* by these messages of *Today*. They will be timely, if we are prophets, with a challenge.

This is Massanetta's last call for 1936!

C. G. GUNN.

FAMILY ALTAR.

(Continued from page 12.)

ier, followed. The youngsters almost fell off their seats in glee.

So they followed him closely as he talked, informally and frankly, of how the youth of today should be getting ready for the new world in which they are to play the major parts.

Why should speakers ever be dull when they treat the great themes? What excuse has a Sunday School teacher for not being interesting? Jesus preached the loftiest truths by homeliest stories. His servants should be as their Master.

Prayer—God forgive us that we ever make Thy living truth seem commonplace and dreary. Equip us to be winsome witnesses.—Amen.



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But that ye also may know my affairs, and how I do, 'Tych'-cua, a beloved brother

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From that time Jesus began to preach, and to say, "Repent: for the kingdom of heaven is at hand"

No. 8312RL—Seal Grain Genuine Leather, overlapping covers divinity circuit, red under gold edges, head bands and marker. \$5.25

THE CHRISTIAN SUN

1536 E. Broad St., Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Six Months.....1.00

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

ALFRED WELLONS ANDES.

Whereas it has pleased almighty God in His infinite wisdom and mercy to remove from our midst our dearly beloved pastor, Alfred Wellons Andes, who departed this life June 23, 1936 in the fifty-fifth year of his life.

We, the members of Dry Run Christian Church wish to express our appreciation of him in the following resolution:

1. Whereas: That we bow in humble submission to Him who doeth all things well and give thanks for the life and faithful service that he rendered.

2. That in the going of our beloved pastor the church has lost one among the best but our loss is heaven's gain.

3. From the tree of life the buds and blossoms fall with the ripened fruit. Some lives are so full of usefulness to those about them, such a life was that of our brother in Christ.

4. He was one of those who walk the trail of life and leave lovely memories along the path. He made life a pleasure to all those who were associated with him. True and faithful in character, he drew friends to him who trusted him. His place in our church is vacant and our hearts are sad, but while we, as friends, mourn our loss, our hearts go out in deepest sympathy to

the wife and children and commend them to the loving care and comfort of a dear Heavenly Father.

5. That a copy of these resolutions be sent the Christian Sun for publication and a copy be written on the records of the Dry Run Christian Church, and a copy be sent to the family of the deceased.

MATTIE ELMA RINKER,
ALMA BOYCE,
RODERICK BURKE,
Committee.

MRS. C. M. DOLLAR.

Mrs. C. M. Dollar, of Roanoke, Alabama, relict of the late Rev. C. M. Dollar, departed this life July 6, 1936, at the age of 75 years. She was the mother of nine children, five boys and four girls, all living. Seventy-one grandchildren, twenty-six great grandchildren, and a host of other relatives and friends are left to mourn her going.

She was the wife of a minister and the mother of two ministers, Revs. J. D. and Jesse H. Dollar. Two grandsons are preparing for the ministry. Sister Dollar was a very quiet, humble Christian. She possessed a very strong faith in God, and all her life gave evidence of her faith in Him.

She was a devoted mother, and her motherly love was very beautifully reciprocated by her children and grandchildren, who, in her last days were attentive, patient, kind, and very thoughtful of all her needs. They "rise up, and call her blessed." This dear mother will be missed in her home, her community and her church.

She was a faithful member of Old Rock Springs Church. She gave herself unselfishly to the tasks of life and was indeed a sympathetic and loving pastor's wife. She rejoiced in the life and work of her husband and contributed in a large way to his happiness. She had great faith in him and his calling.

She had also contributed in a wonderful way to the success of her sons in the ministry. It can be truly said of her that she stood by the cross of her Lord. When the end came she was ready to go—in fact, she didn't have far to go; she just peacefully fell asleep in Jesus.

"Dearest mother, thou hast left us,
Here thy loss we deeply feel;
But 'tis God who has bereft us,
He can all our sorrows heal."

The funeral was in charge of this writer, assisted by Rev. C. W. Hanson of LaGrange, Georgia, and Rev. G. H. Veazey of Wadley, Alabama. The body rests in the Old church cemetery by the side of her husband. Peace to her soul!

G. D. HUNT.

TWO AT A FIRESIDE.

I built a chimney for a comrade old,
I did the service not for hope or hire—
And then I traveled on in winter's cold,
Yet all the day I glowed before the fire.

—Edwin Markham.

DID YOU EVER HEAR OF THESE FOLKS?

Did you ever hear of a man who lost his job because he was a total abstainer?

Did you ever hear of an insurance company that offered reduced premiums to booze addicts?

Did you ever hear of a woman saying: "My husband would be the best husband in the world if he would only drink?"

Did you ever hear of a chauffeur who could drive his car with more safety if he took a snort of alcohol before starting out?

Did you ever hear of a railroad engineer who stood better with his employers if he patronized the saloons?

Did you ever hear of an Arctic explorer who stocked up his supplies with liquor in order to keep warm?

Did you ever hear of a child who complained because his daddy did not come home half soused?

Did you ever hear of a man who objected to his daughter marrying a man because he was not a booze addict?

Did you ever hear of a woman complaining because her husband spent too little time in the groggery instead of spending his evenings at home?

Did you ever hear a murderer on the gallows declaring that his abstinence practices led him to his predicament?

Did you ever hear of a man who beat his wife and thrashed his baby because he was sober when he came home?

Did you ever hear of a house owner who charged high rentals because a saloon had been set up next door?

Did you ever hear of a banker who threw up his hat with joy because a snake-hole was opened close by.

Did you ever hear of a mother who consented to her daughter becoming a bar-maid in order to help civilize the dump?

Did you ever hear of a preacher delivering a better sermon because he was half-shot?

Did you ever hear of a gink who boasted that he "could drink or let it alone," and who actually let it alone?

Did you ever hear of a "moderation society that advocated total abstinence?"—W. E. (Pussyfoot) Johnson.

Teach me to feel another's woe;
To hide the fault I see;
That mercy, I, to others, show,
That mercy show to me.

—Alexander Pope.

THE CHURCH MARCHES ON THROUGH SACRIFICE

THE CHRISTIAN CHURCH rests on the fact of sacrifice. Its progress through the years is the result of sacrifice on the part of its members. Men and women inspired by the example of our Lord have embraced the opportunity to sacrifice that Christ might have the pre-eminence and that the Church might correctly represent Him in society. In the long ago sacrifice on the part of Christians meant the parting with substance, with possessions, with money, to the extent of the givers own impoverishment, if the needs of Christ and His Church demanded. Even life itself was offered freely that Christ might be lifted up to the world. Christ being their Master, was not only the Master of their wills but of their possessions. They gave freely of their lives and out of their poverty they gave their money. The true Christian does not live for himself but for Christ. He is not anxious about the things of the world, but he is anxious about the things of the kingdom. He is not unduly concerned about his financial security but he is greatly concerned for his spiritual safety. Christ has warned us about laying up treasures on earth. They perish. Let us walk up and stand before the Gospel mirror and look at ourselves—observe the way we live, the luxuries we enjoy, the possessions that are ours, the income that we have; look at the church in its needs, the world in its sins. Listen, you will hear the Spirit say, "He became poor that through His poverty ye might become rich," rich in real riches. You will hear Him say, "If any man would come after me, let him deny himself, take up his cross." Looking again you will see Him standing on Calvary, but between you and Him will be forbidding letters, letters that spell sacrifice. He walked the path of sacrifice. Think you that you can find Him and fellowship with Him by any other path? The church can move forward only through sacrifice.

L. E. SMITH.

Elon College

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, AUGUST 6, 1936.

NUMBER 32.



FRANKLINTON SUMMER SCHOOL.

The picture above shows some of the people who attended the Summer School of Leadership Training at Franklinton Christian College, July 6-10, 1936. Thirty-four people were present for the entire time, and many more came for one or more sessions.

This school was a real experiment in cooperation. White and colored races, three Church Boards, and representatives from several States were involved. Franklinton is a college for colored people, established several years ago by the Christian Church of both races. The merger of Congregational and Christian Churches made it seem advisable to merge Franklinton and Bricks Colleges. Then for financial reasons, Bricks closed. Members of the Afro-Christian Convention are eager to get Franklinton started to work again, and the prospects seem to be bright.

Rev. Robert Lee House of Newport News, Va., was Dean of the Summer School, and Professor J. A. Henderson of Townsville, N. C., was superintendent of grounds and entertainment. Miss Pattie Lee Coghill of Florida was director of the program, and Mrs. Chas. Rush of Charlotte, N. C., was registrar and hostess. Professor H. E. King of Raleigh, N. C., taught Bible, and Rev. Carl R. Key of Holland, Va., presented worship and stewardship. Mrs. Rush and Miss Coghill shared in presenting the work for women and young people. Rev. W. C. Bell, missionary to Africa, taught world friendship, and Dean House taught methods of teaching and led the discussion group for ministers. Visiting speakers included Dr. Edwin C. Gillette, Dr. J. O. Atkinson, Rev. E. C. Lawrence, Rev. F. C. Lester, and Rev. H. S. Barnwell.

Franklinton offers a challenge to the churches of the Southeast. There are thousands of Congregational and Christian Church negroes in this section who need the ministry of a college. White leaders who shared in this school were delighted at this beginning, and the colored people were very appreciative.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Congratulations to the Virginia Valley Youth Fellowship officers on the excellent Bulletin recently published. That's fine! Keep the good work going.

Rev. H. S. Hardecastle, pastor of Christian Temple, Norfolk, Va., has been spending some time in the hospital where he underwent an operation last week. At this writing he is improving rapidly and expects to be home soon. His many friends will wish for him speedy and complete recovery, and the wish will be a prayer.

Miss Dorothy Grigsby of Knoxville, Tenn., and Miss Helene Cosenza of Rockwell Center, Long Island, N. Y., are this week conducting a Vacation Bible School at Newport Christian Church in the beautiful Page Valley of Virginia. Last week they were at Ocean View and Berea churches down by the sea. They seem to be enjoying their work in Virginia.

On Wednesday, August 12, 1936, in Wightman Chapel of Scarritt College, at Nashville, Tennessee, Miss Anna Mae Taylor of Crossville, Tenn., will become the bride of Rev. Joe French, pastor of Ocean View and Berea Christian Churches at Norfolk, Virginia. Their many friends will wish for them long life, good success, and much happiness. They will be at home at Norfolk, Va., about the first of September.

Plans are well under way for Leadership Training Schools to be held at Norfolk and Suffolk this fall. Rev. Carl R. Key, Dean, has practically completed his faculty for the Nansemond County school to be held at Suffolk October 18-23, and so has Rev. Joe French, Dean, for the Norfolk school. Among the teachers from away are Miss Priscilla Chase of New York and Mrs. F. E. Bullock and Rev. E. B. Flory of Ohio.

SHALLOW FORD.

Sunday, July 26, brought to a close an unusually successful revival at the Shallow Ford Christian Church. The pastor of the church did the preaching, and his efforts were rewarded by twenty professions and twelve additions to the church. The services were well attended, and a wonderful Christian spirit was shown.

J. EVERETTE NEESE, *Pastor.*

WHAT THEY SAY—

From a Former Parishoner—

"Congratulations to you for your new office!"—Mrs. W. E. Jones.

From our Navy Chaplain—

"I extend to you my congratulations in your election to this very high honor, and I wish for you the greatest success. You may count on me to render any assistance that may be in my power."—H. E. Rountree.

From a Denominational Secretary—

"I am awaiting with interest the first issue of THE CHRISTIAN SUN under your guiding hand. You have undertaken a task that is freighted with great opportunity and I believe that you will arise to that opportunity. I covet for you divine guidance, strong health and rich blessings as you enter upon this new and challenging task. I have faith in your success."—Dr. Warren H. Denison.

From Our Orphanage Superintendent—

"I want to extend to you my congratulations on your issue of the SUN for last week. I like it. I know we are not going to be disappointed in our new editor. We have enough confidence in your ability to believe that you will be blessed with success in your new field."—Chas. D. Johnston.

From a College Classmate; a Methodist-Protestant Pastor—

"May I congratulate you on becoming editor of THE CHRISTIAN SUN. Your first editorial was especially fine. I hope for you greatest success."—J. Clyde Auman.

From a Schoolmate and University Professor—

"Let me congratulate you on the new appearance of THE SUN. The content is just as refreshing as the format. I need not tell you how keenly interested I am that THE SUN under your leadership will be a success. Be assured of my constant personal interest and warmest good wishes."—Dr. H. Shelton Smith.

From a State Superintendent—

"I congratulate you on your 'beginning' with the SUN. I think you have got off to a good start and I wish you all success."—Dr. E. C. Gillette.

From a Layman—

"Inclosed please find check for four dollars for THE CHRISTIAN SUN. I wish you the best success as editor and should be glad to help you, if possible, in any way."—T. J. Earp.

From a Minister—

"Your work with THE CHRISTIAN SUN has been very successful thus far. It seems to be making the impression you had hoped. I have heard others

remarking favorably concerning the changes being made. Personally, the size is much more convenient."—Carl R. Key.

From Another Minister—

"I hear nothing but praise of the 'new SUN.' With kindest regards and a desire to cooperate fully with you in the new duties you have assumed, or rather which have been thrust upon you, I am fraternally and sincerely yours."—R. L. Williamson.

From a Very Dear Friend—

"I think you are getting off splendidly with the SUN. But, if you do not get everywhere with it some may feel you should I will hold the Convention and not you responsible. If you succeed then the success will be all yours. I know you will do your utmost."—Jas. H. Lightbourne.

From President of the Southern Convention—

"You are making a splendid beginning with your editorial work, and we are expecting THE CHRISTIAN SUN to grow steadily better, as you work with it."—Dr. Stanley C. Harrell.

THE NATIONAL ASSEMBLY OF THE OXFORD GROUP.

Audiences variously estimated at from 3,000 to 10,000 people gathered at Stockbridge, Massachusetts, May 29 to June 8, to listen to Oxford Group leaders from many lands bear testimony to the change God has wrought in their own lives and to the need of every one for new spiritual life in order that the world may be transformed through men and women in harmony with God. Lenox, Great Barrington and Stockbridge were captured and the leaders moved on to New York, on June 8, to hold a great mass meeting in the Metropolitan Opera House. Among the speakers at these meetings were members of the nobility, professors, preachers and public men from Great Britain and Europe, as well as converted Socialists, pickpockets and drunkards from the lower strata of society. Others came from many walks of life in the United States and Canada. The leaders express their conviction that the secret of a changed world—Godly—world is changed individuals that make up the world, and that the secret of this change is complete surrender to the will of God. Whatever difference of conviction there may be as to method, there is no room for difference of opinion as to the desirability of attaining the objective. Testimonies from many parts of the world give evidence that the Gospel as presented by the Oxford Group is effecting transformations in all lands and in all classes of society.

To My Friends
By THE EDITOR.

FIRST REPORT.

At the end of the first month I make a report on what I have done as editor and collector for THE CHRISTIAN SUN. Be it understood that the report is not merely what I have done. It is what all the editors and all the readers of the paper have done cooperatively in order that the paper may continue to serve our churches.

There has been a paper published each week. Sometimes it seemed to me that even this could not happen. But it did. And several have been kind enough to say they liked the paper. Thanks, kind friends. That is a help. I am taking the liberty to quote some of the statements elsewhere. (A new editor needs some chance to swell his ego.)

The Southern Convention agreed to pay me a straight sum of thirty dollars a week for salary and expense. At the end of the first four weeks there was a balance in hand of \$6.65 with which to purchase stamps for 219 letters that were to mail and to pay myself a salary. Not so bad as it might have been. I might have escaped with the Convention funds, or gone in debt.

It has been impossible for me to get much work done with the mailing list until the last of the month, but letters have now gone out to those far behind in payment of subscriptions. I do hope that those who receive the letters will take the matter seriously. During July we dropped by request five, secured 24 new subscribers, and received 36 renewals. The list follows:

RENEWALS.

Dr. N. G. Newman, Holland, Va.	\$ 2.00
Mrs. R. L. Smith, 307 Cedar St., Suffolk, Va.	2.00
Mrs. C. C. Lilly, 202 Clay Ave., Suffolk, Va.	2.00
Rev. J. W. Roberts, Windsor, Va. ...	5.00
Mrs. J. D. Luke, 347 N. Main St., Suffolk, Va.	2.00
Mrs. A. A. Turner, 133 North St., Suffolk, Va.	2.00
Mrs. E. E. Edwards, 200 S. Main St., Suffolk, Va.	2.00
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NEW SUBSCRIPTIONS.

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As we meet and touch, each day,
The many travelers on our way,
Let every such brief contact be
A glorious, helpful ministry.

—Susan Coolidge.

PIEDMONT COLLEGE.

At their annual meeting in June, the trustees of Piedmont College elected Dr. George C. Bellingrath, acting president, to succeed President Henry C. Newell, resigned.

Dr. Bellingrath comes to his task well qualified for the duties involved. A southerner by birth and a native Georgian, he received his undergraduate training in the South, attending the Boys High School of Atlanta and Davidson College in North Carolina. From the latter institution, Dr. Bellingrath received the A. B. degree in 1918. Following a year in the United States Navy, where he was commissioned Ensign, he entered Union Seminary, Richmond, Va., receiving the B. D. degree in 1923. In the fall of 1924 Dr. Bellingrath entered Columbia University where he received in 1925 the M. A. and in 1930 the Ph. D. degree. He has been pastor of three churches, two in the South at Chattanooga, Tennessee, and Richmond, Va., and one in the North at Flushing, N. Y. For two years he was director of religious education in the Synod of Georgia. He came to Piedmont in the summer of 1934 as Dean of the college, which position he has filled very successfully.

Dr. Bellingrath reports that the college is in splendid shape to go forward, provided friends of the college continue their interest in the enterprise. Student enrollment continues at capacity as it has for several years, with many worthy students turned away because of lack of funds. The indebtedness has been greatly decreased during the administration of President Newell. During the year 1935-36 the college budget was balanced and \$19,849.00 debt reduction was effected.

Piedmont occupies a strategic place in the educational program of the Southeast and hence of the nation. Students come largely from the rural areas of North Georgia and are of the sturdy pioneer stock who have lived among these hills and valleys since the time of the early settlers. In these days when a return to the fundamental principles of American democracy is so important, a college enrolling such students can be one of the finest contributions made by churches with the genius for independent thinking and individual initiative which characterize the Congregational-Christian group.

MAKING CHOICES.

Life is short—too short to get everything. Choose you must, and as you choose, choose only the best—in friends, in books, in recreation, in everything.

—Anonymous.

EDITORIAL

EDITOR

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I. W. Johnson Elisha A. King

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SUNDAY TRAVEL—WHERE?

The church bell had rung for the union evening service in our part of the city. The editor dropped his papers and rushed off to church. A large company was headed that way—until they reached the corner. The bright lights at the drug store and the movies beckoned them, and they went. The church was in the other direction. The editor went there. So did several others. But the majority did not. They were at the movies, the drug stores, the beaches, and with friends.

Traffic on Sunday is terrible. The highways are crowded. Pleasure resorts are filled. People go places, see things, and do things on Sundays. More people are killed and crippled by automobiles on Sunday than on any other day of the week. Life seems to be cheap on Sunday. Speed collects its toll on Sunday. Automobiles make possible long travel on Sunday.

But where are we going? One wonders. What do we expect to get at the end of the mad race? Again

one wonders, and wonders. Is it a vision of God's beauty as recorded in nature? Hardly, for who takes the time to look along the highways? Is it great music that calls the crowds? Is it beautiful art that claims the attention of the surging multitudes? Is it some soul-hunger that makes us move from place to place with such rapidity? Apparently these are not the things that claim attention and cause the human wreckage along the highways on Sunday.

THEY HAVE THEIR REWARD.

Those who feed at drug stores or hot dog stands get what they pay for. Those who crowd to the movies in search of thrills should be satisfied with what they get. Those who flock to the pleasure resorts pay the price and get their return. Those who seek food, or thrills, or pleasures, like those who pray to be heard of men, have their reward when they receive the thing they sought. That is the pity of it. They pay so much, and get so little.

The frothing drink or the passing picture must suffice for those who turned away from the church on Sunday at the time of the evening sacrifice. But those who waited in the house of the Lord, the place where His honor dwells, they heard sweet music from the lovely organ, heard about Him who in a crowd said: "Somebody touched me," and were refreshed by the spiritual presence of the crucified Christ. At church the soul began to grow, and will likely continue for centuries. That reward lasts forever. The other passes with the day. Herein lies the right and wrong. Sunday was made for man—to rest his body, renew his soul. The reward that lasts is the kind to seek.

ARE YOU GOING TO COLLEGE THIS YEAR?

Hundreds of our Congregational and Christian Church boys and girls graduated from high school this year. Some of them will read this item. It is intended for them and their parents.

Some may think that you cannot go to college, that it costs too much, that it is not worth the effort. It will cost money and effort to go to college and get an education. But it will cost soul for some of you to stay at home. If God has given you the ability to learn, sufficient personality to develop, talents that you can use, then He expects you to develop to the best of your ability, and to do less will cripple, if indeed it does not crucify your soul.

Education does not mean everything in life, but it does mean much.

Ignorance is nothing to brag about. Neither is laziness. The two together are a bad combination and give a poor prospect for youth. It is worth the effort to go through college whether the pay checks come in large amounts immediately after graduation or not. There is joy in just knowing that you know. And there is joy in being one's best. The wider horizon makes life bigger. College is calling many of you of the younger generation, and you cannot afford to refuse the challenge.

WHAT COLLEGE WILL YOU ATTEND?

This is very important. Parents should have some say. There is a reason for giving thought to the college you will attend. That college will do more to mold your mind and character than almost any other thing. You will be a sort of reflection of the institution you attend. You may not believe it now, but it is true all the same. Those who have attended will tell you so.

As a citizen you pay tax to support colleges and universities. Why not attend them? The answer is simple. You want philosophy that takes not give. You want scientific facts interpreted in the light of Christian experience. You want literature that is the best, and that includes the Bible. You want philosophy that takes account of all the facts, and that includes religion. You want to be surrounded by those whose lives are dedicated to God rather than to a science or an institution. When you look through a telescope you want to be able to say, "the heavens declare the glory of God, and the firmament showeth his handiwork." When you analyze the human body or mind, you want to be able to say, "Thou hast made him a little lower than God, and hast crowned him with glory and honor."

If you read this paper, you are connected in some way with a church, and you want to go to a church college because the church college can meet needs of yours which other institutions cannot supply. It will also probably cost you less to attend your church school. You will certainly get much more for your money.

Don't say that you can't attend until you have all the information in hand from the institutions of your Church. Elon, Piedmont, Southern Union, and Rollins, have something to offer that you need. They were established by your Church for you. Call on them and give them a chance to aid you in your upward climb. They are yours for the taking. Your Church wants you to have the best, and it offers you a Church college.

THE CHRISTIAN CHURCH—ITS NATURE AND FUNCTION.

Moderatorial Address to the General
Council, by the late
DR. PARKES S. CADMAN.

I have been moved to speak upon the Christian Ecclesia as our paramount concern because she is fighting for what has been called a "lost cause" having no real significance in the human world. Did we believe what her antagonists boldly declare, we should be compelled to regard her as an organization condemned to

"Dwell in God's contempt apart
With ghastly smooth life, dead at heart,
Tame in earth's paddock as her prize."

Again, when the verdict of not a few influential thinkers of a kind is cast for a mechanistic cosmos, in which a man figures as the by product of an insensate process, what have we who profess allegiance to the Church to say in rebuttal? The wild drivers of the chariot of modern society who are heading it for destruction are vocal enough. Can we be silent concerning the spiritualities the Church embodies?

A third reason for this utterance is the fact that Western Christendom has not fulfilled Christ's Ideal of His Church. She was torn asunder in the sixteenth century, and one of her divisions has split into further fragments, with disintegration still at work and reintegration a slow and difficult task.

A fourth reason for this apologetic is that the evils of the church's disorganization are a heavy drain upon the efficiency of her ministry. It is

"So much of earth, so much of heaven,

And such impetuous blood,"

that we need to be reminded, though the world seems mad, it is forever God's world. Amid the babel of contending factions, some of these as cocksure as they are erroneous, it is not surprising there are moments when faith and reason, even faith and righteousness, appear at variance. Such moods confirm the saying of Sir Francis Bacon that those who begin with certainties end with doubts, whereas those who begin with doubts end with certainties. But I open my heart to you as brethren in Christ who are "Dowered with the hate of

hate, the scorn of scorn, the love of love"; who know the Church must set her house in order before she can reasonably expect to disseminate peace based on justice among the agitated and perverted human beings to whose rescue she is pledged.

My contribution is, therefore, irenic in purpose, determined by the fact that the Church Universal is New Testament Christianity's most characteristic creation, and that her mission and witness for twenty centuries are mankind's most valuable assets. Moreover, I speak of the Church as a whole; of the congregation of all souls reborn in Christ and gathered out of every nation and kindred, fused into one spiritual homogeneity broadly and securely founded upon the teachings of her Living Head. If this description, rather than definition, of her Being seems too fluid, at least it escapes the rigidities which hitherto have wrecked her oneness in her Lord. One crying necessity is a doctrine of the Church sufficiently spacious and coherent to stimulate the fidelity of her ministry and to renew the devotion of careless millions who are her debtors for what civilization they possess. That doctrine would release us from a staggering load of claims, High or Low, which delay her catholicity. It would supply a strategic basis from which to attack the iniquities which have wrought incalculable wrong while churchmen have wrangled. It would neutralize the sharpness of the controversial spirit by the forbearance of the fraternal temper.

It is treason to God for Christians to evade their moral obligations. However stupendous the difficulties may seem we agree that our Lord's conception of the Divine Society should be our goal; toward which we must set out, seeking till we find it. From its birth in Judea His religion of inwardness and power was registered as a self-sufficient and independent Commonwealth whose citizenship is in heaven; absolutely set apart from all Papan systems of political imperialism; nor did subsequent degeneration of methods blot out its sanctuaried life. The Church has assembled notable Synods and Councils, built strong States and won some lasting and some Pyrrhic victories. But her principal achievement consists in an unbroken succession of impressive personalities who avow with St. Augustine: "If God is my Father the Church is my Mother." They extended the meaning of their Redeemer's Incarnation; in them was the satisfactory evidence of His leavening influence upon a corrupt social order. However lamentably some Church magnates revealed distrust of her spiritual supremacy in their attempts to constitute a super-

State, she continued to produce saints, theologians, pastors, preachers and missionaries. All periods of her history are our inalienable heritage, and as such, they are related to what we consider in this Council.

Here institutional Christianity's theological reconstruction looms into view. The Puritanism we revere, excellent in resistance to unlicensed power; influential as the architect and builder of the free Churches in free States, must not be content with its record nor assume airs of distinction. It, too, has to flow in the general stream of Church life and consciousness. The rampant individualism or sectarianism which declines this mergence will be isolated. The unhistoric attitude which looks with aversion upon the ages between Apostolic times and those of Luther as a night of unclean things must yield to a more correct and sympathetic interpretation of Mediaevalism. As the firm perspectives of the past lift above the mists of prejudice it is clear that nearly every priesthood and prophecy, doctrine and ritual, has conferred some specific benefits on us who are their heirs.

If these fragmentary references convince us that the Church is absolutely indispensable to the Christianization of the social order, the total truth and vantage of our ministry will be confirmed. Her moral control has now everywhere perceptibly declined, and is ruthlessly supplanted by some political governments which insist the Bride of Christ shall become the paramour of the political State. We shall not, as inheritors of hardly won civil and religious freedom, submit to any dictatorship whose regimen must be obeyed. This resolution, however, saddles Protestantism with the responsibility of choosing whom or what it will obey. Since obedience is the first law of social progress, it is indissolubly related to liberty. Perfect obedience to a perfect law would give us perfect freedom. This being the ideal, to what extent can Protestantism conform to it? An answer is imperative. We cannot call that freedom in the church which is lawlessness in the State.

In his Stanzas from the Grande Chartreuse Matthew Arnold speaks of our fathers in God who

"... water'd with their tears

This sea of time whereon we sail;

Their voices were in all mens ears

Who passed within their puissant hail.

Still the same ocean round us raves,
But we stand mute, and watch the waves."

If we have a purer and more intelligent interpretation of religion than
(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mr. W. W. Ballard is dead! That message came over the phone Thursday, July 30, 1936, about half past ten o'clock. It was a shock to his family and many friends. He was 79 years old, but appeared to be in good health until a few days ago. On the day of his death he remained in bed later than usual and called the doctor for consultation. When the doctor arrived he found him ill from a heart attack, and he lived only a few minutes. He died whispering a prayer to the Father of all living.

The deceased was a son of the late Robert and Louise Virginia Ballard, and was born in Nansemond County, near Suffolk, February 4, 1857. He is survived by his widow, Mrs. Annie Norfleet, one daughter, Mrs. John E. Wirkler, of Oberlin, Ohio, one granddaughter, Mrs. Ralph Wolf of Kalamazoo, Mich.; two grandsons, John E. Wirkler, Jr., and Richard Wirkler of Oberlin, Ohio, and four great grand children. Mr. and Mrs. Otis S. Smith, Sr., are the next nearest of kin living in Suffolk.

Mr. Ballard and Mr. Otis S. Smith opened a general merchandising store in Suffolk in 1880, and later developed this into a department store under the firm name of Ballard and Smith. The firm conceived the idea of selling the best goods obtainable at a fair price. For 51 years Mr. Ballard was a member of this firm and sought to maintain high ethical business standards in this relationship. He retired from business four years ago.

Mr. Ballard united with the Suffolk Christian Church 60 years ago. He was interested in every phase of the church, but gave much of his time in his earlier years to the choir and Sunday school, being greatly interested in the work among the young people. He devoted much time to the study of music, and enjoyed the opportunity of worship in song.

Since his retirement from active business he kept a record of the funerals in which he assisted in the singing. During this time he has assisted in 322 funerals. From personal experience this writer can testify that he was willing to give his service alike to the rich and the poor. Whenever he was called upon to sing in a funeral service, he responded cheerfully. He has gone to the cottage of the poor and the palace of the rich to help in time of sorrow. Hundreds of people in Suffolk and the surrounding counties can bear testimony to this observation,

This sketch is not offered as a biography. After more than thirty-five years of association with him, it is possible to give some trustworthy impressions of a man well known to thousands of people in Suffolk and vicinity. He had his faults. He did not seek to conceal them. In order to be fair it is necessary to look upon a man's life as a whole. This man was a musician. He loved the beautiful. Nature, in field and forest, in shaded glen and fragrant flower, spoke a message to his aesthetic mind and soul. He had a vivid imagination. He saw life in deep colors. The evil appeared worse to him than to the average man; the good was more to be desired. People of his temperament are sensitive to every influence within their range. For them life must move with swiftness and thrill. He was full of energy. He was alert. He was active. He had a high sense of honor and integrity. He was deeply religious. He was spiritually-minded.

With all of this he frequently appeared to be explosive and lose his self-control under slight provocation. But this only indicated his conception of integrity of character. He deeply resented any injustice, real or imaginary, and he was often misunderstood in the more active period of his life. At heart he was sincere and friendly, seeking to do the will of God as he understood that will. He fought his battles, upon his knees, before an open Bible, and won his victories where others failed. He was a man of much prayer. He was ready to obey the summons to appear before God. He wrote out the plans for his funeral on the day before his death. The following ministers officiated at the funeral, which was conducted in the Suffolk Christian Church, Sat., August 1, 1936, at 4:00 P. M.; Revs. J. G. Truitt, Carl R. Craig, H. J. Goodwin and the writer. Mrs. John G. Truitt, Mrs. Archie Smither, Mr. J. N. Alexander and Mr. R. A. Harrell sang "In the Hour of Trial," "When the Saints from all Their Labors Rest" and "Abide With Me." Mrs. C. R. Wallace was the accompanist.

I. W. JOHNSON.

SILVER ANNIVERSARY.

Twenty-five years ago, Saturday, August 1, Mr. Luther E. Carlton and Miss Myrtle Boyd were united in marriage. This has proven to be a most happy union. They have not only lived together through these years, but

they have sought to understand each other, to appreciate each other, and to love each other more.

The anniversary of this happy event was communicated to a number of their intimate friends who had the happy privilege of celebrating together with them Saturday evening from seven to ten o'clock. Friends, neighbors, and relatives, came by the scores. It would be difficult to conceive of a more fitting occasion or happier associations.

Mr. and Mrs. Carlton are members of Ingram Christian Church. They have wrought well for their local church. They are devoted souls to the cause of Christ. Their interest and efforts have swept far out beyond the local church. In many ways they have been a blessing and a benediction to the entire denomination and most of the denomination's enterprises and institutions. To visit in their home is a distinct privilege and pleasure. It has been my privilege to spend the evening in the home on different occasions. Always, when the day is done and the hour for sleep and rest has come, this family is called to prayer. Family prayers in the home have gone out of style with many families, but not with this one. There is something refreshing to the spirit to be given the privilege of turning the minds of the members of the household to the giver and preserver of life by the reading of the scripture and the exercise of prayer in behalf of all.

In this day of materialistic domination, of mechanical speed, and of multiplied responsibilities, it seems difficult for many to recognize God and give him a place in their lives. It is refreshing and most heartening to find faithful souls who, while succeeding in the affairs of the world, take every care to succeed in the affairs of God.

The friends who came to share in this happy event sought to accentuate the happiness of the occasion by bringing tokens of admiration and affection. Gorgeous and more modest pieces of silver graced the table that stood on the second floor at the head of the stairway. These gifts evidenced in a small way the affection and esteem in which these Christian friends are held.

It is the hope of the writer that Mr. and Mrs. Carlton may be blessed with many days and given the privilege of celebrating their golden anniversary, and that many of the friends who helped to celebrate the silver anniversary may have the privilege of joining in that celebration twenty-five years hence.

L. E. SMITH.

A man's true wealth is the good he does in the world.—Anonymous.

For the Children

Dear Boys and Girls:

How would you like to have your *very own page* in THE CHRISTIAN SUN? Well, your Editor has been thinking about it. He wonders if you would like it. And then he wonders, even if you would like it, how he is ever going to find it out. That is what he is thinking. If you would like your page, a page just for you, will you write and tell him so?

He promises you, if you will write him: 1. That he will print your letter in the SUN (would you like that?) 2. That if enough of you want the page he will try to arrange it for you. 3. That if you will tell him what you would like to have on the page, he will do his best to make it like you want it. Now isn't that a fair offer?

All right, who will be the first to write? We are going to list the writers under the names of the States from which they come. Which state will have the honor of sending the first letter?

Address your letter to

UNCLE FLETCHER,
505 South Main Street,
Norfolk, Virginia.

A PUZZLE FOR YOU.

The letters falling on the crosses spell the name of a Bible character:

1. x (One who works very hard.)
2. . x (A washer.)
3. . . x (A horse's pace.)
4. . . . x (Cereals.)
5. x (Wide open spaces.)
6. x (A Bible name for Satan.)

MISSIONARY NAMES.

The following sentences contain the names of some of our missionaries. It may be one word, part of two words or all of two words. See if you can find them in the sentences. The list below of missionaries includes the names you want to find.

1. Did Robert see the Doctor when you sent him?
2. The Bulgar managed to retain his hold on his coat.
3. The people of Cush, many years ago, were great fighters.
4. The Liberty Bell is seldom rung.
5. We watched the boys at the bar retting the flax ready for spinning.
6. Without a flaw, Rency repeated the quotation.
7. With the ear you can make excellent time.
8. It is good selling things to people who appreciate them.

9. Ben, Nettie, George and Jessie went out for a picnic together.
10. The buildings which once were now a dingy gray.

The Names of Missionaries.

Find the names concealed in the sentences above from this list:

1. Dr. M. J. W. White of the Philippine Islands.
2. Rev. and Mrs. J. P. Barrett, missionaries in Puerto Rico.
3. Rev. Albert J. Saunders, American College, Madura, India.
4. Dr. Mary Cushman, a medical missionary to South Africa.
5. Miss Edith J. Fuller, a missionary to Mt. Silinda, Africa.
6. Dr. and Mrs. W. T. Lawrence, East Africa Mission.
7. Rev. Frank Cary, Otaru, Japan.
8. Miss Caroline Goodsell, a missionary in Merzifon, Turkey.
9. Dr. I. M. Roberts, medical missionary, Madura, India.
10. Rev. and Mrs. Garman, Sendai, Japan.
11. Rev. and Mrs. H. J. Bennett, Missionaries in Japan.
12. Dr. and Mrs. W. C. Bell, missionaries to South Africa, now in California.
13. Grace M. Boynton, Yenching University, Peiping, China.
14. Minnie B. Mills, Athens, Greece.
15. Rev. Proculio Rodriguez, Stillman Bible School, Dumaguette, Philippine Islands.

THE STORY OF THE CAT.

"Pussy, pussy, pussy, come here. Nice kitty, come on."

But pussy preferred to lie still under the shade of the big furze bush rather than obey the calls of the children.

"Get some milk, and give it to her, Marion," said mother. "She will be time to come for the milk, for it is time for her lunch, but I would not try to pet her this hot day. She will be as uncomfortable as you would be if someone kept bothering you, and trying to take you in their lap."

Marion got the milk. They watched the dainty creature lap it all up. She did not spill a drop. "She drinks

her milk the way you taught us to eat our soup," laughed Clara. "See, she takes it from the other side of the dish every time."

"Where do cats come from, mother?" asked Bob, as Puss, having drunk her milk, walked sedately away.

"I do not know, dear, nor do I think anyone else does. As far back as we have any history there have been cats, both wild and tame. Cats never make as good pets as do dogs. You remember the story you like so much by Kipling of 'The Cat Who Walked By Himself?' Cats do that. They can be very tame, indeed, but they will seldom learn to obey, or to be as friendly as do some dogs."

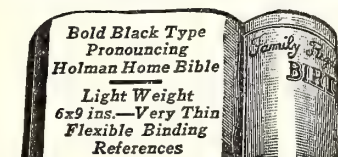
"I read once," added Lucia, who was in High School, "that in the old country of Egypt, cats were regarded as sacred animals. The Egyptians had a cat-headed goddess whom they called Pasht. Cats were sacred to her. When a cat died, the family shaved its eyebrows as a sign of mourning. Cats have even been found embalmed so their bodies might be preserved. Maybe the family thought there would be rats in the other world and cats would be needed."

"Yes, Egyptians regarded the cat as sacred," nodded mother. "Once, so we are told, the Persians sent an army against Egypt. Learning of the Egyptians' reverence for the cat, the Persians provided a cat for each soldier in the front rank of the Persian Army. The Egyptians were armed with strong bows and sharp arrows, but when they saw that to fire on the Persians might mean killing a cat, they refused to fire. The Persians advanced and won a decisive victory. Egypt had to give one of the little princesses to the Persian monarch as a wife for his son, and pay a huge ransom as well, because the Egyptians would not fire on cats."

"Another thing," chimed in brother George, who had just entered the

(Continued on page 14.)

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A GOSPEL HALL OPENED ON THE RUSSIAN BORDER.

That part of the great Trans-Siberian Railway system which passes through Manchuria on its extensive course from the Polish border in Europe to Vladivostock on the Pacific Ocean was known as the Chinese Eastern Railway until purchased a year ago by Japan and Manchukuo, but is now known as the North Manchuria Railway. Where this line enters Manchuria on the west, at Manchuli, we helped organize a place of prayer a few years past. Meetings were held for Chinese in the Russian Baptist Church. Later the little Chinese group rented a place for meetings and a Korean pastor who speaks Chinese served as spiritual leader while studying Mongolian to become a missionary to Mongolia. However, during the recent political disturbances following organization of the new state of Manchukuo, so many Chinese and Russians left Manchuli that during our furlough last year the group ceased to meet. But we know of one Christian Chinese family remaining there, are in touch with them, and hope to reorganize work there again.

At the other (eastern) end of the Chinese Eastern section of this long Asiatic railway, where it enters Siberia again, there is another frontier city, of greater size than Manchuli on the west. Its name in Chinese is Suifen, in Russian Pogranichnaya. Since coming to North Manchuria eleven years ago, this place, as others, has been on our heart, but we had no money to place an evangelist there, nor were there any Christians to serve as a nucleus for a beginning. A Seventh Day Adventist evangelist opened a preaching hall there, but made no headway, and later moved to another town.

On our recent trip to ten places east of Harbin we were able to get started a beginning of mission work in this frontier city, Suifen. While distributing tracts among the people we found an earnest Chinese Christian, a Mr. Liu, who, with his family, had moved there from near Laichowfu, far down in Shantung Province. He was baptized by our old friend and Chinese colleague, the lamented Pastor Liu Chien-Cheng, who was serving as superintendent of the North China (Laichowfu) Baptist Orphanage when shot by bandits in Shantung. Old Bro. Liu agreed to take charge of the preaching place at Suifen as a voluntary lay worker, if we would furnish the rents and incidental expenses. His

son donated some benches. There will now be a place on the main street where the gospel can be preached when one of us missionaries, or an evangelist passes that way. Furthermore, Bro. Liu will be there to explain the way of life to those who come in, distribute tracts and sell gospel portions and Bibles.

CHAS. A. LEONARD, SR.

Harbin, Manchuria.

MISSIONARY OFFERING.

WEEK ENDING AUGUST 1, 1936.

Sunday Schools.

Wentworth, Raleigh, N. C.	\$ 2.57
Ether, Ether, N. C.	1.00
Ramseur, Ramseur, N. C.	6.00
Durham, Durham, N. C.	7.09
Shiloh, Ramseur, N. C.	2.00
Bethel, Mebane, N. C.	2.28
Mt. Bethel, Stokesdale, N. C.	3.54
Pleasant Cross, Asheboro, N. C. ..	.57
	\$ 25.05

Individuals and Churches.

Whistler's Chapel, Mt. Jackson, Va.	.71
Waverly, Waverly, Va.	44.52
Antioch, Elams, N. C.	3.27
	\$ 48.50

Specials.

Catawba Springs, S. S., Fuquay Springs, N. C.	7.00
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Summary.

Sunday Schools	\$ 25.05
Individuals and Churches	48.50
Specials	7.00

Total for week	\$ 80.55
Previously acknowledged	17,562.12

Total since Sept. 1, 1935\$17,642.67

J. O. ATKINSON, *Secy.*

SPECIAL NOTICE!

If any church has seats, or pews, that it has replaced on any account, it will certainly be a great favor and a generous act if they can be given to our newly organized church, Ivy Hill, in Carroll County, Virginia. If any pastor, or anyone interested, knows of pews that can be thus donated, please advise Rev. O. A. Elmore, at Fancy Gay, Va. Pastor Elmore of our Carroll County, Virginia, work will gladly get trucks to haul the seats, or pews, that may be thus donated.

Gratefully,

J. O. ATKINSON.

MISSIONARY NEWS ITEMS.

The Willing Workers Missionary Society of the Bethlehem Christian Church, near Suffolk, Va., has had a most successful year. Monthly meetings have been held regularly with more than a fifty per cent attendance. The mission study book "Around a Mexican Patio" was used very effectively with the aid of Mexican pictures. At Christmas time they sent peanuts to the boys and girls in our Carroll County, Va., mountain work.

A contest is in progress now in this society in which the two teams are racing to Mexico and back to America, using a chart with a car and boat to represent the teams. Each mile of progress is earned by the amount of money turned in. The "foot of pennies" plan and also the sale of pencils have been other means of raising their apportionment.

They are planning a Mexican party to be held soon when Mexican articles, albums and pictures will be displayed and the refreshments will be made from Mexican receipts. All requirements of the conference have been met and this splendid group is worthy of praise. Miss Ruby Piland is the superintendent and Mrs. A. C. Moore is the assistant of these interested boys and girls. Keep the good work going.

MRS. W. M. JAY.

WOMAN'S MISSION BOARD.

Durham, N. C., July 27.

Society Presidents!
Greetings:

Tuesday, October 6, at 10:00 A. M. Durham Congregational - Christian Church; corner Main and Gregson Streets. There! You have the time and place for our fall conference. Of course you plan to attend and have your society represented.

The bad winter months prevented good attendance and consequently reduced payments on apportionments, so we must be very busy between now and September 29. We certainly would like to place the name of every society upon the Treasurer's Honor Roll. Remember all who go over the apportionment are placed on a list for *Special Mention*.

We have enjoyed visiting other churches during these two years, now we hope to have you return our visit October 6. Until that time we wish you a pleasant summer, and a successful termination for your Society's year.

Cordially,

MRS. S. C. HARRELL, *Pres.*

MRS. C. H. STEPHENSON,

Treas.

MISSIONARY CONFERENCE.

The Virginia Valley Central Missionary Conference of the Congregational-Christian Church met Thursday, July 23, with the New Hope Christian Church. The conference, using as its theme "Winning Others" was called to order by the president, Mrs. K. H. Sale of Winchester, Virginia. Dr. M. L. Weekley, pastor of the New Hope Church, welcomed the conference, and Rev. W. J. Andes gave the response. Mrs. J. E. Bryant led the worship service, using as her theme "The three marks of a Christian." These three marks or characteristics of a Christian were forgiveness, gratitude and humility. The Scriptural setting was found in the 17th chapter of Luke.

Various reports were read, and all of them showed that there had been some activity going on within the Missionary Conference during the year.

One of the best features of the program was an address by Mrs. Ralph Moore, a returned missionary from India. She stated that most of the missionary activity was and should be credited to the women of our churches. She desired that they do more and more for the support of the missionaries that are on the field and for those that want to go. A description of the people in India was given as to their living conditions, their superstitions, the caste system which is prominent there. As a closing remark she rescribed a Christian wedding there. Throughout her remarks one could feel that the people in India are worthy of all that we may do for them.

Appointment of committees followed, after which Miss Helen Showalter read a "Radio Broadcast."

Dr. M. L. Weekley led the afternoon worship service. Here he presented the three great conceptions of life. In the 10th chapter of St. John we find these conceptions. The first one is the "thief" conception; the second the "hireling" conception and the third is the "shepherd" conception.

Various reports were made. The missionary society from New Hope gave a playlet in which was seen the work that a missionary society can do.

A round table discussion, led by Miss Verdine Showalter, revealed some of the difficulties which some of the mission societies are experiencing.

The following officers were re-elected:

President, Mrs. K. H. Sale; Vice President, Mrs. A. W. Andes; Secretary, Mrs. B. F. Frank; Treasurer, Miss Verdine Showalter; Literature Superintendent, Miss Minnie Dofflemyre; Cradle Roll, Mrs. E. Lena Roth-

geb; Women's Societies, Mrs. Samuel Earman; Young people, Miss Helen Showalter; Spiritual Life, Mrs. A. F. Kite.

An installation service, directed by Rev. W. C. Hook of Washington, D. C., was very impressive. The candle-light service was used and a greater determination was made on the part of everyone to render a great service to the mission cause in the next year. Rev. R. L. Williamson dismissed the congregation by prayer.

Many thanks should be given to the New Hope congregation for their bountiful entertainment, and congratulations should be given to the program committee for the wonderful program which was rendered.

W. J. ANDES.

BEAUTIFUL HILLS.

When I was a tiny tot and sat on the doorstep of our mountain cabin to watch the sun drop behind a blue hill, it never occurred to me to say, "Beautiful Hills." I recall many a day when I watched the sun come up over my little world and wondered if this life would ever be worth living. My world at that time consisted of towering blue peaks, rugged winding trails; and the greatest amusement I had was when I could string red peppers and green beans on a string to dry.

However, my lot was far better than many other children of these hills. I had milk to drink most of the time, as do all mountain children except when some old witch puts a spell on the cows. We were always fortunate in having cows that witches didn't take any fancy to. But I was too young to know about my good fortune. All I knew was that the world that I was living in was neither good nor beautiful. I could not understand why a fellow had to be born if this was what he was born for. All this was life among our hills a little while ago, but today as I come over the old Elk trail from a visit with our Elmores, I look below and far away to where blue hills fade into the sky and say: "Beautiful Hills." And indeed they are lovely. I realized that all these hills had ever needed was light. It takes light to bring out the beauty of any good picture. Now that God-fearing people have sent the light to our hills—the Light of the Cross—our hills have become a more beautiful picture. Even I who have felt every disappointment the human heart can feel, have known every failure a human being can know, still I can now see in these hills a beauty unsurpassed. Why? Because you who believe in a living God have made these hills over and are still adding touches of light here and there to bring out the best there is in this hilly picture. You

have sent to us from the Christian world these Elmores and they have a spirit that is adding light where they go. I want to thank those who have sacrificed for these servants of God to come. Those who are paying, those who had to give up these people, and all who are praying, are helping to send us a light here. May God bless you.

This past week the Elmores have been used in a mighty way. They have closed a one week's meeting at Ivy Hill which was the first revival ever held there. They took in twelve members and the people are very anxious to organize a church there. Bro. Elmore had good congregations at the services all the week and the best of attention and behaviour. They are using a little school building to hold services in and not half the people could find even standing room inside the building. The Elmores believe that Ivy Hill has a wonderful group of people and that they will continue to climb.

And in the three churches or Sunday schools in our hills, there has been a total increase of 324 since June in attendance. Considering that most of these people walk over steep and rugged trails to come to church, I think our hills are doing well indeed this summer. Our hills are getting more beautiful every day.

VICTORIA OF THE HILLS.

MISSIONS HANDICAPPED BY INTOXICANTS.

The apparent inability of the government to prevent the sale of intoxicating liquor to Indians adds to the difficulties against which Christian missionaries are continually obliged to contend. Before repeal, the bootlegger was more easily discovered by Indians who were opposed to liquor traffic, and apprehended by government police. Now the supply of liquor is abundant and it is offered at a price within the reach of the Indians, especially those receiving cash for their labor under the government work relief program.

Numerous tribal councils have appealed to the government to seize and punish those who engage in debauching the Indians, by enticing them into vicious resorts, and the Navajo Council some months ago assumed the responsibility of appointing a force of special policemen to ferret them out and bring them to justice. The Commissioner of Indian Affairs is aware of these distressing conditions and is making earnest efforts to apply corrective measures. Large appropriations of money not now available would be required to clean up these plague spots, such as are found in centers like Gallup, N. M.—*Tribune*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

YOUTH AND ITS BIBLE.

The Bible is the best pathway to Christian living. However, some of our young people today do not understand why the Bible, written years ago could be of any aid to the modern youth of today, and they think a book should be substituted to suit the modern machine age.

This substitute was offered a few years ago with poems and excerpts of classical literature included in it; but, the idea was not accepted. The facts with which the Bible deals authoritatively were vital two thousand years ago and are vital today. They were of importance in obscure Judea and are of importance today whether one lives in a populous metropolitan area or on a fringe of civilization. The modernization of society is a process to which the Bible is indifferent. "Be sure your sins will find you out" does not care for clock or calendar. "Jehovah is my light and my salvation" has no reference to latitude nor longitude. Therefore, it is hardly to be expected that a substitute is going to be found when the Bible gives no promise of being outmoded.

The Bible is a piece of literature that has stood the test of time and has guided youth in innumerable instances. Abraham Lincoln, who has been the ideal of thousands of American young people, read and studied the Bible more than anything else.

The Bible deals with personal problems that will help us very much today. When we need advice on such problems as choosing a purpose in life, friendships, anxiety over loved ones, financial perplexities, the guilt of sin, or when tempted to do wrong, certain passages of scripture will give us the best advice we may secure from any source.

A few verses read in the morning will start the day off right, and a few verses read before retiring is soothing to the tired mind.

SUE K. DUNN.

(Note: This is one of a series of talks by young people at the Eastern N. C. Sunday School and C. E. Convention.—Ed.)

ROSEMONT MISSIONARY SOCIETY.

The Young People's Missionary Society of Rosemont Christian Church has done splendid work this year under the leadership of Miss Charlotte Morgan, president, and her fellow officers and committees. All the meetings have been held regularly, and the

attendance has been encouraging. The study books have constituted a prominent part of the program at each meeting, and have been taught by members of the society.

The annual mite box opening and rally program was held on July 10, and when the boxes were opened and the money counted it was found that the offering was \$16.00, which put the society over the top with the apportionment for this year.

At this rally meeting Mrs. J. F. Morgan gave a message on the subject, "Catching a Vision," which was very much enjoyed. Games were played on the beautiful church lawn, after which refreshments were served in the social rooms of the church. Much of the success of the society is due to the adult leader, Mrs. A. S. Mills.

VIOLA HALSTEAD, *Secy.*

HAVE YOUNG PEOPLE LOST INTEREST IN RELIGION?

At the close of four weeks of Conference and Convention of two different races of young people—seekers, like ourselves—we are faced with this most interesting question. We declare, with our comrades, that our religion is more vital than ever before. The crises we are facing make us think honestly and intensively about our social welfare. We are seeking deeply to purify and consecrate our lives to active service of the Master Teacher. We dedicate ourselves to the Father's business of "Going about doing good." We are vitally interested in spiritual things. We warn others who have become too "thing-minded" in this age. We hunger and thirst after righteousness in all walks of life. We crave the intelligent understanding of our elders and associates. Will you, and you, and you help us to make our "religious torch burn" a little brighter before we pass it on. This seems to be the heart cry and mind stirrer of youth.

—*Fr. Bulletin of Holland Church.*

CHRISTIAN IDEA OF SUCCESS.

CHRISTIAN ENDEAVOR TOPIC FOR
AUGUST 16, 1936.

Scripture: Phil. 2:12-15.

Daily Bible Readings.

Mon.—Joshua's way to success. Josh. 1:1-8.
Tues.—An ancient ideal. Ps. 1:1-6.
Wed.—Supreme success. Phil. 2:1-11.
Thur.—A life of service. II Tim. 4:6-8.
Fri.—The goal attained. Rev. 7:13-17.
Sat.—Honesty and success. I Sam. 12:1-5.

"It's good to have money and the things money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things money can't buy."—*George Horace Lorimer.*

There are many people today who measure their success in life by dollars and cents. Their success or failure is written into their financial statement. Many others measure success by their popularity and fame. But the Christian idea of success is very different. "What profiteth it a man if he gain the whole world and lose his soul?" The Christian idea of success is not measured by money, fame, or popularity. These can all be taken from us—the bank may fail and leave us penniless; our fame will soon be forgotten; at the height of our popularity it is easy to stumble and have the world turn against us, or someone else accomplish a greater feat and the eyes of the people turn toward that person and in the newer victory we are soon forgotten. But, Jesus remembers when the world forgets. The success we make "in His Name" is not forgotten. The one ambition of every Christian is to ever strive to be more like Christ, to live the life He would like to have them live.

Many persons are too easily satisfied with their accomplishments. Paul was never satisfied with his life. He always strove to be better, to live more completely like Christ. The Christian does not count his gain in this earthly world, but thinks of the gain he will receive after his work here on earth is finished. Paul believed that he could not really live a happy, fruitful, and worthwhile life unless he lived like Christ. So he made up his mind that as long as he lived he would preach Christ—not only through his words, but through the life he led. His was a successful life! If we press toward the mark for the prize of the high calling of God in Christ Jesus, we, too, can make a success.

Phillips Brooks has said, "Bad will be the day for every man when he becomes absolutely contented with the life that he is living, with the thoughts that he is thinking, with the deed that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger, which he knows that he was meant and made to do because he is still, in spite of all, the child of God."

MRS. W. B. W.

Sunday School

By REV. H. S. HARDCASTLE

SAUL CONVERTED AND COMMISSIONED.

LESSON VI—AUGUST 9, 1936.

GOLDEN TEXT: "*I was not disobedient to the heavenly vision.*"—Acts 26:19.

LESSON: Acts 9:1-31; Galatians 1:11-17; I Timothy 1:12-14. Printed Text: Acts 9:1-9; 17-19; I Timothy 1:12-14.

Paul is unquestionably the greatest Christian that God has chosen to give to the Church in nineteen hundred years. He is its profoundest theologian, its greatest missionary, its most tireless worker. The doctrinal foundations, the ethical heights, the missionary passion that have marked the Christian church down through the ages all spring from the apostle Paul. And the greatest event in his life was his conversion. Indeed it has been said that the two greatest witnessings to the divine origin of the Christian faith are the resurrection of Jesus Christ and the conversion of Paul. Paul was indeed a "chosen vessel" of God. Well acquainted with Greek learning, well versed in the Scriptures, efficiently trained in a great rabbinical school with Gamaliel as a teacher, richly endowed with a passionate nature, and a gigantic mind, with a zeal for obedience to the law, and unswerving loyalty to his convictions, he was a vessel meet for the Master's use, after he had been cleansed and sanctified by his contact with Christ.

A Zealous Persecutor.

Paul did not do things by halves. When he was converted he was on his way to Damascus, one hundred and sixty miles away, to persecute any followers of Jesus of Nazareth whom he might find there. But after Paul was converted he gave himself with the same zeal to the propagation of the gospel. It is too bad that we cannot display the same zeal for the Lord's work that we do for other things.

A Significant Conversion.

There are three accounts of Paul's conversion in Acts, two of them from the lips of Paul himself. There are minor variations in the accounts, but that attests to, rather than detracts from their authenticity or validity. And there are incidents in connection with the accounts that sound somewhat strange to many modern men—a light from heaven brighter than the sun at noon-day in an oriental country, an audible and a distant voice, a temporary blindness. But there are certain irrefutable facts—Paul met

Christ face to face, Paul yielded his life to Jesus, Paul became a completely changed man. The conversion of Paul is one of the strongest historical evidences for Christianity.

There are several interesting factors in that conversion. In the first place it is quite evident that Paul had a profound and disturbing unrest and dissatisfaction in his heart. "It is hard for thee to kick against the goads"—it is hard for a man to be satisfied away from Christ.

Then there is the human factor involved. Of course Paul was transformed and renewed by the power of God through the Holy Spirit. But human personality entered into his conversion. Ananias, a man unknown was the instrument through whom the final light came. Trace conversions back to their source and you will usually find some person as a determining factor.

An Active Convert.

"What wilt thou have me to do?" Paul was ready to do something. As soon as he was converted he went to work witnessing for Christ. With characteristic zeal he flung himself into the Master's service. What a rebuke he is to us with our lukewarm loyalty, and half-hearted service! The best thing the church can do for the new convert is to give him something to do.

A Friend In Need.

Paul had a hard time of it at first. He had to live down his past reputation. As a matter of fact when he came to Jerusalem the disciples would not receive him. Luke said they were afraid of him and believed not that he was a disciple. But Barnabas, the great-hearted was a friend in need. He vouched for Paul, became his closest friend, and a co-worker with him. What a splendid thing it would be if every young convert could have someone to take a personal interest in him, and help him over the rough places during his early Christian experience. Converts to Christ need Christian companionship.

A Good Word for Jesus.

There was a deep sense of gratitude in Paul's life which found expression again and again. When he wrote to his young friend Timothy he told him how thankful he was that God had helped him through Christ, and had called him into his service. And this in spite of the fact that Paul had been a blasphemer and a persecutor. It was by the grace of God that he had become what he was. The extenuating circumstance was the fact that Paul had sinned ignorantly. He had followed his conscience, but had sinned in doing it. His sin was sin, but it was more readily pardoned because

it was not presumptuous sin. But when he saw the light, he was not disobedient to the heavenly vision. Alas for the man who sins against the light. Alas for the man who knows to do good and does it not.

Somehow or other we are not as vocal about our Christianity as we ought to be. We are not as alert to speak a good word for Jesus Christ as we ought to be. Before high and low, Paul was always ready to witness for Christ, a witness given humbly but with such sincerity and confidence that it counted tremendously for the cause of Christ.

THE CHRISTIAN CHURCH.

(Continued from page 5.)

that of the Patristics, Mediaevalists and Scholastics, it is high time we demonstrated it to insurgent multitudes. Yet this cannot be done unless churchmen act conjointly from cardinal beliefs consistent with the marrow of New Testament Christianity.

Congregationalism rejected the Calvinism which sacrificed man's moral freedom at the behest of a false metaphysic. But it has not as yet authorized any satisfactory statement to fill the vacancy created by the disavowal of a creed which outraged every instinct of justice. Doubtless our flexibility in creedal matters has its gains. As believers we are not so closely articulated in one doctrinal body that the loss of a single non-essential bleeds it to death. But flexibility also has its losses. The justifiable repudiation of Calvinism's spurious limitations on God's free grace and man's cooperative will has given rise to the clerical free lance who severs himself from whatever has been, feels no affinity for it, suspects all creeds, and is susceptible to theological changes for their own sake.

Here is no lasting policy. It is not conceivable that the captain of the "Queen Mary" would have refused chart and compass for her maiden voyage as merely conventional signs. Yet it is conceivable that some sincere but misguided brother's ministry will be jettisoned for want of the aid supplied by a definite creed of the Christian philosophy of life. After all, no reasonable thinker, however individualistic, has seriously affirmed the complete freedom of the will, even in the pulpit.

Meanwhile lesser breeds without the law have seized the skirts of circumstance. Councils assembling Christianity's finest minds and its devoted spirits once fashioned its cardinal verities and prescribed codes of human conduct. But these are now at the mercy of philosophers, novelists, es-

(Continued on page 14.)



SUNDAY.

THE GREAT OCULIST.

TEXT: "*Lift up your eyes.*"—
Read John 4:35-38.

"What you need is not an opportunity, but an oculist," said a wise person to one who complained that his life held no opportunities. Of course, there were opportunities: there always are. What was lacking was the power to perceive them. "Where there is no vision, the people perish."

As the great Oculist of souls, Jesus Christ is forever opening blind eyes. It is a commonplace of religious experience that once Jesus has become Saviour and Lord of a life, that person's spiritual perceptions are opened to all of the beauty and opportunity that surrounds him.

Nobody need pray for opportunity for larger, nobler living; but only for eyes able to see the opportunities that throng every day.

Prayer—As Thou didst make the blind of old to see, so touch our eyes, dear Saviour, that we may behold the loveliness of life and the fulness of opportunity all about us.—*Amen.*

MONDAY.

AREUNION OF CLASSMATES.

TEXT: "*Ye are my friends.*"—
Read John 15:12-17.

In the aisle beside me, at a great college musical festival, two professors met, after thirty years of separation. Both were changed, but they recognized each other. And their happiness in the reunion warmed the hearts of observers.

Doubtless other minds than mine were set to thinking, by that pleasant incident, of the greater reunions in store for us, when we shall meet and know the dear ones from whom we have long been parted. What a knitting up of broken ties there will be! And the reminiscences! As Moses and Elijah and Jesus colloqued together on the Mount of Transfiguration, so will congenial spirits commune.

Some persons who are reading these feeble lines will next month be in the glorious realm where they will "know fully." Why should not Christians have high and happy anticipations of eternity's reunions?

Prayer—We are sometimes lonely here, dear Father; and we anticipate, as part of Thy beautiful providence, the reunions of heaven; and the meeting with our Saviour, face to face.—*Amen.*

TUESDAY.

BACK TO OLD BOOKS.

TEXT: "*Ask for the old paths.*"—
Read Jer. 6:14-19.

After weeks of reading new literature I am turning again to the old. I have just reread "The Pickwick Papers," and I am content to echo "the old is better." Why clutter our minds with this artificial, materialistic, sensual, atheistic stuff when it is possible to read better books, with a deeper understanding of human nature, and with an implicit faith in God and in the old verities?

Best of all, why not give unhurried, intelligent reading to the Bible's masterpieces; then give the waking moments of bed-time meditation to pondering upon them? I had a gorgeous hour last night with the Transfiguration.

Prayer—We would be people of the Book, our Father; knowing it, loving it, and finding our souls enriched by its ever-new revelations of Thee.—*Amen.*

WEDNESDAY.

THE MERRY HEART.

TEXT: "*A merry heart maketh a cheerful countenance.*"—Read Prov. 15:1-17.

We all know "solemncholy" folks, "with just enough religion to make them miserable," as Moody said; who front life in a spirit of gloom. And we also know folks, old folks, who wear smiling faces, and are ever ready with a quip of a jest or a pleasantry, as if life held never a care for them.

These latter are usually the ripper souls. They have lived and thought more deeply than the melancholy ones; and know that joy is a Christian apparel for life. Whatever they feel of grief and burdens, they hide as a secret in their hearts, known only to themselves and to their Comrade, who, on the way to a Cross, taught and practiced joy.

Prayer—Perhaps our Christian lives are weak, O Lord, because we have not accepted the strength which is in the joy of the Lord. Give us cheerful faces and merry hearts, that we may advertise Thee aright.—*Amen.*

THURSDAY.

MEETING A CRISIS.

TEXT: "*How wilt thou do in the swelling of the Jordan?*"—Read Jer. 12:1-6.

My friend and fishing companion is a business man from Ohio, a Presbyterian elder. Yesterday we were in an automobile smashup, when a reckless driver struck us at high

speed. Both cars were wrecked, but nobody was seriously injured.

My pride in my friend was enhanced by his conduct; for crises reveal character. He was as quiet and as self-possessed as when missing a fish. No fear or frantic accusations; he was the least vocal of all the crowd that gathered. In a word, he behaved like a Christian gentleman.

Self-control in great emergencies comes from self-control in life's little things. The man who fusses about his food or his laundry will lose his head when it is most needed. But the life mastered by the Master will meet all contingencies with strength and serenity.

Prayer—Grant us grace, dear Lord, to live in quietness of spirit, that in the common days we may be exercised for the day of uncommon need.—*Amen.*

FRIDAY.

HEROES OF FAITH.

TEXT: "*These all, having had witness borne to them through their faith.*"—Read Heb. 11:32-40.

Every day brings revelation, by letters, by the printed page or by real life, of heroes of faith—men and women who have been thrown back upon sheer reliance upon God, because they have no other recourse.

Here, for example, is a clergyman, passed the Psalmist's allotted span of years, responsible for dependents, his position gone and scarcely any money in sight. Yet his letter breathes in every line confidence in the Father's care.

Every day, and in every place, the children of God are trusting Him and finding Him faithful.

Prayer—Lord, increase our faith. Teach us the simple trust in Thee, for life's every need, as Jesus taught it to His disciples.—*Amen.*

SATURDAY.

HOW BIG IS YOUR GOD?

TEXT: "*Like as a father pitieth his children.*"—Read Psalm 103:1-22.

High-sounding words about the Deity are quite the vogue today. The little minds that use them think that their conception of God is "big." They believe that by being vague they are being spacious. This "Primal Force," this "Creative Intelligence," about which they prate is really a belittled God.

For the greatest greatness of God is expressed by His fatherhood, as defined by Jesus. He who first set the universe to whirling, and still rules it by inscrutable laws, is so great that
(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

GROWTH OF THE KINGDOM OF GOD.

By JOHN G. TRUITT.

"Thy kingdom come."—Matt. 6:10.

We have taken it for granted that the work of evangelizing the world is getting along all right without us. We know that Jesus commanded the preaching of the gospel until it was heard under every flag, but we have assumed that that was a matter for someone else to attend to. We know that Missions were a good thing when the preaching of the gospel transformed our forefathers from savages, but we talk now about religions of the jungles being good enough for the folks that inhabit the jungles. It was alright for the Jew of Tarsus to travel into Europe for the gospel's sake and die there for the furtherance of the faith, as long as we are the proud possessors of the results of such Christian fortitude, but when it comes to our passing it on into further horizons, we change the subject by saying there are needy ones right here at home. Jesus answered this by saying: "The poor ye have with you always." Right at your door, but unless your religion goes beyond your door and does something outside the circle of self, it is no better than the religion of the scribes and pharisees.

We have contented ourselves with singing "This is our Father's world" and then by our actions have said: "Go ahead, Father, and do what you can with it, we are busy attending to our own affairs. It's more than we can do to raise money to run our local church." And cases have been known where professed Christians have said: "I do not believe the Lord ever intended that I should take bread out of my little children's mouths and give the money for Missions," when he knew all the time that the Lord's eye was on him when he, instead, took the bread from his children's mouths, to put the booze to his own. "Why call ye me Lord, Lord, and do not the things I command you?"

Others have pled hard times, and sought their pleasures, wondering how a few pennies for Missions might be rendered from their purse.

We hear of excellent gifts made by other individuals and churches, and other denominations, and we commend it. We would like to do

the same, but we are just not able. And so we sing, "Jesus shall reign where e'er the sun does his successive journeys run," and hope that probably it may some time be true, but others must see about that. We have calls of our own.

If something does not shake us out of that philosophy of life, we shall lose all the joy of the Christian religion, and be yet as dead as the Dead Sea—always receiving and never giving. Such a philosophy of life and our churchly and personal duty is as foreign to the teachings of Jesus as the east is from the west. Jesus said: "The kingdom of God is as if a man should cast a seed upon the earth,"—a seed must give itself before there is any growth,—and should sleep and rise night and day, and the seed should spring up and grow, he knoweth not how. The earth beareth fruit of herself; first the blade, then the ear, then the full-grain in the air. But when the fruit is ripe, straightway he putteth forth the sickle, because the harvest is come." The kingdom of God is to grow! *We know not how! God will do His part! He giveth the increase!* But we must do our part. We are not doing our part if we simply grow up as a stalk of corn, and produce enough to come again next year a like stalk of corn, and so on and on, year after year! In the morning such grass as that flourisheth, in the evening it is cut down and withereth.

"Another parable spake he unto them; the kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till it was all leavened." Each tiny yeast plant multiplied, and multiplied and re-multiplied, until the whole portion of meal was leavened. There was no stopping of the yeast at a given point and place in that meal, and patriotically shouting: America for Americans, it is nice to be leavened with the Good News of God's love and mercy, and care and blessing, but here we stop and re-leaven ourselves, and go no further, why we can hardly keep this bit of meal right here at home leavened. No, the kingdom of God is not like that. No more than God is like that! There is no Christ of Calvary in such religion as that.

What will Jesus say as the Judge of all the earth to the Christians of our day and age? To many of them he will say: Yours was a great op-

portunity. In your day money was multiplied. Christians could build for themselves beautiful homes, great yachts, and spend months in luxury. Other Christians not so greatly blessed with this world's goods could go regularly to the movies and often to games wherein an entrance fee was required at the gate, entertain much, and go in beautiful automobiles and while untold millions lived on roots have many of the luxuries of life, and nuts and fruits of the jungles; others lived in poverty, disease and superstition; unbelievable misery sickness and death existed in your day; ignorance, superstition and hate held back countless millions off the road to abundant living, while many gave only a pittance for pity, and less for love of the underprivileged in lands afar.

Will you help us raise our apportionment? is the question. When what we should ask is: "Will you help us lift up the Lord Jesus for the eyes of all the world to behold? Until we love the Lord more, and give out of a heart of sympathy, love and anxiety for the evangelization of the world; rather than from a sense of personal pride in our church's reputation, we shall still have to beg for our apportionments and have rummage sales for our Saviour. The rags of the poor given in humility may be a king's ransom in the sight of God, while the rummage of the rich may raise a small apportionment, yet fail to please the Lord who holds the bounty of all the earth in His hands!

When I think of what I myself have given to Missions, I bow in shame before the bleeding heart of my crucified Lord, and I pray God that I may be used to lead the way toward a better understanding of our duty along that line. Then may I truly pray: "Thy kingdom come."

FAMILY ALTAR.

(Continued from page 12.)

He can give personal care to every need of man.

Prayer—We adore Thee, O infinite Creator and Ruler of the universe; but we love Thee, our Father, and rest our times in Thy hand, and seek to do Thy will. *Amen.*

Taken from the Christian Herald of June, 1932 by AMOS R. WELLS, deceased.

You know that a little thought and a little kindness are often worth more than a great deal of money. This charity of thought is not merely to be exercised toward the poor; it is to be exercised toward all men.

—John Ruskin.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

At the beginning of this year we set our goal for the year at \$18,000.00. In other words we built a financial ladder and put 18 rungs in it. It will be necessary for us to climb up this ladder at the rate of one and one-half rungs each month or have an income of an average of \$1500.00 per month. The first seven months are in the past and we have just reached and passed the eighth rung in our financial ladder. We should have reached at this time, \$10,500.00, so we have not reached one and one-half rungs each month.

The rains have come and the crops are looking better. Thus we should all feel encouraged and have more inspiration to give to help these little children.

We have many applications to take children and turn away some who ought to come here or go to some other institution of like kind, because we do not have the funds to support them. There are some applications that we do not have the heart to refuse and take them and trust in the kind Master to put it in the heart of someone who has plenty and to spare to contribute money to help us feed and clothe them.

The writer sometimes almost reaches the place of being discouraged when he reads the reports of other orphanages in North Carolina where other denominations take so much interest in orphan children and have several hundred children and spend from one hundred to one hundred and fifty thousand dollars each year for their maintenance. They consider their orphanages an asset to their denomination. They count the thousands of dollars they spend a wise investment in dependent boys and girls. I hope the Congregational-Christian Church will get awake to the great need and grasp the opportunity to help the fatherless ones through its orphanage.

The orphanage accepted a little boy last week five years of age. He came to us through the county welfare department and was a most pathetic case. He is a bright, attractive little fellow and very much alive. The first two or three days after he came we almost decided that we had a little prize fighter. He weeded a wide row and made the other little boys of his age and size stand out of his way. But he tamed down after a few days and tells me that he has decided not to contend for the world's championship and will not fight any more. Who knows but one day he will be a State

Senator or hold some other big position of trust and then all of us who had a part in his care will be happy.

CHAS. D. JOHNSTON, Supt.

REPORT FOR AUGUST 6, 1936.

Amount brought forward\$ 7,943.87

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Hebron, June & July ..\$	1.50
Reidsville	8.07
Bethlehem	2.92
Pleasant Grove	9.30
	21.79

Western N. C. Conference:

Big Oak	4.00
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Eastern Va. Conference:

Old Zion	5.00
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Valley Va. Central Conference:

Linville	6.68
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Alabama Conference:

New Hope	1.83
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Special Offerings.

Pmt. on 25% div. by N.	
C. Bk. & Tr. Co.	31.25

Pmt. on 8% div. by N.	
C. Bk. & Tr. Co.	9.86

Men's Bible Class of	
Rosemont Church, support of Robert Currin,	
Aug. & July	25.00
The Fidelity Bank	12.50
	78.51

Total for week	\$ 117.91
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Grand total	\$ 8,061.78
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FOR THE CHILDREN.

(Continued from page 7.)

room as mother was speaking, "many different countries made laws to protect cats. They, you see, killed the rats, and rats eating grain might easily make all the difference between plenty and starvation. Just think of the millions of dollars of damage done by rats every year in our own country. No wonder they protected cats which killed rats."

"Why," he went on, "it is not so many years ago since there was a law in England that if anyone killed a cat, the cat should be hung up by the tail, with the nose just touching the floor, and the offender must bring enough wheat to pour over the cat so that its entire body was covered. If you remember wheat was then reaped with a hook, and threshed by hand, you can see that was a pretty severe fine. Perhaps they thought the wheat represented what the rats would eat now the cat had been killed."

"See, Puss, how bored she looks," laughed Bob, "she doesn't know we are discussing her."

"That's another thing," remarked Lucia, rising, "whenever you say 'Puss,' you are going back to the queer cat-headed goddess of Egypt. You remember her name was 'Pasht'

and our 'Puss' is just another form of the name for the cat goddess."

"That's all right," laughed George, "one of the old, old stories about cats tells of how, in ancient Greece there was a war in which Typhon, the god of storms, was victorious. The other gods and goddesses fled to Egypt, where the goddess Diana became changed into a cat, and thus saved her life."

"Kitty, kitty, how proud you must be to have such a history behind you," cried Marion.

But Kitty kept on walking away, without once looking back.

M. E. B.

THE CHRISTIAN CHURCH.

(Continued from page 11.)

sayists, scientists and psychologists whose product is very unequal in value. Yet it should be said that secular literature of any kind which faithfully mirrors human life must be more or less religious because it testifies to the innate and indestructible beliefs of the heart of man, and concedes something to the inchoate Christianity which cleaves to his conscience and history. The net result is, however, that a huge public obtains what religious or moral ideas it has outside the Churches.

(To be continued.)



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21 But that ye also may know my affairs, and how I do; Typh-i-cus, a beloved brother

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Specimen of Type

17 From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at

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THE CHRISTIAN SUN

1536 E. Broad St., - Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Married

HOUSDEN—KERN.

Mr. Deavert Franklin Housden and Miss Nola Blanche Kern, both of Shenandoah, Va., were joined together in the holy estate of matrimony by the writer at his home in Harrisonburg, Va., on the morning of July 29, 1936.

Mr. Housden is the son of Mr. George W. Housden and Della M. Housden of near Shenandoah and is employed by the state.

The bride is the daughter of Mr. W. E. Kern and Mrs. Martha Kern of Shenandoah.

The newly wedded couple will make their home for the present with the bride's parents. May God's blessings ever attend them.

W. J. ANDES.

In Memoriam

COURTNEY.

Maudie Cadellia Courtney was born February 28, 1887 and died July 18, 1936, making her age 49 years, 4 months and 20 days. She is survived by her husband, seven daughters, three sons, and eighteen grandchildren.

For thirty-one years of her life she was a member of the Newport Christian Church.

The responsibility of a large family prevented her from attending church as much as she would like to have attended. She was devoted to her husband and her children. May the Lord comfort those who mourn.

The funeral was held at the Newport Church by the writer assisted by Rev. E. L. Cave.

W. J. ANDES.

THOMAS.

Mr. James W. Thomas was born in Chatham County, N. C., July 3, 1873. He died at Burlington, N. C. Route 5, July 12, 1936, at the age of 63 years and 9 days.

He leaves to mourn his departure a wife, four children, five grandchildren and one sister. Many relatives and numerous friends are in deep sympathy with the family.

Brother Thomas was a devout member of the Hopedale Christian Church which he joined approximately fourteen years ago.

He loved his home and his children as he loved his own life.

The funeral service was conducted at the Hopedale Church, July 14, at 2:30 P. M. by the writer in the midst of a large concourse of relatives and friends. Interment was made in Providence Cemetery.

O. A. ELMORE.

LOUDERBACK.

Lydia A. Louderback was born on July 6, 1854 and died on July 9, 1936, making her age 82 years and 3 days. She was married to John S. Louderback on October 21, 1875, who preceded her to the grave on January 6, 1933. Seven children were born into this union of which five survive her—Amos, Jasper, Edward, Mrs. Vergie Huffman and Mrs. F. J. Dovel. She also leaves three brothers, one sister, twenty grandchildren and seven great grandchildren.

Mrs. Louderback was a faithful and consistent member of the Newport Christian Church. The church will miss her greatly as well as her family who are sorrowing because of their loss.

The funeral was conducted by the writer at the Alma Lutheran Church.

W. J. ANDES.

PHELPS.

Miss Alice Phelps was born June 6, 1861 and died June 3, 1936, at the age of 74 years, 11 months and twenty-seven days. Miss Phelps was of the Presbyterian faith. She was the last member of her family. Her life was spent in the vicinity of Milton and Semora, N. C. Several years ago her health began to decline. She left her home and lived in the home of her cousin, Mrs. Mary Foster. For more than two years she was bedridden for the greater portion of the time. Mrs. Foster and family cared for her as if she were her daughter. I visited her several times during the season of her intense suffering. Before the end she expressed a hope of entering into rest.

The funeral was from the home of Mrs. Foster on the afternoon of June 4, and burial was in the Phelps family cemetery near

Milton. A crowd of friends were present, and while there were no close relatives, many tears were shed and expressions of love were manifested for the deceased.

C. E. NEWMAN.

MODESITT.

William Andrew Modesitt was born January 17, 1858, and died April 6, 1936. His honest, upright living gained for him the respect of all who knew him; while his interest in those about him, his kindly spirit and courteous demeanor drew many friends to him, whose friendship he retained through life.

He was twice married, first to Miss Lola Belle Henkel. To this union were born the following: Clyde H., Mrs. R. E. Brumback, Mrs. Ray C. Rothgeb and Miss Annie. All survive except the latter. He is also survived by his second wife who was Miss Ethel Rothgeb.

Funeral services were conducted from the Leaksville Church by the writer in the presence of a large number of friends and neighbors.

May the Lord bless and comfort the bereaved.

R. L. WILLIAMSON.

SANFORD.

Mrs. Sallie B. Sanford, daughter of Alexander and Nancy Pool, was born August 5, 1853, near Blue Wing, N. C., and died at the home of her daughter, Mrs. Marian Garrett, Durham, N. C., on June 30, 1936. Age—82 years, 10 months and 26 days.

On July 25, 1875 she married Deacon Robert G. Sanford who died several years ago. Six children survive: Mrs. J. N. Sanford of Stern, N. C., Mrs. Marian Garrett of Durham, N. C., Mrs. W. L. Gay and Mrs. Fred Jameison of Fresno, California, Robt. of Canada and Johnny of California. There is one stepdaughter, Mrs. T. L. Chandler of Durham, and the following brothers and sisters: John Andrew Pool of Portsmouth, Va., Stephen Pool of Virgilina, Va., and Mrs. Rebecca Goode and Mrs. James Gordon of Virgilina, Va. She also leave 24 grandchildren and 4 great grandchildren.

Sister Sanford was a remarkable woman. Left a widow with a large family, by industry and careful management she reared and educated them and was spared to see them settled in their own homes and prospering.

I was her pastor for twenty-nine years and was never in her presence very long but that there was on her part an expression of her faith in her Heavenly Father to guide and uphold.

For five years she suffered much from a broken hip. Early in March she suffered the misfortune to break her other hip. She was taken to Watt's Hospital, Durham, where all that was possible was done. A few weeks before her death she was removed to the home of her daughter where she, after much suffering, quietly fell asleep.

She was a member of Union Christian Church, Virgilina, Virginia, for 66 years. The funeral was conducted at her church, and burial was in the town cemetery.

C. E. NEWMAN.

THE CHURCH MARCHES ON THROUGH EVANGELISM

THE GOSPEL is good news. The man who bears that good news is an evangelist. The writers of the "four gospels" were evangelists. The early Christians who went everywhere preaching the gospel were evangelists. The founding and organization of the early church were the fruits of evangelism. With an evangelistic program the church has marched down through the years, offering forgiveness to the sinful, redemption to the fallen, cleansing to the impure, hope to the despairing and life to the dying. The gospel of Christ has been and is the hope of the world, but of what value is that gospel if it is not preached. Everyone born of the spirit is under divine commission to witness what great things the Lord hath done for him. Under the spell of the spirit. 'Woe is unto me if I preach not the gospel,' exclaimed one of old. If only we, all of us, individual Christians could be seized by the overwhelming consciousness of such impelling responsibilities. God has heard my cry, listened to my plea, brought me into the secret of his presence, and renewed my soul within. His only exaction is that I should tell others. How unworthy and how treacherous if I hold my peace. Yet how blessed if I, by word and life, send out the light unto the ends of the earth, dispelling the darkness of ignorance and shame.

Periods of evangelism within the church have always been periods of growth and of expansion for the church. If ministers, church officials, and laymen, one and all, would simply begin to tell the old, old story—old but ever new—sin, suffering, and sorrow would be swept away. Men, women and children would be redeemed. Our church would be renewed, and the kingdom would begin to come in its fullness.

"How beautiful are the feet of them that bring glad tidings."

L. E. SMITH.

Elon College

The CHRISTIAN SUN

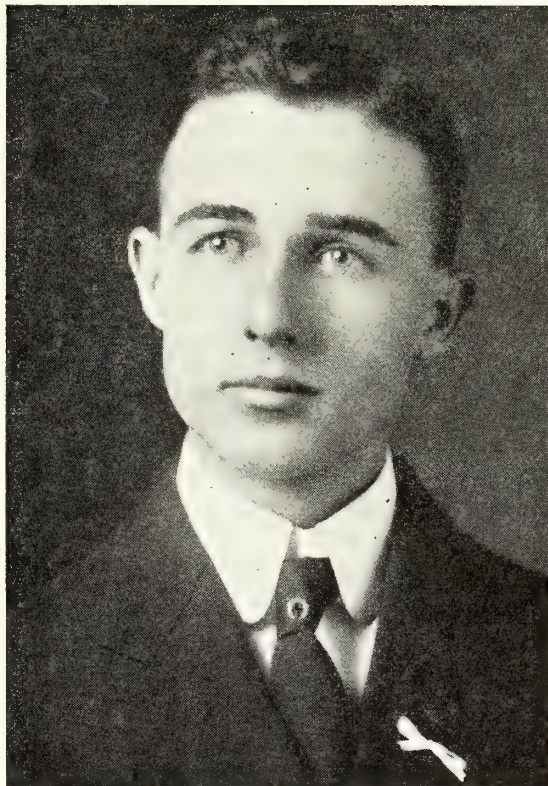
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, AUGUST 13, 1936.

NUMBER 33.



REV. ALFRED WELLONS ANDES.

Born November 19, 1880 — Died June 23, 1936.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. and Mrs. Edwin C. Gillette are spending their vacation—the month of August—at Bannockburn Inn, Asheville, N. C.

Dr. and Mrs. C. Rexford Raymond of Southern Pines, N. C., are spending the month of August at Melbourne, Fla., where they will be with their son-in-law and daughter, Rev. and Mrs. Orville D. Ullom.

Miss Pattie Lee Coghill will spend the month of August at her home in Henderson, N. C., enjoying a well-earned vacation. Miss Coghill has been attending a series of Summer conferences, ending with the conference at Piedmont College.

The pastorate of First Congregational Christian Church, Henderson, N. C., will be vacant at the end of this conference year. Ministers considering making a change in pastorate are invited to correspond with Mr. F. M. Hayward, Chairman Pulpit Committee, Box 26, Henderson, N. C.

Rev. and Mrs. George N. Edwards of Charleston, S. C., are spending their vacation in New England. Those who must swelter through the Southern summer will doubtless be tempted to envy them the joys of a New England vacation, but to keep from envy, we shall wish them happiness.

A personal note from Mrs. J. J. Lincoln of Lawrenceville, N. J., says that her eyes are so dim that she can write but little now. Evidently her mind is clear as the article found elsewhere in this paper and the following quotation indicate: "By 'unalloyed' I mean *wholly committed, specific worship*; not a fragment of time given place in some program featured by things that are a composite of most everything but worship."

Circular Congregational Church of Charleston, S. C., the Rev. George N. Edwards, minister, has recently closed a two-weeks daily vacation Bible school, which included several churches of the community. The school was notable for its record of 100 per cent attendance right through the hottest days they have ever had there. Miss Charlotte S. Sears, Student Summer Service worker, was there during the last week and gave fine help. They had kindergarten, primary, and junior departments, and the handwork was donated to the children's ward of the city hospital.

THE GLORY OF THE CHURCH.

The Church of Jesus Christ should be the responsibility of every member. It is the serious responsibility of every loyal member and true disciples. For my part, I am burdened for the glory of the Church and I want my church to share, to the fulness of its capacity in hastening that glory. Why does a (any) single church decline? Often, not because it has no right-meaning, capable members, but because church essentials are emphasized in the wrong order. As I see it, the leading essentials to church stability and expansion are, first, unalloyed, assembled worship; second, cooperative work, third, individual giving whether it be the "widow's mite" or, like the centurion, enough to "build a whole church." (Luke 7:5.) Failure to give first and full heed to the first essential is sure to cripple achievement in the second and third essentials.

MRS. J. J. LINCOLN.

NEWS FROM HOLLAND.

On Sunday evening, August 2, after an appropriate worship service, the Junior Choir of the Holland Christian Church, under the direction of Mrs. Carl R. Key and Mrs. E. L. Rawles, gave the following musical program:

"Praise Ye Jehovah" (Gounod); "The King of Love" (Shelley); "Dwell in My Heart" (Wansborough); "Come, Let Us All Rejoicing" (Warhurst); "Twilight" (Widener); "I Waited for the Lord" (Mendelssohn); "Praise the Lord" (Baines).

A splendid rendition was given of the entire program, but especially well done was Mendelssohn's difficult and beautiful "I Waited for the Lord" sung by Misses Margaret Pittman, Eloise Holland, Frances Everett and Catherine Jolly. The program showed variety and included a very high type of music.

The choir was organized in April with the Pastor's Class forming a nucleus. Its members have been hard workers, faithful attendants and have made much progress.

At a recent meeting of our Sunday School Cabinet the group decided to recommend the organization of a Junior Department in the school. This recommendation was accepted and became effective July 1st. This department is functioning efficiently under the leadership of Miss Frances Everett, superintendent, and Mrs. Carl R. Key, pianist and assistant.

THE CHURCH REPORTER.

There are few gifts more perilous than a glib tongue.—*Van Dyke.*

HOSPITAL MEMORIES.

I have just returned from the hospital where I had an operation, and where I spent nine days. It was not my first experience in a hospital—many of my friends recall that I spent three months in one in Vermont several years ago. And, of course, it was not altogether a pleasant experience. There were the sights and sounds and smells of a hospital. There was the after effects of the operation, the pain and weakness and weariness, the suffering and sleeplessness, the discomfort and inconvenience, all of these intensified by the unusually hot weather that prevailed most of the time I was in the hospital. It was, from one standpoint, a grievous experience.

And yet as I think of that experience, even already, and I am sure that this will be increasingly true of the days to come, the things that are most vivid in my memory are pleasant experiences and memories. I remember the friendly spirit and the skilled technique of the kindly surgeon. I remember the prompt and efficient and kindly ministry of the splendid nurses. I remember the faithful service of the orderlies appointed to do the menial and unpleasant tasks in the sick room. I remember the attention of the internes, doctors and surgeons in the making, but already skilled in their art. I remember the thoughtfulness of friends—flowers, cards of greeting, messages, visits. I remember the devotion and the sympathy of my good wife, and her generous spirit of sharing. I remember the sense of peace and serenity of spirit in my heart because I knew that there was One Who was able to supply all my need according to His riches in glory by Jesus Christ. And for all these happy memories I thank God and praise His name.

And now I am back home again. Already strength is returning, and life takes on new meaning. I can look forward to a return to health and strength, to taking up again my work, to showing by my service that I am truly thankful. Thus the experience which for the moment may have seemed grievous, has really been gracious. It has ministered to me in the things that have permanently enriched my life, and I trust shall make increasingly fruitful my ministry.

H. S. HARDCASTLE.

War is contrary to the spirit and purpose of Jesus. It is unable to attain the great moral aims of justice, fellowship, and peace. The war system is the world's collective sin. Hence as a church we can give it neither our blessing nor our aid.—*Methodist Report.*

To My Friends

By THE EDITOR.

OF COURSE THERE WERE.

We tried awfully hard here to be sure there were no mistakes in the first month's report. We try to be careful to give proper credit to every person who writes us or pays a subscription. We like for the records to be correct and clear. But there were mistakes. Tell us about yours so we will be sure to correct it.

I might get excited about all this, but I had rather tell you a story. A little mangy mongrel dog was scratching for dear life. A beautiful little fluffy fellow just out of his bath and decorated in ribbon said to the mongrel: "Do you have fleas?" The little mongrel replied: "Cose I is. Ev-erybody does."

WHAT WOULD YOU DO?

The Southern Convention said that all subscriptions should be discontinued that are more than a year in arrears. That seems fair. But an invalid writes in that someone has given the paper to him or her, that they do not have money to renew, but they want the paper. Perhaps they can scarcely see to read it, and cannot walk. What would you do in a case like this? Would you discontinue the paper, write to the former donor, or try to dig up cash and send the paper yourself? I just thought that perhaps someone who reads this might want to do something about it. Two dollars pays the subscription for a year, and there are several of these people who want the paper but cannot pay for it. Just thought I would tell you about it. You may give me an idea even if not a subscription.

IT'S NOT BRAGGING, IF—

If your church has done a real bit of constructive work, it is not bragging for you to tell about it so others may know and perhaps follow your example. Of course it can sound like boasting if the same person tells over and over what he has done himself, but if several people working together have rendered a service to their fellows in the name of the Master, as churches so often do, it is only fair that others interested should know about it. So, my friends, if you know something good about your church or your church friends, tell it in this little newspaper that specializes in religion. It may be just the inspiration that someone else needs.

NEVER SAY "I CAN'T."

Not that it is bad English, although it is not elegant. But it is bad philosophy. (Philosophy is the ideas by which we live.) When you say that you can't you have closed the door to progress. If you can't go that road, then you are stuck, or must turn back. Rather than get stuck, try another way. You may yet get to where you are going.

This is particularly true about going to College. One big reason that I went was because I couldn't. The oldest son of a widow living way back in the woods is not a good prospect for college, it would seem. But things are not always what they seem. These poor boys sometimes come out of the woods. Elon College invited me to rake leaves on her campus during the time that I did not want to study, and I did it. Some college may be calling you to come and run errands while you learn how big the world is, how big you are, and what a person can become under the leadership of God. Never say, "I can't" so long as you are alive, for there may be a way. There often is. You may find it if you try, and keep on trying.

"College Men Without Money," is a book written by an Elon student about my day. It was a help to me. I think it is still among my books. If some youth would like to read it with the hope of going to college without money, I shall be glad to lend it. They are still going without money, as some of them can tell you today. Do not say you can't. Keep on trying.

HOME COMING AND REVIVAL MEETING.

The Isle of Wight Church will hold a Home Coming on the afternoon of August 30th, and all former pastors, former members, and friends are cordially invited to attend. A splendid program is being prepared.

The revival meeting will begin on the same day at 8 P. M., and Rev. J. F. Apple of Elon College will do the preaching. You are invited to attend, to pray, and to worship with us.

THE PROGRAM COMMITTEE.

NOTICE.

Mt. Pleasant Church has planned to have a Home Coming Day, as a celebration of its Fiftieth Anniversary, the fifth Sunday in August. The program will begin at 10:30 A. M., with lunch served at the noon hour, and closing with the afternoon exercise. All former pastors and former members, with the present membership, are requested to attend. The public is cordially invited.

L. L. WYRICK, Pastor.

N. C. & VA. S. S. & C. E. CONVENTION

By action of the Executive Committee, the next annual session of the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference will be held with the Bethlehem Christian Church, Albemarle County, N. C. According to the Constitution: "The Convention shall meet annually on Thursday after the third Sunday in June for a two-day session."

Unless some emergency should arise, the Convention will be governed by its Constitution as to its next session.

W. M. JAY, President.

A trouble shooter in mechanics is the gentleman who locates the trouble when the machine is out of order. What would an expert religious trouble shooter find were he a firm believer in the all-sufficiency of the New Testament and thoroughly versed in its contents? Would he locate the trouble in an inherent inability of human beings to see things alike? It is popularly accepted as a chief cause of division, and division is widely condoned on that ground. The divine basis of unity consists mainly, if not wholly, of facts, commands, and promises. A fact is about the easiest thing in the world to understand. And even a child soon understands a command and feels the urge of a promise. A modernist breaks fellowship with a believer in the fact of the resurrection, not because he does not understand it, but because he does not believe it. The woman was refreshingly frank who said she knew that Simon Peter commanded baptism "for remission of sins," but she did not believe it. The real trouble shooter will recognize unbelief and downright disbelief as more potent causes of division in religion than inability to understand the plain teaching of the New Testament.

It was a stinging criticism made of the church by the man of wide experience who said that the only difference he could distinguish between his friends who went to church and those who did not was the matter of the habit. I hope he was wrong. Near to a certain town in the state of Oregon there is an Indian reservation in which there is a particularly virile Christian church. A visitor to that town was told by one of the merchants that when an Indian came into his store and asked for credit the question always asked the one seeking credit was whether or not he was a member of the Christian church. If he were a member of the church, his credit was unlimited. That is as it should be. Is this as it is in your community and mine?—John McAfee.

EDITORIAL

EDITOR

F. C. LESTER,
505 S. MAIN ST., NORFOLK, VA.

ASSOCIATE EDITOR

E. C. GILLETTE

CONTRIBUTING EDITORS

I. W. Johnson Elisha A. King
J. O. Atkinson Geo. N. Edwards

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE MEASURE OF A MAN.

The probate court measures a man by the size of his estate. The athletic coach considers the build of the body. Certain young ladies consider the profile and ability to dance. Politicians are measured by the way they can persuade their fellows and lead the crowd. Men are measured by many standards, most of which have little value.

A man is really measured by the way he serves and the values of the soul. He may not have much money, he may not be athletic, he may not be skilled in the social graces, he may not even be a great leader of his fellow men, and yet have those qualities which make him a great man.

Measured by many of the standards of today, Alfred Wellons Andes would fall far below many of his fellows, but measured by the quality of soul which makes a man forget himself in serving others, he rates high. The conference of which he was a part voted its approval to the memorial given on this page, because they believe that he was a real man. They

measure him by the standards of Jesus and see reflected in his character qualities which were in his Master. In this opinion those who knew Alfred Andes concur.

IN MEMORIAM.

The bodily presence of Rev. A. W. Andes is with us no more. But that imperishable life that wrought a while in the flesh has invaded the world of beauty and light and life.

The few years of inspiring fellowship with this good man have left some outstanding impressions of his character.

He was faithful and sincere to a fault. Never have we seen a man who took more seriously the business of preaching the "Good News" to men. He believed with a holy enthusiasm that the Gospel is literally the "power of God unto salvation to every one who believes," and the only power that can save men. He had no confidence in human wisdom or human expedients to redeem human life.

He had a very high conception of the eternal values of life. He believed in the immeasurable significance of a human life, however drab in outer appearance. He believed that it is an appalling tragedy for any man to lose his soul, and he dedicated himself with a divine passion to avert this tragedy as far as lay in his power. As every true preacher must be, he was deeply identified with the lives of men in all their hopes and failures, struggles, pains, and joys with a desire that reached a spiritual passion, he longed to lead men to the flaming altar of God to have their lives renewed and glorified.

He was the embodiment of simplicity. In dress and speech and manners and all the contacts of life he was direct and simple. He was utterly transparent and needed no protective mechanisms to guard the citadel of his soul. He heartily believed and practiced Jesus' command "Let your communication be yea, yea and nay, nay." He was pure-minded. We never heard him say a word that was even remotely suggestive. He had a clean mind as well as a pure heart. His life was never bedeviled by inordinate ambitions or corroded by jealousies. He made no pretensions to greatness, but was perfectly willing that others should assess his worth. With confident certainty a great company of men and women and children will enshrine him in their souls and revere his memory. We say with the poet:

"Soldier of God, well done,

The arduous warfare's past;

The battle's fought, the vict'ry won,
And thou art crowned at last."

M. L. WEEKLEY.

REV. A. W. ANDES.

Rev. Alfred Wellons Andes was born November 19, 1880, and passed from labor to reward June 23, 1936. His parents were the late Jacob A. and Mrs. Barbara Andes. At the age of twelve he united with Antioch Christian Church, of which church he remained a member until death.

Early in life he was impressed with a call to the ministry, and in October, 1899, he entered Elon College to continue his preparation for his life work. I write "to continue" advisedly. The preparation was begun by his Godly parents as they very early impressed on his young mind their piety and devotion to the Lord and the Church.

On graduation in 1906 he began work with the churches of his own conference. All of his time thereafter was devoted to the ministry among his own people. He served nineteen of the twenty-two churches of the conference.

Soon after graduation he was elected secretary of his conference, and served most faithfully and efficiently until unable to attend the mid-year session last March. Up to that time he had never missed a session.

In all his ministerial life he was faithful, consecrated, loving. The fruits of his labors are in the hundreds of lives he won to Christ and blessed by his loving ministry; besides countless others who were blessed by his life.

On December 26, 1912, he married Miss Minnie Effie Bowman. We feel that not a small share of the success of his ministry was due to the efficient service she rendered as they labored together in home and church. To this union were born the following: Rev. W. J. Andes, Roy, Raymond, Clarine, and Mark. Besides, wife, children and mother, he is survived by two brothers, Emmett and Owen, and one sister, Mrs. B. F. Frank.

Funeral services were held from Antioch Church. The following took part: Drs. L. E. Smith, who preached the sermon, I. W. Johnson, Stanley C. Harrell, M. L. Weekley and Supt. C. D. Johnston, Rev. W. B. Fuller and the writer.

The large congregation of friends, the abundant and beautiful floral offerings from individuals and churches attest the high esteem and love in which he was held.

R. L. WILLIAMSON.

The mystery of the universe and the meaning of God's world, are shrouded in hopeless obscurity until we remember that all laws suppose a lawgiver, and all working involves a divine energy.—Maclaren.

THE CHRISTIAN CHURCH—ITS NATURE AND FUNCTION.

Moderatorial Address to the General
Council, by the late
DR. PARKES S. CADMAN.

(Continued from last issue.)

Perhaps an even greater danger than the rankest idealization of sin, blasphemy, incontinence, animalism and profligacy, is the confusion worse confounded which prevails in the average mind concerning what shall be held inviolate in matters of faith. If in days past spiritual realities were throttled in the grip of dogma, are they not now obscured in the fogs of doubt? A creedless Church pays heavy toll for its exemption, and it will not do to confront ourselves with the facts of Christian history while we disdain reasonable theories for their explanation. Hence, as I see the situation, a processive reconstruction of theological beliefs is the duty for which Congregationalism has peculiar fitness. Its insistence that the mind shall support the heart and the will in Divine service, its heroic vigor in dealing with the philosophical postulates underlying all religion, can only be preserved and strengthened by an objective worthy of their excellence.

This reconstruction also requires the holy fire Christ came to kindle; the flaming faith which consumes the dross of vain conceits, and refines the gold of sacred convictions; the light that focusses the soul's vision upon eternal realities. As a task it unites robust genius and competent scholarship with an inner consciousness of "the powers of the world to come." Before we can hope for doctors of the Church who will reconquer her lost provinces of thinking, and others she has partially relinquished to worldlings and flesh worshippers, we shall have to consecrate ourselves afresh to what St. Paul terms "saving truths"; the truths by which men and nations live.

Above all else, the test of any restatement of Christian doctrine is its ability to raise human personality to a higher level, to aid its righteous living and to emphasize its eternal qualities. We do not have to be meticulous about details, and we should be open-minded concerning the forms in which religion's regal truths are cast. But if we would regain the strength, the beauty, the tenderness, and the vitality of intimate as differentiated from legalistic or apologetic religion, the reconstruction for which I plead must have priority. The Church Universal can "be the staunch ally of personal and collective right-

eousness in one way only," by the possession of "that spontaneous religious assurance which is the perpetual miracle of the Christian life."

We have briefly considered the Church as God's ordained fellowship for the spiritual interpretation of His creation; as the reincarnation of her Living Lord for the redemption of mankind, as the depository of His Gospel and the appointed agent for its diffusion in every age. Do we accept her on these terms? Do we believe that which in the name of Christ she proposes to our belief? If we do not, we deliberately break the bond which unites us to her spiritual development from the first and to the Apostles, Fathers, and Saints, who have blessed the tie. If we do, we stand fast in the liberty which is the source of all other freedom.

Here we confront the claims of the political State whose genesis as an institution is hidden in prehistoric voids. It awaits everyone at his birth and commandeers the resources of his being. Nor can we live safely and to purpose apart from the State. The strong affection we feel for it is justified by the immense benefits we derive from it. Yet some earth-bound theorists suggest the subordination of every authority to that of the State, and insist its immoralities and dehumanizing policies should be condoned because of its indispensability.

It is interesting to note that the clamant nationalism which today acknowledges no rival, flatly contradicts the contention already mentioned, that Christianity must be non-theological if it is to be cohesive. This fond belief is nullified by the depressing spectacle a limitless super-patriotism presents to the somewhat dismayed Christian Church. Its source is predestination, the staple doctrine once applied to the individual, and now extended to nations. The Philistines who insist on "my country, right or wrong" have ploughed a wide furrow with Calvin's oxen. The solidarity which eludes the genius of the Churches is the soul of nationalism and the ambition of autocrats. Famous nations have indeed thrown away freedom at their bidding, because they trust by instinct rather than reasoned conviction, the superiority of the State. The mystery of this strange development is elucidated by Troeltsch, who asserts that "the consciously elect man feels himself destined to be the Lord of the world, who in the power of God and for the honor of God, has it laid on him to grasp and shape the world." Here the march into Belgium and what ensued had its origination. This is the tyrannic idea which having en-

slaved central Europe, stretches its tentacles toward countries still free, and determined by God's help to keep their freedom.

Fascism and Naziism are a unit in abolishing personal freedom and personal responsibility. The cultivation of energy, courage, and resolution is forbidden. Causes the support of which elevated their advocates are "taboo." The weal or woe of nations hitherto celebrated for their gifts to ancient and modern civilization is at the disposal of a single ruler whom his sycophants salute as a demigod; and loyalty to whom necessitates self-stultification.

Patriots, poets, philosophers, and statesmen, as well as peasants and artisans, must "goose step" with the armed youth which sets the pace. In view of these developments and of a few sinister indications in English speaking and kindred lands, how shall we as our Lord's servants determine our attitudes toward the State?

Since democracy is as inseparably related to biblical theocracy as it is to the incurable individualism of the New Testament, are we to function with these factors or yield to the pressure of political exigency? If we urge that criticism of the State rests on identically ethical grounds with that of the citizen, its worshippers protest. They tell us the Decalogue and the Sermon on the Mount are admirably adapted for personal or ritualistic ends, but that they should not interfere with a nation's demand for material gain or territorial expansion. Yet in the strength of her Lord she must attack wickedness in high places with spiritual weapons. God's chronometers do not often strike, but they have struck now to warn us that the choice between Christ and Caesar is again to the front. Which shall it be?

With the choice come two conceptions of the State; the human and the metaphysical. The first views it as the servant of the people. The ship is built for the passengers, not the passengers for the ship. Every political organization is to be judged by what it accomplishes for the well-being of its constituents and also for the aggregate of human welfare. The second conception is rooted in the blind arrogance which is the vice of fools. It enthrones the State as self-sufficient, sovereign, supreme, custodian of its own affairs, beyond which its interests languish unless those affairs are involved. The human conception views these ideas as a hang-over from primitive tribalism.

There is no middle ground between these conceptions. Their propositions

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Bethlehem Christian Church sustained a great loss in the death of the late Mrs. Etta E. Byrd, wife of Mr. William Benjamin Byrd, Superintendent of the Sunday school. She was a daughter of the late Mr. and Mrs. Jordan Benton of Gates County, N. C., and was born November 27, 1875. She died after a long illness, at her home near Suffolk, July 28, 1936. The funeral was conducted at Bethlehem church, where she was a beloved and faithful member. Besides her husband she is survived by three daughters: Mrs. Russell Taylor, Mrs. Herman Bradshaw and Miss Margaret Byrd all of Nansemond Co., Va.; two sons: William Jordan Byrd of Suffolk and Stanley Byrd of Nansemond County.

Mrs. Byrd was a quiet type and was content to take a lowly place among others, if an opportunity was offered for service to her church. She did not aspire to hold positions of prominence or leadership, but she delighted to work for her Master. She impressed her neighbors and associates by her sincerity and faithfulness to her duty. Her children arise up and call her blessed. The best evidence of her integrity of character is the spiritual ideals and example of her husband and children. Her home was dedicated to God and her heart found grace and power at that quiet and sacred altar of devotion and consecration.

In these days when the new freedom for women opens new avenues for service and rich fields of adventure, there is a tendency to forsake the quiet obscure life of the home and find life's challenge in the forum and market places of the world. Many women spurn marriage and motherhood for a mess of pottage. But in the mature years motherhood is the sweetest and dearest realm for inspiration and meditation. The weekly pay envelope cannot compensate for loss of home ties and the childless fireside. The woman who is blessed by the tug of a tiny hand guides the destinies of the church and the nation. Her work stands above the political agitators of any legislative assembly. Her voice may not sound as rich and eloquent as her contemporaries who take the air and preside over the public gatherings, but she has more power in determining the future course of human history.

The memory of mother is a precious

memory when it is linked with the spiritual experiences of the church of Jesus Christ. Think of mother in prayer. Think of her spiritual plans and ideals. Think of the beauty of her life and the strength of her faith. Think of the touch of her hand upon your fevered brow. How her presence calmed you when you were perplexed, and soothed you when you were in trouble. Yes, the memory of mother sweetens as the years pass. And life is richer because she lived and loved for you. When she passes to that land to be with Jesus, every reminder of her becomes dearer to an appreciative son and daughter. Appreciate and honor mother while she lives and hold her memory as one of the priceless treasures of your life. Heaven is not far away. The mothers in heaven are waiting for their sons and daughters to come home some sweet day. What a welcome that will be.

I. W. JOHNSON.

THE VALLEY VIRGINIA CENTRAL CONFERENCE.

The Valley Conference of the Congregational and Christian Churches convened with New Hope Christian Church near Harrisonburg, Wednesday, August 5, at 10 o'clock A. M. Rev. A. W. Andes was the secretary of conference for many years until his recent death. His son, Roy, was assistant secretary. Rev. W. J. Andes was elected secretary pro tem for this conference and in the election of officers was elected permanent secretary, another instance of following in the footsteps of his father. The annual sermon was delivered on the first day by Rev. W. J. Andes. He spoke on "The Gospel Light," and gave the members of conference an inspirational and most helpful message. Antioch Church is one of the oldest local organizations in the conference. It is more than 100 years old and has a remarkable history. It numbers in its membership some very prominent families, and is capable of rendering a most worthwhile service to the denomination and to the kingdom at large. It has been the writer's privilege to attend different sessions of this conference for a number of years. It seems to be the custom of the numerous officials to be present at the annual sessions of this particular conference. They always have a good program. This year we missed the presence of J. O. Atkinson, Mission

Secretary, who is away on vacation. Mr. C. D. Johnston of the Christian Orphanage could not be present on account of the death of his sister. Both of these officials sent their regrets and their messages to conference. Among the visitors were Dr. and Mrs. S. C. Harrell. Dr. Harrell conducted devotionals for both morning and afternoon sessions. His messages were appropriate, most helpful, and were enjoyed by all. Mrs. Harrell added to the conference by taking part in the discussions. Dr. and Mrs. Boone of Durham, N. C., were also visitors at the conference. Dr. Boone is chairman of the board of trustees of Elon College. In the absence of Brother C. D. Johnston, he spoke in the interest of the orphanage.

Rev. F. C. Lester, pastor of the First Church of Norfolk, executive secretary of the Board of Christian Education, and editor of the Christian Sun was present. Mr. Lester always makes worthwhile contributions to gatherings that he is privileged to attend. There were general expressions of approval of the splendid services that he is rendering the church through the church paper. He certainly deserves complete and generous support of the entire church.

Wednesday evening was given over to Youth Fellowship for the young people's annual program. They put on a unique and an unusually interesting program. The first part of the program consisted of songs, scripture, and prayer, with a short address by Dr. S. C. Harrell. This was held on the church lawn. The closing program was held in the church with the transaction of business and the inspirational address by Rev. Lanson Granger, a recent graduate of Elon College. Mr. Granger brought a very forceful message in which he appealed to his audience earnestly to take Christ as their ideal and to put forth every effort to be like Jesus in all the relations of life. It was certainly a most timely message and greatly appreciated by all present.

Rev. B. J. Earp and his wife, Mrs. Earp, were likewise visitors at the conference. Brother Earp labored in the Valley Conference for a number of years. He has a large circle of friends who were glad to see him and Mrs. Earp in attendance again at the conference. When he left his work in the valley to come to North Carolina, he was president of the conference and made a good one.

It was the writer's privilege to speak in the interest of Christian education with the interest of Elon College, our own institution, in particular. The college is certainly increasing in favor with the churches in the

August 13, 1936.

Valley. There are still a number who have not given their support to the college, but where the college has been presented adequately, it has won many friends. Antioch Church, hostess to the conference, is apportioned \$900. It has already secured a total of more than \$500. Mr. W. C. Wampler, an active member of the church, was local chairman and deserves credit for much of what has been done locally for the college. It is the feeling of many of the members of Antioch Church that the entire college quota can be raised. Rev. R. L. Williamson was elected president. On this trip to the Valley, the writer was privileged to speak at Newport Church on Tuesday evening. A good attendance was present and some interest manifested for the college. On Thursday evening, he spoke at Mount Olivet Church, Green County. The weather was unfavorable and the notice of the meeting was given only the day before, but in this beautiful little church, the people of the community gathered for the service. It was most encouraging to the speaker to have such a large attendance for a week-night service.

Miss Thelma Morris, a graduate of Elon College is a member of this church, and is one of the moving spirits of that community. This is the first church to meet the challenge of the new editor of the Christian Sun to increase the circulation of the paper to a number equal to ten per cent of its membership. This church has also manifested real interest in the college, and has subscribed nearly half of its quota for the college. This much I observed, that in the local church where there is one person who is interested in the college and determined that the membership of his church shall know more about the college and about the campaign and shall have an opportunity to make subscriptions to the college, that church always makes a good showing. On the other hand, where no one in particular takes any special interest in the college campaign or is concerned sufficiently for its success to put forth personal and persistent efforts, very little is done in that church for the college.

If the membership of the church could realize actually the great need for the college in their forward program, the college would be adequately supported without question. Some day the church will wake up to the real value and actual necessity of Elon College if the Christian Church is to take its place in the work of the kingdom and to make the contributions that God Almighty intends for it to make.

L. E. SMITH.

A SPLENDID BOY.

In 1913, Cornwall, a well-known county in England, was proud of one of her boys. He was Henwood Thomas, aged thirteen. The boy heard by chance that a sheep dog had been lost.

BIBLE FOR OLD FO



Bold Black Type
Pronouncing
Holman Home Bible

Light Weight
6x9 ins.—Very Thin
Flexible Binding
References

Specimen of Type in This Bible

AND it came to pass
when Isaac was old
his eyes were dim, so
he could not see, he called
his eldest son, and said
unto him, My son: and he said
unto him, Behold, here am I.

No. B2014. Durably Bound in French Seal Leather,
full flexible covers, round corners, red
under gold edges, silk head bands and
silk marker, gold titles \$5.00

No. B2002. Black Silk-Finished Cloth
burnished edges

Specials.

Ladies Bible Class, Rosemont S. S., Norfolk, Va.	12.50
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Summary.

Sunday Schools	75.79
Individuals and Churches	24.21
Specials	12.50

Total for week	\$ 112.50
Previously acknowledged	17,642.67

Total since Sept. 1, 1935\$17,755.17

J. O. ATKINSON, *Secy.*

"OUT OF AFRICA."

One of the most interesting books recently written is that by Emory Ross entitled "Out of Africa."

The author has been a missionary in the Belgian Congo and has traveled extensively over Africa. He has done much popular speaking on the subject, which is reflected in his rather impressionistic style.

The six chapters of the book treat the following subjects:

First, the recent rapid changes which are involved in putting modern tools and products into the hands of people who had never used even wheeled vehicles.

Second, African society and land, the communal spirit and structure of society, and its particular semi-religious attitude toward land.

Chapter III discusses the relation of Africa to world peace, the clash of national ambitions aroused in the partition of Africa, and the danger of sacrificing the human welfare of the African people in the desire to exploit raw materials.

Chapter IV takes up the educational problem with its difficulties of language and the problems of effecting adjustment of two civilizations that are so dissimilar.

The last two chapters present methods, problems, and products of missionary work: types of successful American missionary effort and of the African leadership it has developed; the Ethiopian situation; and the particular problems of the use of American Negroes as missionaries in Africa.

Finally, the need of cooperation of missionaries with each other and with Africans, some outstanding needs and illustrations of possibilities, ending with the problem of Africa becoming Christian.

The book makes easy reading and the manuscript has received some enthusiastic appreciation.—*By T. H. P. Sailer in Missionary Herald.*

Can we be unsafe where God has placed us; where He watches over us as a parent?—*Fenelon.*

MISSIONARY OFFERING.

WEEK ENDING AUGUST 8, 1936.

Sunday Schools.

Elm Avenue, Portsmouth, Va. ...\$	7.47
Monticello, Brown Summit, N. C..	4.44
Haw River, Haw River, N. C. ...	13.05
Lebanon, Semora, N. C.	1.33
Linville, Linville, Va.	5.24
First Church, High Point, N. C..	2.17
Ocean View, Ocean View, Va. ...	7.96
Newport, Shenandoah, Va.	2.19
Wakefield, Wakefield, Va.	1.43
Zion, Sanford, N. C.	1.42
Piney Plain, Raleigh, N. C.	1.00
Suffolk, Suffolk, Va.	25.00
Pleasant Ridge, Ramseur, N. C. .	3.09
	75.79

Individuals and Churches.

Shady Grove, Ether, N. C.	1.00
Mt. Pleasant, Vass, N. C.	2.33
Winchester, Winchester, Va.	3.05
Parks Cross Roads, Ramseur, N. C.	13.33
Pleasant Union, Tillington, N. C.	4.50
	24.21

THE CHRISTIAN CHURCH.

(Continued from page 5.)

are unmistakable and the Church Universal must decide between them.

The contingencies set forth above are not shadowy abstractions, but ponderable realities. Not a few trained observers question whether institutional religion can survive the momentous changes everywhere in process. The cynic listens to our homilies on fraternity, justice and goodwill, and tells us "we are all brothers now; all Cains and Abels." This may be a libel on the race, but contemporary events have given it point. Certainly as Protestants we should ascertain to what degree our branch of the Church is responsible for the abysmal gulfs which separate countries and continents, and intensify their insecurity. If Christianity means anything, it means the brave acceptance of life as the earnest of more and better life beyond. Can we stir up in our fellows the believing mind; the mind owing no fealty to surface distinctions for which blood is so readily shed? It is a voluntary mind, self-imposed, confined to no race and to no creed. East and West are embraced in it; all who devote themselves to the Fatherhood of God and the Brotherhood of man compose His inner society of service and sacrifice. They realize that apart from man's Brotherhood, God's Fatherhood is little more than a theological notion. It is our business so to enlarge the heart and mind of the Church that through her His endless grace may have larger outlets toward the race as a whole.

No Fabian tactics can stem the flowing tide of resistance to armed conflict and also to its incipency in vain-glory, perfidious diplomacy, imperialism, territorial greed, the quest for raw materials, economic injustice and industrial strife. But muddled reasoning from wrong premises only inflames these contentious issues. Not because impulsive combatants are hard headed, but because they are thick headed, they fall foul of each other in useless battlings. How often, as in their demand for sanctions, sincere pacifists adopt policies which must inevitably result in war! Pure emotionalism will not serve; it may tell us to do right, but it does not tell us what is right to do. The threatnings of war cannot be averted, nor can human sufferings be alleviated, except by straight thinking as the outcome of thorough knowledge. Its acid strength dissipates the flummery of sensationalism and the froth of sentimentalism. Nor can this Council render a more important and timely service to the age than patiently to investigate and clearly expound the

problems of militarism in their manifold ramifications."

Broadly considered, war can be stopped in two ways. The first and direct way is the simple refusal to fight, and many valiant men and women have taken to it. Their action as a spiritual victory in behalf of the inviolability of human personality, and if it were as universal as it is deserving a millenium of peace might set in. Here, however, we face the affirmation of an ideal which chiefly governs individual and not national behaviour. Yet the Church should regard it with warm sympathy even though many sincere lovers of peace believe it more heroic than effective.

The second and indirect way is by mobilizing the overwhelming forces of civilized nations against wanton aggressions which outrage the general peace. The arguments for and against this collective method are too complicated to be set forth at length. Faulty though it undoubtedly is, it appeals to the majority as our only hope under prevailing and barbarous conditions. God is not in the thoughts of lovers of war and where His spirit is excluded armed conflict enters, and with it the seven-fold diabolisms attending it. Because its needlessness is profoundly amoral those who are responsible for it become utterly irrational; drunk with the brandy of the damned.

It sounds incredible, nevertheless it is true, that some unwilling advocates of war tell us its curse is not so bitter as that of unemployment which commits its victims to boredom and gradual degeneracy. Those thus deprived are weary of a peace which prostitutes their manhood; they crave to be and to do something worthwhile. Desperate poverty and growing discontent cause men, and especially women, to recall the fool's paradise when the guns at the front kept everybody busy in the rear making what they blew to fragments. This is not a fanatical fancy but the report of practiced observers. Against so two-edged a demand for war's "fatal prosperity" what can pacifists do except show that the remedy aggravates the disease?

Moreover from a different angle man has become the creature, not of God, but of his own inventions. Scientific progress has forged ahead of moral progress, and its choicest gifts often are bestowed on corrupted hearts. Undeniably a selfish, reckless pursuit of private profit has wrought havoc in our society. Sociological experts have shown "it has produced shoddy and adulterated goods; destroyed forest lands without thought of future generations; been unintelligent and wasteful in the extraction of oil and coal; denied to labor a just and necessary share of the product of

industry; pitilessly exploited women and children; gambled with the trust and bank funds of the poor; perverted the tastes of multitudes through newspapers, magazines and movies; devoted millions to propaganda against movements for the common good; and so gravely disturbed the balance between production and consumption that in a world where there is bread enough and to spare, hosts of people have gone hungry to bed."

"Notwithstanding these indictments, many sincere Christians are obsessed with the idea that economic and social questions are not a part of the Gospel message. It may be readily granted that some economic and social theories do not belong to the Gospel, but righteous economic and social attitudes cannot be severed from it. When this is understood and applied one can scarcely doubt that the mind of man which has never yet succumbed to difficult environments will ultimately subdue the mechanistic and the materialistic forces arrayed against it."

(To be continued.)

PRAYER.

Dear Lord and Father of Mankind,

Forgive our Feverish ways;
Reclothe us in our rightful mind;
In purer lives thy service find,
In deeper reverence, praise.

In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word,
Rise up and follow Thee.

O Sabbath rest by Galilee!

O calms of hills above!
Where Jesus knelt to share with thee
The silence of eternity,
Interpreted by love.

—Whittier.

The church must in the selection of her teachers keep always in mind that other qualities than those of high scholarship and intellectual ability are indispensable, qualities which no timetable or lecture-room takes count of. Beyond analysis and definition they stand revealed for most of us in the person of some beloved teacher whose character left its impress upon us. Deep religious emotion and conviction, self-forgetfulness, simplicity, unselfishness—these have a place in education which produces men fit for the ministry of Jesus Christ. By them the church must lay greatest store, organizing and relating the academic and social life of the college to the end that these qualities may freely and greatly abound in its life.—*Ex-Chancellor R. P. Bowles of Victoria University.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

LOYALTY TO CHRIST.

In this glorious age so full of possibilities, we need above all that spirit of loyalty that will cause us to step out and stand for the right. Weak Christians have gotten to be too much in the majority.

The Bible gives us many beautiful examples of faithfulness to the principles of Christ, such as I am presenting to you.

I like to think of Abraham who left his home and went to a land of which he knew nothing. Only God told him to go there and represent Him—and how nobly he did it—and how immortal his name is today.

I like to think of Moses—living in the king's palace, choosing to suffer affliction with the people of God rather than dwell in tents of wickedness. It is a challenge to us as a band of young people to desert our pleasure-filled lives and consecrate ourselves to high and noble service. Can you think of any time when Christ needed loyalty more than these days in which we live?

Now let us consider the wonderful Hebrew captives in a heathen land, but filled with that purpose that does not know defeat. Parents, have you planted within your children's minds and hearts the noble idea of being strong in the Lord and in the power of His might as did these Hebrew parents? If so, you can rest easily about them as they go in and out among the temptations of the day.

Think of the brave captive Daniel as he is commanded to pray only to the heathen god, throwing up his windows toward his beloved Jerusalem, as was his custom, and praying three times a day to his God. Hear the king as he takes Daniel alive from the den of lions, as he says: "Let every man tremble and fear before the God of Daniel; for he is the living God, and His kingdom is steadfast forever." Would you not be loyal to a God like Daniel's?

Now will you visit the fiery furnace with me? Heated seven times hotter than it was wont to be; see Shadrach, Meshack and Abednego bound and cast into the furnace. Why? Because they were loyal to the one and only true and living God. A fourth person, even the Son of God Himself, comes and goes in with them and the fire has no power over them. Not a hair of their heads is singed. Don't you want and need this Christ

as you walk the fiery trail of our day? He alone can keep you from the evil.

I trust that one and all will register a determination here to be true to the God of the Hebrew children, keeping close to the guiding presence of our Christ of Galilee, and help drive from the land the sinful pleasures as they entice the youth of our great land today. To this end we ask the prayers of our mothers, fathers, pastors and the membership of this conference.

ROSEBUD KIMBALL, *Pres.*,
E. N. C. Youth Fellowship.

(Note: This is a talk given by Miss Kimball at the Eastern North Carolina Sunday School Convention recently.—Ed.)

VALLEY VIRGINIA FELLOWSHIP.

The Youth Fellowship of the Virginia Valley Central Conference of Congregational and Christian churches held its annual meeting August 5, in connection with the Annual Conference at Antioch Church near Harrisonburg, Va.

The conference opened with a vesper service led by Rev. W. J. Andes. The Conference theme, "The Cross of Christ," was beautifully presented on the church lawn at twilight time. A choir in the distance sang "Day Is Dying in the West," which was followed by a call to worship. Both choirs joined in singing: "Jesus Calls Us." Dr. L. E. Smith read Isaiah 53, and led in prayer. Dr. S. C. Harrell gave a very inspiring talk. As the main choir sang "The Old Rugged Cross" the other (Antiphonal) choir, holding lighted candles, formed a cross. The Mizpah benediction closed a very impressive vesper.

The business session and evening program were presided over by the president, Miss Thelma Morris.

The roll call showed that eight churches were represented by thirty-seven people, and that four Key-workers were present.

Mr. Norman Morris made the report on goals, and the following recommendations were adopted:

1. That concentrated effort be made to have a young people's group organized in every church.
2. That the young people use their influence in the promotion of a daily vacation Bible school in each church next year.
3. That the young people of this conference work for a young peoples

week at Massanetta Springs in cooperation with other denominations.

4. That ten representatives of this Fellowship attend the Elon Summer school, every church sending at least one young person.

5. That this Fellowship be represented by at least one of the officers at the Holiday Conference.

The report of the treasurer showed collections amounting to \$22.60, with a balance of \$12.97.

Miss Annie Lou Showalter gave a very interesting report on the Elon Summer School of Leadership Training.

Rev. Lanson Granger, president of the Southeast Youth Fellowship and of the National Pilgrim Fellowship, gave a very splendid address on "We Would Be Like Jesus." The program closed with an installation service in which the officers lighted their little candles from two large ones on the altar representing the Bible and Christ, and pledged to carry their light out to the churches. Rallies are being planned for the early fall.

Officers were elected as follows:

President, Miss Thelma Morris, of Dyke; Vice President, Amy Louderback, Shenandoah; Secretary-Treasurer, Irene Hensley, Elkton; Superintendent Service, Anna Lou Showalter, Harrisonburg; Supt. Devotional Life, Kathleen Oates, Highview, W. Va.; Supt. Leadership Training, Charlotte Hillyard, Broadway; Supt. Publications and Reporter, Mrs. C. L. Whitlock, Winchester; Pastor Counselors, Revs. W. J. Andes and R. L. Williamson; Lay Counselors, Mr. E. W. Cather, Winchester and Mr. R. R. Hosaflook, Linville.

WHAT TO TUNE IN AND WHAT TO TUNE OUT.

CHRISTIAN ENDEAVOR TOPIC FOR
AUGUST 23, 1936.

Scripture: Col. 3:9-17; Prov. 4:14-19.

Daily Bible Readings.

Mon.—Tune in patience. Jas. 1:1-8.
Tues.—Tune in tongue-control. Jas. 3:1-6.
Wed.—Tune in love. I Cor. 13:1-7.
Thur.—Tune out fear.—John 6:15-21.
Fri.—Tune in optimism. Prov. 17:22.
Sat.—Tune in confidence. Isa. 41:10, 13, 14.

When we tune in on a radio program how easy it is for us to turn the dial and tune out if it is not the program we desire or does not give us the pleasure we are seeking. How wonderful it would be if we could tune out so easily the things in our life (Continued on page 11.)

Sunday School

By REV. H. S. HARDCASTLE

SOWING AND REAPING.

(Temperance Lesson.)

LESSON VII—AUGUST 16, 1936.

GOLDEN TEXT: "*Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap.*"—Gal. 6:1-10.

LESSON: Gal. 6:1-10.

How a Christian May Help a Fellow Believer Who Has Yielded to Sin.

"If a man be overtaken in any trespass" he ought to be helped. Indeed he must be helped. But the right person must do it, and he must do it in the right spirit. "Ye who are spiritual"—one who has the Spirit of God in his heart and in his life, restore such a one—the word means to "reset" or "to repair what was injured," in the spirit of gentleness—not by harsh criticism, not in a high-handed manner, but in a kind, sympathetic, gentle way. The man who does wrong usually feels bad enough about it anyway, especially if he is an earnest believer. Gentleness and kindness alone can win such a one.

"Looking to thyself, lest thou also be tempted." Moody was once asked if he would steal. He said that he did not think that he would, but he would not be too dogmatic about it. He said that if he should be placed in some situation in which others had been placed, he hoped he would not steal. We must put ourselves in the other fellow's place. We might think that we would not do what others do, when as a matter of fact we might do even worse. Let every man be careful how he judges for with what judgment he judges others, he shall be judged himself.

Bearing One Another's Burdens.

Sharing the burden of others—this is the law of Christ. To lift the load from another's shoulders or from his heart, not only helps him, it helps us to bear our own burdens. We that are strong ought to bear the burdens of the weak, and not to please ourselves. There are many heavy hearts in the world, and the call is for men and women who voluntarily take upon themselves the burdens of others.

Bearing One's Own Burden.

"For every man shall bear his own burden." In spite of all that others can do for us, we must bear our own burdens. A sense of guilt, personal responsibility, personal sin, individual suffering, a hundred things must a man bear himself. There is an alarming tendency in modern life—

it has always been that way, however—to pass the buck, to make someone else responsible for our failures, etc. Every man must bear his own burden.

Christ the Burden Bearer.

"Come unto me all ye that labor and are heavy laden, and I will give you rest." These words are not in today's lesson, but they can be put in here without doing violence to this lesson. Christ is the great Burden Bearer. He can help us to bear our own burdens and He will inspire us to bear the burdens of others.

Not Thinking Too Highly of One's Self.

"For if a man thinketh himself to be something, when he is nothing, he deceiveth himself." A man ought to think something of himself, but not too highly of himself. It is easy to get too high an opinion of one's self. And it is dangerous. Pride goeth before a fall. Too much self esteem blinds one to ever-present dangers. Pride alienates us from others. Nobody likes a "stuck-up" or a cad. Let every man judge himself not by others but by Christ and he will not think too highly of himself. Neither should he think too little of himself by the same token.

Sharing With Others.

"But let him that is taught in the word communicate unto him that teacheth in all good things." These words have as their background the classes in catechism which were held in the early church. Those who were taught ought to share with their teachers both their material things and their spiritual experiences. The principle is still valid in our modern life. The laborer is not only worthy of his hire, but teacher can learn from pupil as well as pupil from teacher.

Sowing and Reaping.

"Whatsoever a man soweth, that shall he also reap." Everybody knows at once that this is true in the natural world. Sow wheat and you reap wheat—not oats. Sow clover seed and you reap clover, not alfalfa. But this law operates in the spiritual realm as well. A man reaps what he sows. The man who lives for the flesh shall have a harvest, but it will not be of the things of the spirit, it will be the things of the flesh. Let a man cater to his appetites and his passions and he will reap a sensual harvest. Let him cultivate the things of the spirit, let him give attention to the nurture of the spirit and his life will blossom and bear the fruits of the spirit. There is an idea abroad in the world that a man can sow his wild oats and then reap a rich harvest of good grain. Be not deceived, God is not mocked, for

whatsoever a man soweth that shall he also reap. This passage has a particular point for young people, for youth is the time of seed sowing. Let every young person take heed how and what he sows, for the harvest of the years to come will be determined by what he sows and how he cultivates it.

Indiscourageable Continuance in Well-Doing.

"And let us not be weary in well-doing, for in due season we shall reap if we faint not." We church folks often become impatient of results. We are as a farmer planting seed today and expecting a crop tomorrow. God's work demands infinite patience. Ministers, Sunday school teachers, leaders of young people, the forces of righteousness must be willing to plant the seed and to cultivate the crop, and God will give the increase.

Doing Good to Others.

"As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of faith." Every day brings an opportunity to do something for somebody else. And every opportunity brings responsibility. Let every man seek to do what Peter sums up in a brief biography of Jesus, when he says, "He went about doing good."

YOUTH FELLOWSHIP.

(Continued from page 10.)

that do not contribute to our complete happiness in this life and the life to come. Many people today have tuned into their hearts such things as hate, fear, selfishness and sin, and they are fooling themselves into believing it is the program they desire. But, those who are seeking the higher way know that we must twist the dials and let come into our life such things as beauty, love, peace, truth and faith, for only then can we find complete happiness and give to the world a program that is worth broadcasting.

If we would see Jesus and lead others to Him, we must tune out hate and tune in love—love for God and love for our fellow-man; tune out lies and gossip and tune in truth—let our word be our bond; tune out selfishness and tune in unselfishness; tune out sin and tune in on a Christian life. But it is not as easy to tune these things in and out of our life as it is on the radio. We must let faith, truth, beauty, love and the desire for service come into our hearts and grow with us. We will find that the only way to do this is first to let Jesus come in, for when our hearts are in tune with Jesus and when we read our Bible and pray these other things

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"DESERT SWEETENED."

"In quietness and in confidence shall be your strength."—Isa. 30:15.

A sign often seen along the highway in California reads "Desert Sweetened." Fruit "desert sweetened" is supposed to be a little more delicious than other fruit. That desert fruit can be made a little better than other fruit is a comment upon what man can do for the desert. It reflects the promise of God that the "desert shall be made to blossom like a rose."

So will the life that follows God. Jesus said, "Come ye yourselves apart into a desert place and rest awhile." It is significant that every great reformer of history has done this. They have come from a desert. Moses, Abraham, Elijah, John, Paul, St. Augustine, Martin Luther, Abraham Lincoln—"Desert Sweetened." They all came forth into the burning life with a message that came to them from the desert. Jesus himself came from a desert where He met and mastered temptation and where He got His power for the glory of God.

The most of people have no time for the quiet places these days. The rush of the day swings through the night and we are swung along as a fly on a revolving wheel. Nevertheless the facts remain that a little quiet at the beginning of the day, a place where, "though the feet may join the throng, the soul may enter and pray, will give special blessings of calm and courage and confidence, and we may hear the 'still small voice.'"

Prayer—

Our Father, save us from so much care,

That we have no time for prayer;
Forbid the busy rush of time
To blind us to the glory of Thine.

—Amen.

TUESDAY.

"CHRISTIAN REQUIREMENTS."

"What do ye more than others?"—Matt. 5:47.

It is only the "extras," the going of the "two miles," the turning of the "other cheek," that attracts non-Christians. The casual man sees no difference between himself and most professed Christians. Christianity requires retaliation by love. He doesn't see it. Jesus graphically describes this in the parable of the Prodigal Son. Let us call it "the parable of

the Loving Father." The father saw the son and ran to meet him, forgiving him everything. Jesus praises the man who refused to pass by the fallen man who was left by the roadside to die. He praises the man who will take abuse and forgives repeatedly. He says that speaking the truth, that helping the fallen brother and saving the lost is far richer compensation in life than the risk of the "second mile," or the "other cheek."

Prayer—Father, we thank Thee for Thy love,—that love that makes men minister like Jesus did. Give us the faith to value divine possibilities, and help us to build with Thee a bit of Thy kingdom on earth.—Amen.

WEDNESDAY.

"THE SCOPE OF CHRISTIANITY."

"Cleanse first that which is in the cup and platter, that the outside of them may be clean also."—Matt. 23:25, 26.

The prophets of old dreamed of a day when the humblest vessels of the temple should be regarded as sacred vessels of the altar. They even went so far as to say that even the ordinary utensils of the home should be regarded as holy.

When Christ came preaching, He did not condemn the importance which the Jews placed upon the exterior of things, but He said that if the heart is right, everything else will be right. Religion sanctifies the common-place. So Christ broke down the wall of partition between the material and the spiritual. From Him emanates the truth that religion is life and religion in life is all that counts. A man is to be judged by his worth and not by the clothes he wears.

Prayer—O Lord, our Father, open Thou our eyes to the abundant life. Come Thou into our lives and set us right, and send us forth to do Thy will.—Amen.

THURSDAY.

"CONTENTMENT A CHRISTIAN GRACE"

"I have learned in whatsoever state I am therewith to be content."—Phil. 4:11.

Mr. H. C. Henderson has said: "There are two types of contentment. One is induced by a lack of physical and moral courage necessary to undertake to better conditions. This is tragic and deadly. The other is a state of heart and mind arising out of faith in God and an inner self-mastery which will not permit one to become fretted or upset by circumstances."

Christian contentment simply cannot be understood by people who do

not know the secret of Christian living. Yesterday one said: "I have found that when I am angry with someone, to pause and think about the good things about that person dissipates my anger." To know how to be abased as well as to abound, to know poverty as well as comfort, to know sickness and misfortune as well as fortune, and to let such experience project into the lives of others in sympathetic helpfulness gives the richest contentment life has ever known.

Prayer—Our Father, we hear Thy words: "All things work together for good to them that love God." Strengthen our faith and give us grace to trust Thee with a whole heart.—Amen.

FRIDAY.

"RESPONSIBILITY OF THE EARS."

"Take care what you hear."—Matt. 4:24.

There is a responsibility of the eyes: Blessed are the pure in heart for they shall see God." There is also a responsibility of the lips: "For every idle word we shall be brought into judgment." Frederick Brown Harris, in the "Upper Room," says, "There is a responsibility of the ears. What we hear in the world depends upon what sort of receiving sets we have made of our souls."

We hear as we love, as we desire, as we would like to have things. We hear as we are prejudiced, or according to our fears. When truth appears what we are rises up to welcome it, or to defy it, or to argue it away,—all according to our individual slant on things.

In view of these facts, our chiefest responsibility is: to see to it that our loves, our desires, our prejudices, our fears and all else,—things that make us what we are,—are attuned to the Christ spirit. The words to Moses at Sinai were, "Go thou near and hear all that the Lord thy God shall say." That is also our commission.

Prayer—Our Father, speak Thou to our souls. Attune our souls to Thy will. Give unto us the right hearing. Send us into each day with Christlike spirit and poise. In His name we ask it.—Amen.

SATURDAY.

"FOR THE NEXT STEP."

"God said unto him, thou fool."—Luke 12:16-21.

Down in Babylonia, shortly before the war, I came up with a rich young German traveler; and as we trudged about the ruins of Ctesiphon he showed me a notebook in which he had charted his plans for the years to

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THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

UNDERSTANDING OURSELVES.

By HERBERT G. COUNCIL, JR.

"For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—I. Cor. xiii: 12.

There are some desires which every human individual is sooner or later apt to feel, and one of these is the desire to be understood.

In his life, so full of controversy and collision, the Apostle Paul must have felt that desire. The suggestion that he *did feel it* flashes out in this thirteenth chapter of the first letter to the Corinthians. Professor James Moffatt translates the expressions of Paul in this way. "At present we see only the baffling reflections in a mirror, but then it will be face to face; at present I am learning bit by bit; but then I shall understand, as all along I have myself been understood."

Yet these are curious words—"as all along I have myself been understood." They say the very thing that does not seem generally true of human experience. Often as we read St. Paul's life and letters, it does not appear that such a thing was true of him. And certainly we often think it is not true of us.

To begin with, we do not understand ourselves. If once we understood what our own natures are and what we within are meant to be, then we could make a better business of our living. "Know thyself" is a very ancient maxim, but to this day most of us have not been able to follow it out. We either do not take stock of our inner lives at all, or else, when we do take stock, we are humiliated by the jumble and confusion which is there. Every sort of contradictory impulse seems to be mixed up within us, impulses of good and of evil, of courage and of cowardice, of power and of laziness, and which is the *real* self, heaven only knows.

It is certain also that a man's real life and character are not understood when they are looked at in the mirror of other people's estimates. All we need do is to look at some of the great men of history to know the truth of that. The mirror of public reputation will distort the likeness until it is nothing but caricature and hopeless contradiction.

Take, for example, George Washington. There would seem to be a

character in history about whom all men's judgment might be clear. But George Washington himself was certainly never under that delusion. Since his death he has been recognized as the father of his country. He has been exalted as one of the great patriots of the ages. During his lifetime also there were those who recognized the loftiness of his public devotion and the grandeur of his fortitude through good report and ill. But there were others who joined in a very different estimate. They said he was an aristocrat, a miser, and the oppressor of the many for the enrichment of the few. They said his personal habits were low and base. One of the leading newspapers among the few that then existed in America said, on the day after Washington retired from the Presidency, that if "ever there was a period for rejoicing, this is the moment. Every heart ought to beat high with exultation that the name of Washington from this day ceases to give currency to political iniquity and to legalize corruption." It is evident that Washington, as he went back to Mount Vernon, was not saying, "as all along I have myself been understood."

The same can be said of Abraham Lincoln and of Woodrow Wilson. So it was even with the Apostle Paul, himself. What evidence is there that he was understood—understood by any consensus of judgment in his time? There were those who loved him, and would go, if necessary, to death in his companionship; but there were many, not only without, but also within the new-born Christian Church, who hated him with a malignity such as few persons have aroused. There were forty men in Jerusalem who took an oath not to eat or drink until they had killed him. People in the church thought he was a destroyer of old loyalties. They brought all manner of abominable accusations against him. They said the reason he took up collections for the poor was because he kept all the money for himself. They said that he was brave enough at a distance, but insignificant when he came near. They said he was not really an apostle at all but a self-commissioned adventurer, and that nobody ought to listen to him. If someone had asked the great apostle, "Did they understand you and your motives, those men in Antioch that day when the mob drove you out of the city? Did they un-

derstand you that day when they stoned you in Lystra and left you for dead? Did they understand you that in Athens when the listeners on the Aeropropolis shrugged their shoulders and went away? Did they understand you in Ephesus when Demetrius the silversmith raised a riot and threw the whole city into confusion as a protest against your preaching? Did they understand you that day in Jerusalem when you said to the Sanhedrin, "Men and brethren, I have lived in all good conscience before God until this day," and the high priest commanded someone who stood by to strike you on the mouth?" Then it is safe to say that Paul would have had to answer, "No, it did not seem as though I were understood."

Yet here it is written in two translations of his letter. "Then I shall understand as all along I have myself been understood." "Then shall I know as even also I am known."

What does He mean? As we think more deeply, we realize what he did mean. He was not thinking of his own self-knowledge. That might seem clear one day and the next day be utterly blurred by his own doubts and discouragements, as the reflection in a lake is blurred by the gusty winds which blow from the sudden storms greater understanding altogether. He speaking, either, of the understanding of people. He knew how fickle that could be. He was speaking of another and a greater understanding altogether. He was thinking of the understanding of God. It was as though he had said: "There is a great deal which as yet I do not know—about myself, about truth, about life. But I am persuaded that all the while God knows me. This little fragment of my knowledge is held in a larger grasp, this brokenness of my purpose is yet safeguarded by a grander control. God understands me. That is the important matter. And if I am faithful and obedient, then some day I shall understand more fully than I do now what it is that He desires should come to pass in me and in the world."

Let us now link these thoughts directly with our own needs. We may divide our consideration into two parts. One has to do with our desire for understanding. The other is God's answer to that desire.

To begin with, we want to understand ourselves. That is the reason for the tremendous popularity of all sorts of psychologists, psychiatrists, fortune tellers, and palm readers. We know just enough about our personalities to realize how much there is that we do not know. We have been

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Vacation time will be over for most of the children here during this month. Practically all of them who have not had their vacation will get one. We try to get them all out on vacation for a week or ten days. I think it does them good and gives them a little better insight into life. They generally have a good time and enjoy the outing.

It will soon be school time again and then it will be books, tablets, pencils and many other school accessories. It takes quite a lot of cash to get them all supplied and in good working order.

Winter is creeping up as the days go by and that means shoes, clothing, and all kinds of wearing apparel and that means another heavy expense.

Winter also brings a chill in the air that calls for heat and to keep the buildings comfortable it will take three cars of coal and a car of coal for our use here costs us \$250.00. Three cars will cost us \$750.00, so you see just what this one item will cost us and how it will cut into our small bank balance. If you will read our financial report in the Christian Sun from week to week and if you were in my place, would you sometimes feel blue?

Then we have extra expenses that we sometimes are not looking for. For instance I bought a second-hand hotel range eighteen years ago and it has completely burned out and a few days ago I had to purchase another one. If you have priced any stoves of that size lately you will know how that cuts into a bank balance too. I never buy till necessity forces me to buy. I call your attention to these things thinking perhaps that you might appreciate my position and help to swell the offerings in your Sunday school or perhaps mail me a personal check to help me to be able to forget my worries and smile more.

CHAS. D. JOHNSTON, Supt.

REPORT FOR AUGUST 13, 1936.

Amount brought forward\$ 8,061.78

Sunday School Monthly Offerings.

North Carolina & Virginia:

Apple's Chapel	\$ 3.51
Mt. Bethel	2.04
Lynchburg	3.80
Danville	11.13
Lebanon	.76
Haw River	17.26
Long's Chapel	1.78

40.28

Western N. C. Conference:

Mt. Pleasant	.54
Graces Chapel	1.70
Biscoe	1.20
High Point	2.30
Pleasant Hill	4.80
Smithwood	1.41

11.95

Eastern N. C. Conference:

Bethel Church	3.16
Pleasant Union	4.50
Catawba Springs	6.50
Plymouth, July & Aug..	5.67
Suffolk	25.00
Antioch Church	3.27
Cory	.85
Pope's Chapel	1.00
Elm Avenue	8.25
Henderson	4.77

62.97

Eastern Virginia Conference:

Rosemont	10.00
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Valley Va. Central Conference:

Mayland	1.00
Winchester	4.95

5.95

Ga. & Ala. Conference:

Vanceville	1.00
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Special Offerings.

Miss Laine for telephone	1.10
J. A. Clarke	5.00
C. M. Horner, on Hazel	
Horner's Account ...	25.00
Co. of Montgomery for	
McQueen children,	
Jan., Feb., & March .	30.00

61.10

Total for week\$ 193.25

Grand total\$ 8,255.03

THE FAMILY ALTAR.

(Continued from page 12.)

come. He had diagrammed his whole life.

But he was crazy and was traveling with a keeper. Only a mentally unsound person presumes to know far into the future. The Bible promises only a lamp for the feet and a light for the immediate path. As Milton wrote:

"To know

That which before us lies in daily life,
Is the prime wisdom."

Light for living, a day at a time, is God's provision.

Prayer—Give us, our Father, a heart of peace as we follow the unfolding path of life, content with light for the day and with the knowledge that Thou art our guide.—Amen.

SUNDAY.

"THE LOST GOLD."

"What shall it profit a man?"—
Mark 9:34-38.

There is an old story of a Klondike miner, returning to Seattle with his

season's store of gold in a belt. A boy fell overboard from the boat and the miner leaped after him. But he had to give up his heavy store of gold to make the rescue.

Years later the miner said: "I've never been sorry. I lost my gold, but I saved a life."

In concrete form that tells the whole story of values. Many men have saved their gold and lost their own sons. More have sacrificed wealth for the sake of spiritual values. They are the sort whom Jesus calls "rich toward God."

Prayer—High and heroic souls challenge us to be our best also; and we pray for sustaining grace, O God, to live at our highest even when our estate is the lowest.—Amen.

YOUTH FELLOWSHIP.

(Continued from page 11.)

will be added unto us—and then others will wish to tune in on our program of living. Let us be careful that they do not tune in on two stations at once. We must live our life completely for Christ—there is no half-way Christian life. We either live for Christ or against Him. Let each of us ask ourselves, "What kind of program is being broadcast through my life?"
MRS. W. B. W.

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"Tych'el-cus, a beloved brother"

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Large Type, Bourgeois, Sew. Size, 5 1/2 x 8 inches

Specimen of Type
"From that time Jesus began to preach, and to say, 'Repent! for the kingdom of heaven is at hand'"

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THE CHRISTIAN SUN

1536 E. Broad St., - Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

THE SUN'S PULPIT.

(Continued from page 13.)

taught that we have emotions, impulses and instincts, and queer inhibitions with which some forgotten experience may have tangled and blocked the free flow of our happy life. All these things are seen as in a cloudy panorama, with its shifting glimpses, now stabbed with a gleam of light, and now wrapped in a bewildering fog. We wonder what hope there is in us of a personality set free for unhindered exercise. Are we the masters of our fate, or are we the victims of obscure forces which we cannot control? Is it true that material forces and considerations are the only things that matter? Do we believe, as some people would have us believe, that the idea of a soul is an outgrown superstition? We cannot believe that we are meant to crawl and wiggle our way through this world in a muddy materialism. Everyone of us feels that those impulses within him which are the highest are the ones which ultimately be true. But we want a larger guarantee of our real nature and a larger assurance of the prevailing power of those things which instinct-

ively we feel to be the best, than our own lonely consciousness can give. Is there an ample reserve somewhere on which we can lay hold?

And then, if we are baffled at understanding ourselves when we look within, how much more are we baffled when we try to recognize ourselves in the mirror of other people's estimates. Our friends and the people who love us tell us one thing, and the people who dislike us may emphatically tell us something very different. The temptation is to listen to the first group, always. And how dangerous it is to carry with us any of those softening delusions drawn from flattery or from half-deserved commendation. We shall sooner or later find ourselves in a sorry confusion, and we shall be full of self-pity in the conviction that everybody has misunderstood us.

So the net result is that often in our desire to understand ourselves and to be understood by others, there seems no fixed point of judgment. We are like ships without a compass, or with a compass that does not work. There is no steady pole of certainty and assurance toward which the compass can point.

Or rather, there is not until God comes into the picture. And here we advance to the other matter for our thought.

Suppose we knew that there is Some One who does understand us. Suppose we knew that there is a wisdom higher than our perplexities, a confidence that is stronger than our hesitations, and a love that is never blind and yet that will never let us go. That would make a difference.

And this is exactly the difference that Christianity brings. It is the difference which Jesus himself brought to those first disciples whose lives he touched most intimately. They had only the dimmest notion of their own possibilities. They were surrounded by all sorts of contradictory estimates from their neighbors. There was no force great enough to take the scattered elements of their personalities and magnetize them into a whole. Then Jesus came. He turned the eyes of his divine perception upon them. He saw what they had it in them to become: Peter the Vacillating turned into Peter the rock; John the son of thunder turned into John the loving and the beloved; Matthew the publican turned into Matthew the Apostle; Mary Magdalene the sinner turned into Mary Magdalene the Saint. For the first time, these men and women knew that they were understood. Their lives were caught in a larger grasp, a grasp of knowledge and of mastery

which could make them over into the beautiful pattern of the thing he saw. And the knowledge that he understood gave them courage to walk in the way of obedience even when it was difficult and dark. Jesus understood their weaknesses, and would be patient with all the false steps they made. Jesus knew the end from the beginning, and in the power of his confidence, they dared to believe that spiritually they would arrive.

The message which I want to bring you this evening is the message that you can have the same essential experience which the early disciples had. Above the heads of those people who might laugh at you, or in the presence of whom you might stand embarrassed, you can lift your eyes; and there you can see the understanding of God looking at you in the face of Jesus Christ. He has seen the little fluttering desires of your spirit. He trusts them, and he tells your conscience that they are the truth. He bids you believe in your best. It is as though he said, "I understand all that you have begun to understand, and a great deal more. The light you see is the light which God's love long ago has lighted for you. The glimmering courage you feel has come from his confidence, which will not fail. Take the next step on the better way. Never mind the fears and the partial failures. You will grow in understanding because you are growing up toward God in Whom alone you are fully understood."

"But how shall I know the will of God?" you may say. "Tell me something more definite within myself which I can trust as the indication of his guidance." St. Paul has summed them up in those three incomparable words with which he brings to his climax that part of his letter from which our text is taken. "But now abideth," he says, "faith, hope, love, these three; but the greatest of these is love." These are the elements in you which God sees. These are the sources of power in which he understands your possibilities. There is much within you and around you which would make you distrust them all. But in them are the ways of life.

We learn to know ourselves as we discover ourselves in obedience to those best ventures of character and conduct which the thought of Christ inspires in us. And as we do keep living by these three great inspirations, more and more we begin to recognize that our lives are being lighted and strengthened by the grace of God himself, and we know that we are learning to understand the meaning of life, through Him by whom our real souls have first been understood.

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Elon College

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, AUGUST 20, 1936.

NUMBER 34.

A Planned Church Program.

(An Editorial.)

The day of the circuit rider has gone, and with the new day has come the necessity for a planned church program. An evangelist may preach to a group and pass on to another place without making much preparation, but a pastor has to work long in advance and plan for both the present and the future if he is to build a real church. It is as impossible to develop a successful church without planning as it is to construct a building without blue prints.

Experience teaches that it is easier to work by plan than by chance. A series of sermons planned for months ahead make preaching pleasant, but if one has to scramble around on Saturday night to get something to say on Sunday, preaching becomes a nightmare. This is equally true of other phases of church work.

A planned program is also more successful. Those who object to plans should not ride in automobiles. There has always been sufficient wood, steel, and rubber to make automobiles for all the people of the world, but until plans were developed for the building of the machine, nobody could ride in an automobile. All evidences point to the fact that God works according to plan, and not in a haphazard fashion.

Successful leaders of a worship program know what is likely to happen before they begin. Music, poetry, scripture, talks and prayers are arranged in definite order and fitted together with one supreme idea. Those who share in the service may not be conscious of how much thought has gone into the making of the program, but they worship God the more devoutly because of the labor of those who have planned ahead.

Vacation time is the season when many ministers map out their church program for the year. Sermon subjects are scheduled which may, of course, be changed at any time; mid-week services are planned to do certain definite things; a financial program takes form in the mind of the minister; socials that serve are fitted into the church program; goals for new members and methods of securing them become clear in the minister's mind; all phases of the church work, missionary, education, devotional, financial have their place in the program. The church must minister to men, women and children. All of these services must needs be thought through and definitely planned if they are to be successful.

Ministers, deacons, missionary leaders, Sunday school workers, all church leaders should have a definite goal, and can best accomplish it by definitely planning their programs long in advance.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Revs. O. D. Poythress and J. F. Morgan of Norfolk, Va. are spending this week at the Massanetta Bible Conference at Massanetta Springs, Va. Dr. and Mrs. I. W. Johnson of Suffolk were there last week and this week also.

Dr. and Mrs. W. M. Jay and two daughters, Virginia and Mary Nelle, left Winston-Salem, N. C., Sunday afternoon, August 2, for Ohio where they will visit Mrs. Jay's father, and her sister, Mrs. E. R. Marty, Wapakoneta, Ohio. They will return by way of Pennsylvania where they will visit relatives of Dr. Jay in Bedford County, Pa., and attend the fifteenth annual reunion of the Jay family. Dr. Jay will fill his pulpit again on August 23.

Rev. F. E. Hyde, minister of the Congregational-Christian Church of Sanford and the Shallow Well Christian church, assisted by Dr. W. C. Wicker at Pleasant Grove Christian Church during the week of July 13-18. Fourteen additions or professions of faith were reported. During the week of July 26—August 1, he assisted Rev. L. L. Wyrick at the Concord Christian Church. Eight accessions to the church by profession of faith are reported.

Rev. B. F. Vaughan, D. D. of Centerville, Ohio, writes a personal note to the editor in which he says that he is nearly 84 years old, crippled for life, partially deaf, and can just read *The Christian Sun* by careful attention. But with all of this he finds joy in reading the paper and remembers with delight the *Herald of Gospel Liberty*. He joins with many others in saying that the former editor of *The Sun*, Dr. J. O. Atkinson, is a noble, Christian gentleman. When one comes toward the sunset of life, it must be great to have satisfying memories and multitudes of friends.

The North Georgia Association of Congregational - Christian churches met at Macedonia Church, Braselton, July 28. The meeting was well attended by churches and ministers. On the program President G. C. Bellingerath, delegate to the General Council, spoke on "Impressions of the General Council." Rev. Wm. T. Scott, the new superintendent, spoke on "The Effective Church." In the afternoon the Association was divided up into three groups—the Woman's Group

which was led by Miss Pattie Lee Coghill and Mrs. Alan Jones; the Young People's group led by Rev. H. B. Mowbray and Rev. Wm. T. Scott. Plans were laid for the 22 per cent increase in missionary giving for 1936-37. Officers for next year were elected as follows: Moderator, Rev. Alan Jones, Braselton; Assistant Moderator, Rev. R. Wiley Scott, Atlanta; Registrar and Treasurer, Mr. James P. Mahaffey, Braselton.

REVIVAL MEETING.

Rev. Jas. L. Foster held a series of revival meetings at Oak Level Christian Church the first week in August. Mr. Foster preached in a very inspirational way, and no doubt caused numbers of young people to choose the Highroad that leads to everlasting joy and peace and rest. He explained very clearly why we young people should accept the Highroad to journey upon through this earthly life.

The people of Oak Level community always hold their annual revival meetings during the first week of August.

I feel that the community was drawn nearer the Kingdom of God because of the revival meetings, and because of Mr. Foster's preaching.

CHURCH REPORTER.

SANFORD CHURCH.

The Congregational and Christian Church of Sanford has improved its auditorium by new lighting fixtures which add beauty and dignity to the worshipful atmosphere of the place. Mr. A. H. McIver was the donor of the fixtures.

At the third quarterly conference of the church, John Thomas and Martin Wicker were elected to the office of deacon. Their ordination followed shortly.

During his vacation, the minister, Rev. F. E. Hyde, attended the six weeks' session of Junaluska School of Religion, a subsidiary of Duke University, at Lake Junaluska, N. C.

This church joined in with the other four major churches of Sanford for union services during the month of August. This is an old custom among the local churches for the evening services.

CHURCH REPORTER.

CONCORD.

The revival meeting began at Concord the fourth Sunday in July and closed Friday night, July 31, 1936. Sunday morning the pastor preached to an appreciative congregation, and Rev. T. F. Underwood brought the afternoon message very acceptably. Mr. W. R. Routh, with his chorus, aid-

ed very greatly the Sunday program with their melodious voices in song.

Rev. F. E. Hyde, Sanford, arrived Monday and did the preaching very acceptably until the close of the meeting. His messages were highly Scriptural and instructive in Christian ideals. He made many friends while with us. We wish for him great success in his labors elsewhere.

There were eight professions of faith in Christ, eight accessions to the church, several reconsecrations, and the spiritual life of the church was quickened and refreshed.

For all the good that was accomplished, we thank the Lord to whom be glory forever and ever.

When we went to our car to come home, behold, it was loaded with things to replenish a pantry such as a pastor needs. Items we call to memory include lard, sugar, flour, meat, corn, honey, tomatoes, preserves, etc.

This is a splendid congregation to serve. We thank every one who had a part in this expression of good will, and hope we may be a better pastor in return, manifesting appreciation for their kindness.

L. L. WYRICK.

WINSTON-SALEM.

The Daily Vacation Bible School of the United Congregational-Christian Church, Winston-Salem, N. C., opened Monday, July 27, and lasted for one week. The interest and attendance of the school well warranted another week of the session, but the program of our work only permitted one week. There was an enrollment of 45. Thirty-four was the average attendance, and seventeed attended every day.

The pastor acted as principal of the school and taught the Intermediate group as a pastor's class, using as a theme, "How to Become a Christian." Emmanuel Hedgebeth of Holland, Va. who assisted with the school was in charge of the Juniors and assisted the pastor with the craft work for boys.

Mrs. J. A. Wester and Mrs. C. W. Crawford had charge of the Primaries and their craft work; and Mrs. J. A. Flynt and Mary Nellie Jay were in charge of the Beginners. Miss Virginia Jay had charge of the music drill work. Mrs. W. M. Jay and Miss Mila Flynt Neale assisted with the story-telling.

All teachers reported excellent progress and interest in memory work, Bible study and craft work.

A two-weeks' school will be in our plans for next year. The preacher cannot commend too highly the splendid and faithful work of his staff of teachers and helpers.

W. M. JAY.

To My Friends

By THE EDITOR.

THANK YOU, I WILL!

Is that watermelon you are eating? Yes, thanks, I will have a piece. Or is it ice cream? I like that too. What could be better on a hot August day than to sit in the shade with your family and friends and to eat ripe, red, luscious watermelon, or delicious home made ice cream? The food, fun and fellowship are delightful. How I would like to walk in and share with you!

After all, what is life but the joy you get out of it, and the joy that you put into it? A slice of melon on a plate can never bring the thrill like that of biting into it while holding it with both hands. A dainty dip of drug store ice cream will never satisfy like sitting down around a freezer and helping yourself to the kind of ice cream that mother made.

Don't ever get too busy making a living to really live. Whether you are out on the farm, or parked in an apartment, you can still find the joy of self-expression and fellowship with your friends. I like to think that you are my friends and that we are sharing this paper together.

HAVE YOU BEGUN YET?

Have you started getting new subscriptions for The Christian Sun in order that 10 per cent of the people in your church may read its pages from week to week? Only one church has sent in such a list, but others are at work on it? The editor believes that it will be a fine thing for your church to send in such a list, and he is quite suspicious that your missionary society, Sunday school class or C. E. society could use the 25 per cent commission to good advantage, and like it.

It would be a delight for the editor to call on the people of your church, eat with them, and share the joy of their family while securing new subscriptions to the paper. This, however, is totally impossible because he has a church of his own to visit and must needs spend considerable time each week in finding material for the pages of the paper. You have the joy of getting the new subscriptions and in so doing have your share in making the paper of value to your friends.

CRITICISMS.

Criticism are eased to give than to heed. They may be kind or unkindly; they may be helpful or destructive.

Most of the criticisms which have come to the editor concerning this pa-

per have been kindly and constructive. He is delighted to know how the people feel and is always glad when material is sent along with the criticism. News items, brief articles, and anything that may have religious value will be welcomed at the office of the editor. He does not expect to do a perfect job but is sincere in trying to give what he thinks will be helpful, and in soliciting the cooperation of all who read the paper.

LOOK AT YOUR LABEL.

The little label on your paper tells a very important message. To some it says that they do not have to bother about paying a subscription for years to come; to others it says that they have not bothered about paying their subscription for years that have gone. According to the list I have on my desk, it must be a rather disturbing little label to most of the people who receive the paper.

I have just checked over the list of those who are in arrears, and they seem to be in the majority. Dr. N. G. Newman says that the majority is usually wrong, and in this case he is doubtless correct.

Now, if you do have money left over from vacation, or if you can sell a spring chicken, or if you rather, just write a check on your bank account, it will be doing a Christian service for you to pay up your subscription to The Christian Sun so that the paper can continue to be published and that you can be very happy about it as a subscriber.

Thank you very much. We'll be seeing you.

True happiness comes from within; from the satisfaction, among other things, of having obeyed the Golden Rule. For, surrounded by the luxuries of kings or amid the beauties of mountain, desert, or sea, among the crowd or on solitary plain, if one has not the feeling that he has done unto others as he would have others do unto him there can be no real happiness.

—Anonymous.

Think of three things: whence you came, where you are going and to whom you must account.—Franklin.

NOTICE.

The Middle Georgia Association of Congregational - Christian churches will meet at Bethany Church, The Rock, Georgia, August 29-30. This occasions will enable the Middle Georgia churches to join in the fiftieth anniversary celebration of Bethany Church. Rev. David W. Shepherd is the pastor.

GEORGIA CONFERENCE.

The Georgia young people held one of their best Summer Conferences at Piedmont College, July 20-27. There were fifty in attendance, and leaders of the Conference consisted of Rev. and Mrs. Alan Jones, Rev. and Mrs. D. W. Shepherd, Miss Pattie Lee Coghill, Dr. and Mrs. Wm. C. Bell, Rev. W. Carl Parker, Rev. H. B. Mowbray, President G. C. Bellingrath, Mr. Aubrey C. Todd, Miss Annie R. Campbell and Rev. Wm. T. Scott.

The success of the Conference was due in a large measure to Miss Annie Campbell, director. Miss Campbell retires from active service in Georgia on September 1st, after six years of faithful service and Church Extension Board worker for Georgia. The Georgia young people paid a fine tribute to Miss Campbell and unanimously passed the following resolutions, with a request that they be published in The Christian Sun:

"Our hearts are made sad by the announcement of the coming retirement of Miss Annie Campbell, who has been our Church Extension Board worker in Georgia for six years. On Sept. 1, 1936, she will retire from this work to enter other fields of service.

"Miss Campbell has rendered faithful service to our churches. She has organized our Young People's work, Sunday Schools, Christian Endeavor societies, and social activities. Thru her consecration and able leadership, she has been able to hold churches together when they were without pastors. She has served as a missionary in our neglected parishes; inspired young people to attend school and college for the growth of our churches and the Kingdom. She has not forgotten the outcast, the down-trodden, and discouraged, but she has walked many miles over hot, dusty roads and fields, and through snow and ice that she might do personal work of reclaiming and encouraging the needy in the name of Jesus Christ.

"As a Church Extension Board worker she never tired nor asked for personal favors. She did not choose any easy paths. God only knows the sacrifice of this one who has grown to mean so much to our churches of Georgia. Our loss will be a great one. It is hard to give up one whom we love as much as we do Miss Campbell, but in her going we wish her much success as she enters into another field of service. May God richly bless her labors wherever she goes. Therefore, be it resolved:

"As an act of appreciation for her unselfish and devoted services as our

(Continued on page 15.)

EDITORIAL

EDITOR

F. C. LESTER,
505 S. MAIN ST., NORFOLK, VA.

ASSOCIATE EDITOR

E. C. GILLETTE

CONTRIBUTING EDITORS

I. W. Johnson Elisha A. King
J. O. Atkinson Geo. N. Edwards

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHAT DOES THE CHURCH NEED MOST?

We all generally agree that there is something desperately wrong with the Church; that we should get something from the services that we are not getting; and that gradually people are drifting away from God and His institution. This fact has become so evident that Christian young people have taken steps to improve this world in which we are living; devout Christian leaders are trying to do something to cause people to become conscious of the presence of God; and both are attempting to the best of their ability to do something that will cause young people and older ones to become interested in bringing about a change in our social and economic order. I do not intend to say anything that is in opposition to the work of these two groups, for I believe that they are as sincere as they can be in their work and that eventually, if they carry their work through as they have planned it, we will have established here a new form of society that will be far more Christian than the one that we

have at the present time, and that we will have a world in which there will be peace, love and brotherhood among men. I do say, however, that the thing that is wrong with the Church is not outside in the social and economic orders, but within the Church among those who call themselves Christians.

There is one thing that the Church is losing and that is a spirit of reverence. And I do not believe that the Church will go forward until there is a much deeper feeling of reverence and sacredness toward the Church than we have at the present time. There are few people today who ever really experience the presence of God, for they never get that opportunity in most of our church services, because God is hardly ever consciously present in our services. God is present everywhere, but we cannot experience that presence without a little effort on our part. If God were consciously present in our lives all the time, we could not possibly do some of the things that we do.

We go to church as a sense of duty and not to worship. We take a part in the religious activities of our community, not because we are Christians and do it of our own free will, but because we use the church as a blind to hide our real selves and to make ourselves conspicuous. We help the poor not in a true sense of helping them but because someone will compliment us for what we have done. How can we expect to get anything out of the worship services when we do not go to Church primarily for the purpose of worshipping? How can we expect to experience the presence of God when we do not serve Him because of our love for Him? And how can we experience the joy of giving when we give for selfish fame?

If we do not go to church to worship, we should not enter the door of our Church on Sunday morning, for when we enter a church auditorium we should feel that we are entering a holy place and we cannot feel that way if we do not go to church to worship. Is it any wonder that so few people experience the presence of God when the majority of us enter the church with about as much reverence as we would enter a dance hall, and after we enter sing so loudly that someone on the opposite side of the auditorium can hear us? The first thing that we do when we enter a church is to turn around to see who is there, or to see what kind of dress Mrs. Smith is wearing, and some even go so far as to notice if the preacher's tie is too loud. All these things have become trivial, but just the same they take away from the spirit of reverence that should be present in our services,

and that is exactly the reason that we say that we do not get anything out of attending church. If we expect to get anything out of the services, we have got to participate in them and go to church with the idea of worshipping while we are there. We cannot worship in a true sense of worshipping by remaining at home listening to a radio preacher, for we miss something that comes only from participating in the service with our presence.

Many people say that they do not like to have the worship service before the sermon as long as many of our churches have it, but when a person says that you can be sure that they do not really worship God during that part of the service. We should get more real spiritual benefit from the worship service than we get from the sermon itself, but people become so anxious to hear the preacher start to preaching to see of he is going to say anything that conflicts with our political views or to see whose "toes" he is going to "step on," that we lose all our desire to worship and sleep blindly through the most important part of the service. Most of us say that we believe that there is a God, but if we were asked who or what God is, there are very few of us who can give an intelligent conception of Him, and I believe that this is because we have never found for ourselves that experience of His presence.

We do away with the reverence in our churches by coming in late, by letting a door slam, and by disturbing someone to get to the seat that we want. We should not speak a word from the time that we enter the auditorium until the time that we leave it unless it is by participating in the service, and when we enter we should bow our heads for a few moments of silent prayer.

The Church is supposed to be a place where we meet God and talk with Him, but we have made it a place where we meet our friends and talk with them. I wonder what Jesus would think of us if he heard some of the conversations that we carry on in His Father's House. The altar is supposed to be a sacred place, and we have made it a place where we discuss plans for a party during the week. Our Sunday service is where we should go to worship, but we have made out of it a fashion show.

Reverence is the thing that the Church needs most, and until we cultivate a reverence for our Church that is far superior to what we have now, we should not be surprised when people say that they do not get anything out of attending church.

EMMANUEL HEDGEBETH.
Holland, Va.

THE CHRISTIAN CHURCH—ITS NATURE AND FUNCTION.

Moderatorial Address to the General
Council, by the late
DR. PARKES S. CADMAN.

(Concluded from last week.)

We realize beneath the Cross that as a philosophy of life our religion glowing experience and sound learning; that social reconstruction is best approached beneath the banner of Christ's teaching, and that any creed solicitous for nothing more than the salvation of the individual cannot win the interest, much less the reverence of mankind. Why should it? The genius of the Gospel lends itself to social betterment with singular power and fitness. Its capacity in this respect makes one wonder how institutional Christianity could waste so many centuries in comparative indifference, while the harvest field of human aspiration, labor, suffering and wrong, awaited its Christlike ministries. To be sure, the vision of the stream of tears and blood falling darkly through the shadows of mortal travail appeared to illuminate like St. Francis and to other Christian leaders before and after the thirteenth century. But the Gospel's social viewpoint was frustrated by that sense of individualistic importance the latent egotism of which still disfigures religious advocacy. It has its rights, but their over emphasis thwart the free play of Christian humanitarianism, and reduce the New Testament Evangel to a scheme for personal rescue rather than for social restoration. So we take for granted the social force and meaning of that Gospel, and contend that if its Lord does not reign in industrial and international affairs, He cannot reign at all. If we have lingered too long with those who

"Trusting to crowded factory and
mart,
And proud discoveries of the intellect
Heed not the pillage of man's
ancient heart"

may the All-Merciful pardon our tardiness!

The opportunity is ours; Europe and America have elevated their respective social and economic theories to the status of a religion. The choice is not between Christianity and sheer negativism; it is between Christianity and rival faiths heralded with frenzied zealotry.

Nor need we fear the grandiose display of fleeting temporalities or the pomp and circumstances of resurgent tyranny. I concede Christianity is less articulate in many lands, but its spirit broods over their troubled

deeps. Entrenched wickedness and hoary privilege are assailed by all branches of the Christian Church. They no longer try to evade the issue by defying the future at the expense of past and present. If the abundant life Christ imparts is desirable in heaven, it is almost more desirable on earth. The principle of postponed blessedness is a snare; human good must be obtained here and now or that of the future becomes hazardous.

We agree that filiality with God is uncertain until it is manifest in our fraternity with men, and whatever this involves. Perverted mammonites who have not even the shadow of an empty heart for humanity's woes are a ragged remnant. Since the world with which our Lord forever identified himself cannot be doomed, if faithful we are predestined to overcome. Time was when the Church was the visible witness of a Divine order covering the whole life of man. Every occupation, learned or simple, was controlled by her. She gave to Europe a law of conduct, a fixed conception of how they could so live here as to enjoy eternal life beyond the grave. Trade and commerce invoked her benediction. Today as never before she is confronted by an insidious, and dangerous Paganism. Can she maintain? The answer we should give is that by God's grace she can. Doubtless our desire for a recreated Church and State, united as soul and body in justice and righteousness, seems to secularists and materialists as futile as the longing of the moth for the star. But reason, revelation and Time's ameliorating tide are with us. God Himself has so ordained and made it known in the Gospel of His Son. Let us counsel together with confidence and resolution, knowing that

"Power is with us in the night
And dwells not in the light alone."

GOD LOVES THE HILLS.

When God called the Elmore's out from a busy world and sent them up to our hills, it was an expression of His great love for us. And just now we have had a new experience of His love. Misses Edna Fulcher and Margaret Butt of Norfolk, came to our hills to help our pastor with the Daily Vacation Bible Schools at Rocky Ford and Elk Spur. These schools are reaching more people of the hills each year. This time the enrollment was 110, which is especially good for this part, as this is a busy time of year and we had rain and muddy roads to go over the week of our Bible school. A splendid spirit of cooperation was shown on the part of all who took a part.

Our pastor, Bro. Elmore, taught the adult class and all enjoyed the valuable thoughts brought out in the life of Christ. He taught in a way that was new and interesting to us, and I feel that everyone carried away with him or her some truths from the Bible that will go with us through life. Some people are born to teach, it seems, while others can acquire as much knowledge, but can not give out that knowledge. A cistern gathers water and holds it. Some people are like that, while others are like a fountain giving off water freely, yes, gladly. In Pastor Elmore we find a fountain filled with the spiritual water and with a natural overflow. It is no burden for him to preach or teach; he feels no sacrifice in so doing, but this is just his work and he does it gladly. Whether his field of labor lies in the city or in the heart of the hills is little difference to him; the fountain just overflows wherever it is.

Miss Fulcher and Miss Butt taught the younger people. And these girls either had that spirit of the fountain or they caught it from our pastor when they got here. Anyway, their glad spirits overflowed, and their happy laughter reminded us once more how much real joy is found in Christian living. They love to live, and live to love.

We hear a lot about our young people of this flying age being wild and having no faith in God. However, I wonder if we are not just keeping our eyes on the "Jacks and Jills" on the roll down the hill and failing to notice the faithful young people who have their shoulders to the wheel. We do well to keep in touch with our young people who are faithful. It keeps us believing in people and helps us to see the sunny side of life. The happy voices and bright spirits of those two girls seem to linger still on our hills and to make the sun shine just a little brighter and the flowers bloom a little sweeter for us of the hills. We are shut off from the world up here, and we need that fellowship and contact with the Christian world. Edna and Margaret were like a connecting link, and their warm hand-clasp reminded me once more that there are happy young Christians out in the great world beyond these peaks so blue.

"There's a heap o' consolation

In the handclasp of a friend;

It can wipe out desolations,

And bring heartaches to an end.

It can soothe a troubled spirit

Like no magic in the land;

Heaven? You are pretty near it—

When a good friend grips your hand."

VICTORIA OF THE HILLS.

Fancy Gap, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

A revival meeting was held at Oakland church last week. The pastor was assisted by Rev. J. F. Morgan. There were a number of reconsecrations, and nine new members were received into the church. Brother Morgan's gospel sermons were helpful and inspiring.

On the Second Sunday, Mr. Russell T. Bradford and Mr. Kennie Brinkley were ordained to the office of deacon in Berea, Nansemond, Church. It was a pleasure to have Dr. J. O. Atkinson assist in this impressive service.

This letter is written at Massanetta Springs, Harrisonburg, Va., where the Bible Conference of the Presbyterian Synod of Virginia is being held. This is our ninth consecutive season of attendance. Mrs. Johnson and the writer appreciate the privilege given by our churches to attend this Conference. Rev. C. E. Newman of Virgilina is attending for the first year, and has already decided to come again next year for two weeks. So far, (Saturday, Aug. 22) we are the only ministers from the Congregational-Christian churches in attendance.

The Bible Conference Program represents careful planning, and measures up to the high standard of the previous years. Rev. Peter Marshall of Atlanta, Ga., delivered a series of popular addresses. The story of his life and career is thrilling and inspiring to young people. Dr. C. L. King of Houston, Texas was also an outstanding speaker on the platform. Dr. Albert W. Beaven of the Baptist church, and a resident of Rochester, N. Y., brought a series of strong messages concerning the fundamentals of the Christian faith. To him Christianity offers the broadest and most comprehensive field of investigation and service. Science and philosophy finally become self-centered and narrow, while Christianity offers man the finest and fullest explanation of human life and destiny.

Some people are fearful that the church may lose its place of leadership and be relegated to the graveyard of the dead systems of antiquity. But we should have no fear for Christianity. It will triumph because of the security of its foundations and the possibilities of its eternal program. The present-day chaos and confusion will come to an open door which will lead humanity into a new adventure of faith and reality. Science and philosophy will some day build upon the principles of Christianity, and

find that God is the supreme inspiration of all intellectual and spiritual advancement.

Dr. F. Crossley Morgan is giving a course in the study of Habbakuk. This course alone is worth the cost of attending the Conference. Next week another group of speakers appear on the program. Advance reservations for rooms at the hotel have reached the limit. Several have been unable to secure accommodations for next week. Another week here and we return home to our work and to the good fellowship of beloved churches and congregations.

I. W. JOHNSON.

ELON COLLEGE SETS HER HOUSE IN ORDER.

For the past 46 years and more, Elon College has been sending her sons and daughters out into all parts of the country to take their places in the various walks of life. Some of these remain with her for only one year, others for two or three, and many for four years. She loves them all alike and wishes for them every success and happiness in life. The ones who remained with her short of four years, she gives her good wishes and high hopes. The ones who remained four years, in addition she gives a sealed and signed recommendation which entitles them to the rights and privileges of the society of the learned.

The ones who have gone out the past four years who did not win their diploma from the college are earnestly urged to return to take advantage of the increased opportunities which the college has to offer.

There will perhaps be between 275 and 300 former students of Elon College returning for the opening of the school on September 2. In addition to these former students, there will be between 150 and 200 new students to join the ranks of the constantly increasing family at Elon. Alma Mater is always glad to have her children return and is equally rejoiced to have new additions to the family, for at Elon we are one big family in quest for happiness and success through learning and service.

The college is anxious that everyone shall be agreeably and happily situated. She has been extremely busy during the summer months, setting her house in order. She has been cutting grass, trimming shrubbery, removing rubbish, that the campus

might be attractive and inviting. She has been painting, repairing roofs of buildings, scrubbing floors, mending and painting furniture, sweeping, dusting, so that everything will be in order in advance of the coming of her increased family.

There will be some new instructors to take the places of those who have gone. It has been the plan of the college to improve its faculty from year to year. This plan is still in force. The students will be greeted by a faculty in September that will be equal to any ever employed by Elon College.

We have taken particular pains to improve the living quarters of the girls this year. West Dormitory rooms will be found tidy and in order. Every room has been thoroughly cleaned and all furniture repaired and retouched. Ladies Hall will take on a completely new appearance. The old floors have been replaced by new hardwood floors. The spacious rooms in this building offer most attractive quarters for young ladies. The reception room in West Dormitory and the dining room have been completely overhauled. Changes have been made that will delight faculty and students alike.

On September 2, Elon College will be in order and anxiously awaiting the arrival of all who are interested in the pursuit of knowledge on her campus.

School opens September 2.

L. E. SMITH.

LET'S COOPERATE.

As chairman of the Committee on Religious Literature of the Eastern Virginia Conference, and as a pastor, I am very much interested in the circulation of The Christian Sun. It would be fine if every church could reach the standard that has been set for the circulation of The Sun.

The plan is that each church secure subscriptions equal to ten per cent of the church membership. Any organizations, group or committee may make the campaign for subscriptions and receive fifty cents on each annual subscription secured.

If you like him to do so, the editor is willing to send you sample copies.

In the meantime plans can be made for the canvass. Have someone definitely responsible for seeing every family in the church membership and offer them the opportunity to subscribe for The Sun.

We know the merits and the need of The Sun, so let us support our new editor in his good work.

JOE FRENCH.

For the Children

Dear Uncle Fletcher,

I am so glad you are going to have a page in your paper for boys and girls. I hope that you will put my letter in your paper. I liked the puzzles and the story about the Pussy and your letter. Can you make a puzzle like the missionary names only use Bible names and not give the answer until the next time?

I think it would be nice if some of the boys and girls could write to each other and find out what the other one was doing.

Mama says she thinks you will know my writing, so now you guess who wrote this.

From Me to You.

P. S.—Mama told me how to spell some of the words, so I think they are all right.

Haw River, N. C.,
August 8, 1936.

Dear Uncle Fletcher:

Would I like to have a page for children in The Christian Sun? I'll say I would! I hope a lot of children write you so you can arrange a page for us.

Now, you want to know what I want on the page. I would like a child's story or two, and a lot of poetry that you think would be good for children.

A reader of the Christian Sun,
Elizabeth Neese.

Now what do you know about that? The very second letter received has no name or address. And I am a very poor guesser. Well, I have an idea who wrote this letter, but perhaps some of you can help me out by guessing, too. The letter came from Jacksonville, Florida. I happen to know that a minister who has children has just moved from North Carolina to Jacksonville. Can some of you help me to find the person who wrote the letter? Thank you!

And I am not good at making puzzles, or guessing them. Perhaps someone will make up some for us soon. But can you tell me this riddle: "Out of the eater came forth the meat, and out of the strong came forth sweetness." It is in the Bible. Do you know who said it, where it is, and what it means? Did you know that the Bible had riddles in it?

Who is it that the Bible says was "without father, without mother, and without descent, having neither beginning of life nor end of days?" Where do you find that story?

The next letter came from the town where I served my first church, and I thank you, Elizabeth. I shall try to see that you get the things you want on this page. Don't think that I will be able to edit it myself, but I am sure that someone will. Hope you will write again, and that many others will write also. Send your mail to

Editor Children's Page,
505 S. Main Street,
Norfolk, Virginia.

I liked this story about birds so much that I wanted you to get it too. Wouldn't you just love to have a preacher who loved birds like this one did?

A SPARROW IN CHURCH.

One morning in a London church, early in the service, a sparrow began to fly about the pulpit. It must have got in through one of the open windows, and remained quiet until the people began to sing. Then it took refuge in the big pulpit. It did not seem frightened. It perched for a while on the light above the minister's head. When he sat down, it came and looked at the glass of water on a little shelf, and put its head on one side as if it was wondering whether it might take a drink and have a bath. Then it fluttered on to the reading desk, and looked at the people.

You can imagine how the children enjoyed themselves watching it. So the ministers took the sparrows for a sermon, and told the boys and girls about two places in the Bible where the sparrows are mentioned.

In the eighty-fourth Psalm, the poet writes about the temple in Jerusalem, and of his great desire to go and worship there. Some of the altars were in the open air, and he had once noticed that the little birds went flying round the altars; and a swallow had actually been bold enough to make its nest in one of the carvings on the stone or in the moldings on the brass.

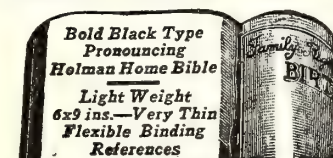
He said to himself, "Oh happy birds, which have found a home in God's altar! The very birds want to dwell where I wish to be." His soul felt like a bird longing to fly away to God's house of prayer; and he wrote his poem, describing the pilgrimage up to Jerusalem, telling how people became happier and happier as they drew near the sacred place.

God is not shut up in churches. He is everywhere. We can feel His kind presence when at school or at play. But in church we can remember Him most easily and worship Him best, and there we may feel Him very near. Jesus has a great love for little folks. We older folks should emulate the youth, because Jesus says, "Unless ye become as little children ye cannot enter the kingdom of heaven." Another place in the Bible Jesus says, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Jesus loves to see the children in church, learning to think of Him and to remember His love for them. He wants you to feel at home in His church because it is the special place where He meets with His people. Remember the birds who flew round His altars in ancient Jerusalem the next time that you are inclined to grumble when you have to go to church.

How can you be sure He cares for you? Our Saviour told us. He spoke about the sparrows being in a very different place from the temple—in the shop! The sparrows He spoke of were dead, not living. Poor little birds, exposed for sale for people and their children! "Are not two sparrows sold for a farthing?" He once said. Another time, "Are not five sparrows sold for two farthings?" You see, they were so cheap that if you bought a half-penny's worth, you got an extra one thrown in. It did not seem as if God had troubled about them. It was as if they were too little

(Continued on page 14.)

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AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called E'sau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SOUTHEAST DISTRICT.

(I. Kentucky, Tennessee, Alabama and West Florida; II. Florida; III. The Carolinas and Georgia)

Following the death of Dr. Bloom, I was asked by the Administrative Committee to serve as acting superintendent of this district and in the January meeting following was elected to that office. It would seem fitting therefore to make something of a report for the district as a whole.

When elected I stated that those who represented the Extension Boards in this region were a united fellowship—that we would serve as a committee of the whole with myself as it were designated as chairman of the committee, representing the Extension Board in the coordination and the promotion of our work, but always working in close harmony with the other members of the staff. In this spirit and in this fellowship, the work in the Southeast has been carried on, and we feel that there has been a marked and substantial progress made during the past two years. In this we have also worked in close fellowship and harmony with the leaders of The Southern Convention.

These two years have been significant in the promotion and development of the merger. This process is reaching its final stages. In Alabama and Georgia the Congregational and Christian churches early completed their merger through united state conferences and are happily functioning in complete accord. In the Carolinas and Virginia the Congregational churches have united with the Southern Convention Conferences (corresponding to associations elsewhere) and beginning with January of 1936, the former Congregational churches will be in complete working fellowship with the Southern Convention in all matters, including apportionment giving. The only serious problem remaining in the merger in the Southeast is the merging of the Afro-Christian Convention and our Congregational Negro Conferences. The Afro-Christian Convention is a large body and there have been perplexing problems, which we believe now are beginning to be solved.

With the merger has come also an interest in our whole southeastern work as a denomination and there is an earnest desire to study it in all its aspects and to formulate an adequate and statesmanlike program for the future. A Survey Committee has been set up representing the various agen-

cies working in the Southeast, and has begun to function satisfactorily. A study made by this committee revealed some interesting facts. The statistics gathered were based on the last printed yearbook and as a large proportion of the Afro-Christian churches were not included, and as the unmerged Christian churches of Kentucky are also not included, the figures are not complete. These figures as available showed that there were 634 Congregational Christian churches in eleven southeastern states. Of these churches 403 were white and 271 Negro churches. Of the former churches there were 46,681 members, and of the latter 15,834, making a total membership of 62,516 members, besides the large number of unreported Afro-Christian members. Of the total membership approximately 42,000 were in the Southern Convention. There are in this district one theological seminary foundation, eleven colleges, nine academies and nine institutions of academic rank. Most of these educational institutions are under the American Missionary Association, there being three colleges for white students—Elon, Piedmont and the Southern Union. The contributions of these southeastern churches for missionary causes in 1934 amounted to \$56,257, and the contributions for local church support, \$376,203.

A large majority of the churches in the Southeast are self-supporting and most of them are of indigenous growth. Large numbers of them are rural, facing the difficult rural problems that are current in the South and many of the churches are grouped, and have only part-time ministry. But they are doing a vital work in helping the people to face their problems in an intelligent and Christian fashion.

Beyond the pastoral leadership and the immediate services of the church, the most vital agencies are the various summer and Christian life conferences and the student summer service work. Last summer, in June, it was my privilege to visit five of the summer conferences in succession, in Florida, Georgia, Tennessee and North Carolina (Elon and King's mountain). In all of them were gathered together splendid young people from the farm, mountains and the city. The value of these conferences in the spiritual and social development of the coming generation in these areas is immeasurable, and the same is true of the student summer service, since the students mingle with and bring new life

especially to the rural churches in their summer contacts. Everywhere one finds broadening influences, softening of the denominational and racial asperities, awakening of a new sense of social responsibilities, and with all, the realization that Christ and the Christian religion are to be lived by.

We have had repeated assurances on the part of leaders in other denominations that our denomination, though a small one, has a real service to render in the Southeast. One of the prominent men of an old and large denomination, in a private conversation, assured the writer that because our denomination was not involved in the old controversies of the South, and because of our general breadth of sympathy and outlook, we had the opportunity to serve as a harmonizing influence and to promote leadership in interdenominational activities and spirit. "Furthermore," he said, "in our denomination many are interested in your Council for Social Action and we need your churches to interpret it." Our churches are points of contact with real human need and we are striving in the spirit of the Master to serve.—*Report to Church Extension Boards by E. C. GILLETTE.*

THE CAROLINAS AND GEORGIA.

During the year 1935 our churches of the Carolinas cultivated and consummated organic union with the Southern Convention. It must be said that they were heartily welcomed by the Christian conference of the Carolinas to a fine fellowship. While it is history now, it seems well to repeat that each of our churches is now a member of the conference of its choice, and will hereafter function through the regular channels of the Southern Convention. They will, however, continue their close connections with our Extension Boards. Details could be furnished if necessary, but perhaps it is sufficient merely to state that the beginning of this organic union is a very happy one.

Pastoral relationships are very satisfactory. Dr. C. Arthur Lincoln has taken the place of Dr. John Brittain Clark at Tryon, and reports indicate increased strength in the work of this fine church. Dr. J. Edward Kirby called into Government work, has been succeeded by Rev. Carl Herman Voss, who is now acting pastor at Raleigh. Here again reports are very encouraging. At Niagara we are very happy in having a volunteer, Rev. J. S. Johnson, take up this work with vigor and at so little cost that it really may be called sacrificial service. Mr. Penn, a long time pastor in Sophia Parish, has added First Christian Church of

High Point to his parish to the blessing the the entire field in many ways. John Chapman at Asheville and Geo. N. Edwards of Charleston, continue their high level of service in their respective churches.

From a high religious sense of Christian fellowship, and a desire for economy and efficiency, we released our church at Columbia, South Carolina, to the watchful care of the Episcopalians, who are many and strong and are doing a remarkably helpful and inspiring work with this church. They have retained our Mrs. Florence Squires as a full time worker.

Our United Church at Salisbury is unquestionably growing weaker and weaker although it maintains services regularly. In contrast to this our Winston-Salem church is forging ahead steadily, strongly, and surely. The pastor, Rev. William T. Scott, has just resigned to accept the position left open by the retirement of the present pastor-at-large. Mr. Scott is a most worthy successor to that office and the whole Southeast will profit by his magnetic personality and judicious and careful administrative ability.

Beyond the understanding of those who have slight opportunity for close contact with the religious tendencies of the people themselves, Georgia offers a wealth of genuine missionary activity, appealing in its need, inspiring in its content and satisfying in its results. Wherever are human needs, Christian or material, there Jesus is. A poet has said, "Wherever are children's eyes, there Jesus is." Here in Georgia are the hungry eyes of children, the longing eyes of youth, the tender eyes of home folks, and in so many places the almost woeful eyes of age—all looking up and but for us some would not be fed. If there be those who harbor an untaught feeling that Georgia can get along just as well without us or that we can function just as faithfully without administering to the spiritual, racial, and social needs of many communities through our churches, our prayer is that the Lord may open men's eyes that they might see. The divine call to all missionary action can be nothing greater than the need. Childhood, youth and age, city church and rural communities need the religion of Jesus; cleansed and freed from the waters of stagnant thinking and the rocks of theological dogmatics. The need is for the real religion of Jesus. It has been reported that in one of his noblest moments Dr. Orchard, of English fame, cried out to his congregation, "You need God and I can give Him to you." In many ways, in many places in Georgia we need God and you can give Him to us. Yes, and

you are doing it. May you never grow weary in well doing.

You are doing it by aiding our Georgia churches to keep consecrated young ministers, who prove themselves worthy, in the ranks of the modern prophets. Take Lawrence Stanley, David Shepherd, Theodore Leverett, Cary Parker, W. C. Carpetner, and Alan Jones out of Georgia for the last six years and how much smaller would have been the results! These men, backed by the integrity of your faith, have caused light to shine in darkness, and their deeds are like a candle set upon a table so that all who have eyes and love to share in their good works, praise God for the privilege of such sanctified and loyal cooperation.

In one of his most inspired moments, that disciple who in many ways best reflects the character of Jesus, ecstatically exclaimed: "The Lamb shall overcome for he is Lord of lords and King of kings; and *they also shall overcome that are with him, called and chosen and faithful.*" These Georgia ministers of ours are with *him* called, chosen, faithful. It is ours to stand by and see the glory of God.—*Report to Church Extension Boards by M. J. SWEET.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 15, 1936.

Sunday Schools.

Holy Neck, Holland, Va.	\$ 5.14
Sanford, Sanford, N. C.	1.00
Bethlehem, Suffolk, Va.	1.93
Mt. Auburn, Manson, N. C.	3.25
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Big Oak, Biscoe, N. C.	.60
Happy Home, Ruffin, N. C.	11.19
Bethlehem, Altamahaw, N. C. ...	2.20
Leaksville, Luray, Va.	4.36
	\$ 30.67

Individuals and Churches.

Turner's Chapel, Sanford, N. C. .	1.50
Mt. Olivet (R), Harrisonburg, Va. .	1.05
Leaksville, Harrisonburg, Va. ...	2.00
Rocky Ford, Fancy Gay, Va.	3.75
Bethlehem, Altamahaw, N. C. ...	2.20
	\$ 10.50

Specials.

Franklinton, N. C., E. J. Cheat- ham	19.00
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Summary.

Sunday Schools	30.67
Individuals and Churches	10.50
Specials	19.00

Total for the week	\$ 60.17
Previously acknowledged	17,755.17

Total since Sept. 1, 1935\$17,815.34

J. O. ATKINSON, Secy.

SOME DIFFICULTIES ON THE FOREIGN FIELD.

As the rickety old bus, with plain board seats and baggage piled high on both sides outside, sped through the village, chickens, hogs and dogs scampered in all directions. When we got out onto the rough country roads we could see a long string of motor lorries winding their way over a new motor road through the snow-covered mountains. The scene reminded us of what we had seen in France. But this is on another side of the world and with the thermometer far below zero. We prayed that there be no war, certainly not in such a cold winter as we were having then.

Ours is a conquest, but of a different kind. We were going in the same direction, but with a different purpose for the King of kings, willingly and as representative of those who pray for the salvation of those we may visit.

After a day's hard travel over rough roads we crawl out from a packed mass of small baggage, men, women and children, cigarette smoke and various other smells. Impossible to move, and windows nailed tight, those nauseated must almost stand on their heads. On a steamer one can at least lean over the railing. What a relief to get onto *terra firma*—and into fresh air!

The evangelist met the bus, but we did not recognize him. His face was peaked. He had gone through some real persecution. Six men and four women desiring immigration had gone a whole day's journey in severe cold by cart to this evangelist to be baptized along with others. A lay evangelist of another denomination, who has more prejudice than religion or common sense, followed them by motor to forbid this. When the ten returned, rented a place for worship and had the evangelist come for meetings, the other evangelist had our friend arrested, accusing him falsely and causing much trouble. It was so far from Harbin that little assistance could be given. The persecuted evangelist won out by patience. On our visit the matter had been adjusted. Nine more were baptized. A better place has been rented. The little group there not only pay all the rents and incidental expenses, but part of the salary of the evangelist of that region. They are asking for a full-time preacher for this growing town of fifteen thousand and and for other centers springing up along the new railway.

A young man whom we baptized at another place comes to this town after two years of Bible school in Shantung if means can be found to support him.

CHAS. A. LEONARD, SR.

Harbin, Manchuria.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN NORTH CAROLINA YOUTH FELLOWSHIP MEETING.

The second annual session of the Eastern North Carolina Youth Fellowship will meet at Mt. Auburn Christian Church, near Manson, N. C., Friday, August 28, 1936. The program will open at 10:30 o'clock and will close probably not later than four. All young people's groups in the conference are urged to share in the program by having representatives there. The program is as follows:

THEME: "*Christian Youth in Action in the Local Church.*"

Morning Session.

Rosebud Kimball, Pres., presiding.
Worship Service—Conducted by Pres.
Address of Welcome—Thos. Ellington, Jr., Sec. of S. S.

Get-Acquainted Period—Miss Pattie Lee Coghill, Jacksonville, Fla.

Address—Rev. F. C. Lester, Norfolk, Va.

Business Session.

Hymn.

Benediction.

Picnic Lunch.

(Bring your own, but eat others.)

Recreation Period.

Afternoon Session.

2:00 P. M.

Hymn.

Pageant—"Who Bids?"—Presented by young people of Mt. Auburn.

Address—Rev. W. E. Wisseman, Greensboro, N. C.

Discussion—1. "The Best Thing the Young People in My Church Have Done During the Past Year"—

Key-Workers.

2. "Other Ways in Which the Young People May Help in the Church Program"—Led by Miss Pattie Lee Coghill.

Findings (growing out of the discussion).

Business

1. Report of Nominating Committee.

2. Place of Meeting.

Installing and Closing Service—Rev. F. C. Lester.

Hymn.

Benediction.

NEWS OF WINTER PARK.

The Congregational Church of Winter Park, Florida, unites with the Methodist Church for vacation activi-

ties during July and August. The young people meet at 6 o'clock Sundays for a social period followed by refreshments, then a meeting. The Methodists were responsible for the services in July when the meetings were at their church, and the Congregational young people have charge during August. At a recent meeting they discussed wise use of leisure time under the leadership of Miss Emily Carleton. Earle Ward and Rev. Mr. Metcalf are other leaders.

The youth activities include dramatics on Tuesday nights, prayer meeting on Wednesday nights, swimming and picnic parties on Thursday afternoons and evenings, with a community sing on Friday night. At the end of five weeks they expect to make a definite effort to get all the young people of the community into the young people's services. The first "sing" had 70 people present with Bobby Matthews running the machine to put the words of the songs on the screen and the president of the Methodist group leading the music. This sounds like a real summer-time program of young people's activities and one that may have suggestions for other groups than those in Florida.

GOING TO COLLEGE.

News from Elon says that probably more than 500 young people will be there for the opening of Sept. 2. Will you who read this be among that group? I am hoping that many of you will, for Elon is our College and you need the help which Elon can give.

Of course, there are other colleges which are good. Some of them may even be better than Elon in some respects, and they may cost a little less money. There may be cheaper places to board than in your home, but most of us like to go home to eat most of the time. Elon has something to give to Congregational-Christian Church young people that other schools cannot give. That something—the personal leadership of our own people—is a thing that we cannot afford to miss.

If you are not going to college this fall, why not give a party for those who are. Let them know that your church group appreciates the fact that they can go and that you will be back of them while they are away, wishing for them good success. They will need your help and will most likely

appreciate it greatly. Keep in touch with them, and get something of college life yourself even though you may not be there.

The editor of this page wishes for everyone who can attend college the joy of increasing knowledge, expanding friendships and developing personality.

THE WILL OF GOD AS SEEN IN JESUS.

CHRISTIAN ENDEAVOR TOPIC FOR
AUGUST 30, 1936.

Scripture: John 8:29; 5:19, 20.

Daily Bible Readings.

Mon.—Jesus, revealer of God. Jno. 12:45.

Tues.—Union of Father, Son and saints. John 17:20-23.

Wed.—Jesus, forgiver of sins. Mark 2:1-12.

Thur.—Revealer of God's love. Jno. 3:16.

Fri.—Jesus, the sin-bearer. Jno. 1:29-36.

Sat.—Jesus, the soul-winner. II Cor. 5:18-21.

Prelude: "More Like the Master."

Call to Worship.

Hymn: "Open My Eyes that I May See."

Prayer.

Hymn: "O Master-Workman of the Race."

Announcement of Topic—Scripture.

Leader's Introductory Talk:

In the teachings of Christ He reveals to us the will of His Father. So as we learn to know and love Jesus we will come to a deeper realization and understanding of the will of God. Jesus teaches us that God is our Father and cares for us even more so than our earthly father. God cares for the sparrows and knows when they fall—how much more so that He should care for us. As we study the words of Christ, and know God, we find that one of the most beautiful things about being a Christian is that we can trust God, our Father, and that He cares for us. Jesus teaches us that God is ever in our presence. He is not far off, but close at hand, ministering to the poor, the sick, the prisoner, the stranger, the oppressed. He sympathizes with all our griefs. He joins with all our worthy ambitions. We would not think of what Jesus teaches about God without remembering the lesson He taught Nicodemus, the great love of God. We know that "God is love." "For God so loved the world, that He

(Continued on page 11.)

Sunday School

By REV. H. S. HARDCASTLE

THE GOSPEL FOR ALL MEN.

LESSON VIII—AUGUST 23, 1936.

GOLDEN TEXT: "*For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life.*"—John 3:16.

LESSON: Acts 10:1-11:18; Romans 1:13-17. Printed Text: 11:5-18; Romans 1:15-17.

The lesson text covers too much to be compressed very well into the space of these notes. It embodies the story of the vision of Cornelius, the vision of Peter, the meeting of Peter and Cornelius, the sermon which Peter preached, the manifestation of God in Cornelius' home, and Peter's defense of his ministry before the Church at Jerusalem. Fortunately the shorter lesson text is a summary of the whole thing in Peter's own words, and this will be used as the background of these notes.

Vision Through Prayer.

Peter came home for dinner, but it wasn't ready. Instead of going into a tantrum as men have been known to do under similar circumstances, he went up on the flat roof of the house to pray. And as a result of this prayer under these unusual circumstances, Peter had a significant vision, significant for him, and for the future of Christianity. The thing teaches us two things: the possibilities of prayer as a means of seeing the unseen, of getting new insight into life's problems, and the possibilities of odd moments devoted to prayer. We wonder, even in our busy life can find odd moments which we can devote to prayer, vital prayer, if we are alert.

The Glory of the Common Man.

Peter's vision was unique. It was in the form of a large sheet filled with fourfooted beasts and wild beasts and creeping things, and a command to rise and eat. A Jew was, of course, very circumspect about his diet, and Peter immediately replied that he had eaten nothing common or unclean. The voice from heaven reminded him that he should not call unclean what God had cleansed. And then these supposedly unclean things were drawn up into heaven, and that was significant.

Of course, this strange vision had a practical side. Peter had looked upon those who were not Jews as unclean, as outside of the pale of the Christian movement. He did not think the gospel was for the Gentiles, they were dogs, unclean, common. But

God would have him—and us—know that all men are precious in his sight. Christ died for all men and every man. The gospel is for all men: Dago, wop, nigger, Chink, Jap, poor white trash, there are none such in God's sight. They are all the objects of his love and of his care. They are all included in his plan of salvation. Christ loved them all and gave himself for them all. Our modern world with its race prejudice and race pride and race superiority needs this lesson. And this applies to us as well as it does to Hitler.

The Mount of Vision and the Valley of Service.

Visions are not ends in themselves; they are means to ends. They give us insight to new tasks and give us strength for those tasks. "And behold forthwith three men stood before the house in which we were." Even as Peter thought about his vision, the men were waiting at the door for him. Visions must be translated into action. Visions are a call to action. Where there is no vision the people perish, but where there is no action the vision loses its meaning. "I have not been disobedient to the heavenly vision," thus did Paul give us the secret of his life and his success. Be true to the light you have. Try to do the best you know. Translate your dreams into action.

The Democracy of the Holy Spirit.

"And as I began to speak, the Holy Spirit fell on them, even as on us at the beginning." Here were Gentiles, a centurion, a soldier, a Roman, and his household, but the Holy Spirit came upon them even as it had come upon that inner circle at Pentecost. The Holy Spirit is no respecter of persons, that is if the heart is right.

Rich and poor, learned and ignorant, free and bond, white or colored, first-class or out-caste, orthodox or unorthodox, upon the one as on the other the Holy Spirit comes through penitence and faith. The Holy Spirit is not bound. He works in all nations and among all peoples, and he bestows his blessings in their fulness upon all those who through faith receive him.

The New Wine and the Old Wine Skins.

The new wine of Christianity was breaking the old wineskins. "When they heard these things, they held their peace, and glorified God saying, Then to the Gentiles also hath God granted repentance unto life." It was beginning to dawn upon them that the blessings of the gospel were for all men, that God's love embraced Gentiles as well as Jews, that the Holy Spirit was manifesting his grace upon

the people of other nations. Those who try to keep Christianity to themselves try to do the impossible. God so loved the world that He gave His only begotten Son, that whosoever believeth on him should not perish but have eternal life.

The Gospel the Power of God.

Paul said he was not ashamed of the gospel, for it is the power of God unto salvation to every one that believeth, to the Jew first and also to the Greek. The word translated power is the same Greek word from which we get our word dynamite. The gospel is the dynamite of God. It is mighty unto the breaking up of hard hearts, of the breaking up of social customs, of the breaking down the walls of partition, of the breaking up of the old order. It does not make a noise like dynamite, it works silently, but surely and steadily. It is the power of God unto salvation. The gospel saves. In it is revealed the righteousness of God, from faith unto faith. It is the good news, not merely good advice. Let no man be ashamed of the gospel of Christ.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It was because of God's great love that He sent His only Son that we through Him might be saved.

Christ revealed to us the will of His Father; let each of us pray for the strength and courage to live true to the teachings of Jesus.

Special Music.

For Discussion—

1. God's will as revealed in the parable of the Prodigal Son.
2. The will of God revealed in the story of the Good Samaritan.
3. Principles revealed through the study of the Beatitudes.
4. How Christ revealed the power of God.
5. Jesus' teachings concerning love.

Sentence prayers.

Talk: "How Jesus revealed the will of His Father."

Hymn: "Have Thine Own Way, Lord."

Mizpah Benediction.

MRS. W. B. W.

Life is just a little mixture

Of joy and sadness too,
You must have a little bit of each
Before your days are through;
But joys outweigh the sorrows,
And smiles are more than tears,
And the days of woe are seldom,
But joys are ours for years.

—Charles Day.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"How Do You Pray?"

"Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lust."

Most prayers are selfish. Is mine? Are yours? We ask for a job. Why do we want a job? What is the motive back of the request? If we get a job, how do we use it, to make the world and humanity a little better within the sphere of that job, or to use it for our own pleasures and lusts?

The other day we heard a criticism of the American man, especially the American youth, by an Italian-American citizen, a man who for twenty years has been a hotel manager in this country, a man whose position has brought many people under his employ and thrown him in contact with masses of people. He says that a great fault of the American people is that their primary desire is for money. Millions of Americans are asking for jobs. Offer one a job, and the first question is, "How much will it pay?" In the speaker's experience, he says, he has to offer to many young men a career, as it were, handed to them on a platter, and they have turned it down because they wanted more money than the job offered. "The American mind needs a vision of service and not money."

This criticism seems to sound a Christian note. When we fail, it is probably because we have failed to pray, or we have prayed amiss.

Prayer—O Lord, "Let the words of my mouth, and the meditations of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer."—*Amen.*

TUESDAY.

"THE TRUE TEST OF THINGS."

"We know that all things work together for good to them that love God."—Rom. 8:28.

Bishop Brent once said, "The thing that is most difficult for me to understand is the lovingly fatherly goodness of God."

Reply by Bruce S. Wright: "We live in a world full of darkness and mystery, sorrow and pain, failure and loss, frustrated plans and unfulfilled hopes, and it is hard to reconcile a world of pain with a God of love. However, the test is not in things, but in love. Things detrimental in themselves are made helpful in the experi-

ence of the one who loves God, who is guided by God's deep, far purpose."

Prayer—Our Father, we pledge our love to Thee and we desire to renew our desire to follow Thee. We pray Thee that no event or experience, however tragic or sad, may blur our vision of the great span of Thy life and Thy love, and Thy ministries for us.—*Amen.*

WEDNESDAY.

"THE DUAL SOUL."

"When I would do good, evil is present with me."—Rom. 7:21.

"Unite my heart to fear Thy name."—Ps. 86:11.

We are all familiar with "split feelings." Often we are torn between what we ought to do and what we want to do. Our better self desires to do the good and promises to do it. The other self wants to do as it pleases, and since we like that we yield and our good intentions are thwarted. Result: "Instability." "A double-minded man is unstable in all his ways."—James.

Our experience confirms this. Our experience tells us that we do not lack in knowing what we ought to do, as a rule, but we lack in the power to do what we ought to do. This power comes only with the enveloping sense of God which the Psalmist prayed for when he asked to be made a unit in his own character. Where that sense abides virtue grows and vice dies, and that other one of us is subordinated from an enemy to a friend and is caused to do what the better self ought to do.

Prayer—Our Father, we wish in our hearts that we were like Jesus our Saviour. But we are so weak. Descend upon our unholy selves and make us one with ourselves and one with Thee. In His name we ask it.—*Amen.*

THURSDAY.

"POSITIVE CHRISTIANITY."

"*All are yours.*"—I Cor. 3:21-23.

D. Townes Windam says, "We are not making a worthy contribution to the work of the kingdom simply by refraining from evil? We must also do good."

If Paul's words of the text mean anything, it must be that the unlimited resources around about us are ours for the "going after them." This applies to doing good fully as much as it applies to anything else. If we have failed to realize this it is because the resources of God are not developed within us. Paul said, "Love, joy, peace, longsuffering, gentleness, meekness," and "victory over death"

are the prize graces of Christian experience and they all may be ours for the price of using the resources about us. "All are yours."

Prayer—O Lord, we beseech Thee to harmonize our wills with Thine. We offer ourselves to Thee. Use us for Thy glory.—*Amen.*

FRIDAY.

"FOLLOW ME."

"If I be lifted up from the earth I will draw all men to me."—Jno. 12:32.

One of the charms of life is the lure to adventure. The wandering paths midst the trees, rocks and crags of the mountainside; the blandishments of the inviting lights of the night life; the curiosity of the suspected yet unseen; all constitute an attractive illusive and indefinable perspective that beckons us on.

It is asked, "Is not this law of allurements and perspective a natural law in the spiritual world?" At every turn of the road the great adventure of faith beckons. With every recurring thought the question of right or wrong appears and the claims of Christ demand an answer. Not only His words urge us on, but the urge to see and know Him and to have His power is one of the greatest lures to adventure. Then, as we go along this path, to realize the happiness that comes from companionship with Him and His spirit, demands that we follow Him and thus we are lifted up to Him.

Prayer—Grant, O Lord, that our feet may be guided by Thy light.—*Amen.*

SATURDAY.

"ROOT IN ONE'S SELF."

"Yet hath he not root in himself."—Matthew 13:18-23.

To have root in one's self is to have inner resources sufficient for the heats and colds and storms of life. It is to be independent of untoward circumstances, to be calm in the face of sudden danger, to be proof against the insidious attacks of crafty temptations. It is to stand firmly upright throughout life, rich in leafage and abounding in fruit.

Yet let not anyone think to have root in himself unless he has Christ in himself. He is called the Root and Offspring of David. He is the secret source of all power and abiding.

And how glad He is to take root in the soil of any welcoming heart! How eager He is to strike root downward and expand upward in beauty and strength! If we have not root in

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CHOICE—WITH OR WITHOUT A CROSS.

By HERBERT G. COUNCIL, JR.

Two periods came in Jesus' life when he was deeply tempted to face the sin and sorrow of the world in some way other than the one he chose. The one was during the temptation in the wilderness and the other was at the coming of the Greeks. At those two crises there came before him practically all the methods and ways by which men meet these tragic facts of sin and suffering. He rejected them all except one, and through that one became the light of the world. As we look at these rejected ways, we will recognize many of the means used by our people today to find a way out. He knew that they would lead to dead ends, as men are slowly but surely finding out by tragic experience.

At the beginning of Jesus' ministry, John the Baptist was calling a nation to repentance. As the thunderous words of the Baptist fell upon the heart of a nation, it was moved to repentance. It must have been a powerful spiritual awakening. People came in repenting streams to take the baptism of repentance at his hands. The account says that "when all the people were baptized, Jesus also was baptized." He who knew no sin was taking his place in the line of repentant sinners as one of them. It was identification with man at the lowest place. He gave up what is hardest of all to give up, namely, one's good name. Before him in the line was probably a harlot, behind him a thief. He seemed one of them and was counted a sinner.

There must have come a strong reaction against this attitude, for he was inwardly driven into the wilderness to fight it out. He would get away from man to see what attitude he should take toward man. There are different ideas held as to the issue over which he fought. Many people think it to have been the question of whether he was the Son of God. I do not think that was the issue. He had just heard at the baptismal waters "Thou art my beloved Son." No, the question seems to have been this: Being the Son of God, would he also be the son of man, if being the son of man meant identification with man such as he had taken? To be the son of man would mean that he would take on himself all that falls on the sons of man. For forty days he deep-

ly brooded and meditated. So deeply was he absorbed that he forgot about physical hunger. At the end of the forty days he hungered. Then he thought that he should go back to feed his weakened body.

"No," said the tempter, "you need not go back to men. Stay out here and feed yourself by means of a miracle. Since you are the Son of God, you need not be the Son of man."

This is the first great temptation of Spiritual Religion. It is to withdraw, to feel oneself apart, to be exalted by spiritual communion so that the tragedies and pains of life do not touch one, to be a Son of God, to rejoice in that fact, and to feed on it. This is the temptation to which the mystic is liable. When religion falls in it, then it becomes an opiate, for, drugged with devotion and wrapped in its exalted states, it puts its devotees to sleep concerning the sin and suffering of the world. It is essentially an escape mentally. It would solve the problems of sin and suffering by its own isolation. This will not work. Wherever it is tried, whether in the professor's study, on the foreign fields or in the convents and monasteries of Christendom. It inevitably leads to pessimism. The attempt to escape the gloom of the world brings on an inner gloom of spirit. The way out of suffering is not to attempt to escape it. Jesus refused this way.

Then the tempter suggested: "If you must go back, and if you will be the Son of man, then do not take the attitude you took as you begun. Do not stand alongside of man in this humiliating fashion, stand on the pinnacle of the temple; be exalted, lifted above man. Be the sign and symbol of religion as you stand and be gazed at, and worshipped; be the chosen of God, honored and respected. In that way you will give prestige and position to the cause of the kingdom of God. God will not let you, the Son of God, stand alongside of degraded men, for even if you throw yourself down, God's angels will bear you back up again. Your place is up there, not down here with these wretched multitudes."

The second great temptation is this, To stand up above, aloof, superior, to look down on the multitudes as they sin and suffer, to see it only from afar, to consider yourself superior to all these things. It is the temptation of the Stoics, the Chinese "superior

man," the Brahman, the cultivated gentleman, that attitude of mind that stands lifted on pinnacles of position, birth, belief, and class. We never quite get to people. The fact is that when we adopt this attitude, we feel that we belong above them. All of this meant that Jesus would not be the Son of man. He would escape the sufferings of men by insulation. This too, would be an escape mentality, however lofty it might seem to be. Jesus rejected it.

Then came the third temptation: "If you art determined to be the Son of man, then be the Son of man; if you are to be with him, then take his methods and spirit; win by being a hail-fellow-well-met, let nothing be between, merge your spirit as well as your sympathy and interest, go the full way." To fall down and worship Satan meant to take the attitude of those who obeyed him. This temptation is to use the methods of man in order to gain man, to gain the world and its kingdom by using worldly methods.

Jesus refused this way just as he had refused the others. He would be the Son of man. He would let everything that falls on man fall on him, but there would be one exception, in his inmost spirit he would be different. He would be like them and yet unlike them. He would be the Son of man, but he would also be the Son of God. He knew that only as he was inwardly different could he change men. In everything else he would be like them.

He knew that the choice he had made would mean his ultimate identification with man on the cross. He had been baptized between sinners, he would be crucified between thieves. The problem of sin and suffering could only be met by an honest facing of the problem; there would be no subterfuges, no make-believes, no short cuts, no drugs. It would be solved, not escaped. It would be solved by standing with man within, not by bending over man and touching him with tongs as it were. He then put his feet upon the way that he knew would ultimately lead to the cross.

There came another great moment in Jesus' life at which time he was asked to take another way. It was when he was visited by the Greeks. This is a moment comparable in importance with the wilderness temptation. It represents the temptation of mid-career, to compromise, or to take an easier way. There was something in the depths of this great soul-crisis that made him say, "Now is my soul disquieted." The whole account has in it something far more than we

(Continued on page 15.)

CHAS. D. JOHNSTON, *Supt.*

Sanford	1.00
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Preaching is a book of which the sermon is the print and the members of the church are the illustrations.—*John Andrews Holmes.*

1536 E. Broad St.. - Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted
to the interests of the Kingdom, as repre-
sented by the Congregational and Christian
Church.

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THE SUN'S PULPIT.

(Continued from page 13.)

could expect from the mere coming
of the Greeks for an interview.

These Greeks probably saw the
storm that was gathering; they per-
ceived that he would end in disaster
if he went on among the Jews. They
came to invite him to get out of the
whole thing, to come to Athens, where
men's minds were broad and liberal,
where teaching such as his would be
appreciated, and where he could live
long as an honored and respected
teacher.

This is the issue between Athens
and Jerusalem: Athens with its
bright, surface interest in everything,
but sounding no depths, and Jerusa-
lem with its cross. It was the battle
not of the good and the bad—there
was nothing bad in going to Athens—
but the battle of the good and the
best: the good without a cross, the
best with one. All systems, all men
line up on one side or the other of
that issue. They will take the Athens
method of dealing with sorrow, the
method that attempts to explain it or
explain it away by words, by mental
suggestion, by pollyanna views of life,

by subterfuges both mental and spiri-
tual, by sublimating themselves away
from the facts; or they will take the
Jerusalem way, the way of going
straight toward the worst that life
can say or do, the way of letting the
storm strike one, the way of accepting
Calvary.

It is only those who have faced the
alternatives of Jerusalem or Athens,
and have chosen Jerusalem, who can
really interpret life. They are in it.
They know what the cross means, for
they can feel it cutting into their
shoulders; they know what suffering
means, for they are being crucified on
a cross of a chosen pain. They also
know what life means, for they feel
throbbing, bursting, singing, life
coursing through every fiber of their
beings.

As a result of this momentous de-
cision, Jesus saw that three things
would happen: First, the judgment of
this world. "Now is the judgment of
this world." At first sight we see no
connection between the choosing of a
cross and the judgment of the world.
At second sight we see them intimate-
ly connected. The cross is the judg-
ment seat of the world. It is there
that men are really judged. I feel
no inward tremblings when I picture
God's throne on the last day, but this
man upon the cross judges me, con-
demns me, and sends me to my knees.
Here at the cross his love judges my
hate, his all-inclusiveness judges my
narrowness, his self-sacrifice judges
my selfishness. He was right when he
said, "Now is the world to be judged."

Second, the expulsion of the power
of evil from this world: "Now is the
prince of this world to be expelled."
He would expel sin and suffering from
the world by taking them into his own
heart and there smothering them to
death. He would expel suffering by
taking suffering, and he would expel
sin by becoming sin.

Third, he would manifest supreme
power in choosing this cross. "And
I, if I be lifted up from the earth (on
a cross), will draw all men unto my-
self." He was to manifest the power
of overcoming evil with good, hate by
love, and the world by a cross.

The choice was made. He would
thank the Athens group but would re-
fuse their offer. He would choose the
people who were rejecting him. There
was no other way, for Jerusalem and
the hill called Calvary lay between
him and the Easter-morning victory.
He could not teach men to sing who
bear crosses unless he allowed his own
voice to be hushed on a cross.

"He cooperates best with others
who has learned to cooperate with his
higher self."

GEORGIA CONFERENCE. (Continued from page 3.)

Church Extension Worker among the
Georgia Congregational-Christian
Churches for the past six years,

"First, that we, the Georgia young
people and their leaders assembled at
Piedmont Summer Conference, by a
rising vote of thanks, express our ap-
preciation to Miss Annie Campbell for
the unselfish service she has so faith-
fully rendered in Georgia;

"Second, That to the continued suc-
cess of the work among our churches
which Miss Campbell has so well be-
gun, we pledge our best talents and
efforts through the years to come;

"Third, That we wish Miss Camp-
bell Godspeed in whatever ways God
may lead her during the coming
years;

"Fourth, That a copy of these reso-
lutions be spread on our Piedmont
Conference records, a copy be sent to
Miss Campbell, a copy be sent to The
Christian Sun for publication, and
a copy be sent to the offices of our
Church Extension Boards."

Respectfully and affectionately
submitted,

The Georgia Young people and
Their Leaders,

REV. W. CARL PARKER,
MRS. CAROL JOES,
REV. DAVID W. SHEPHERD,
MISS DOROTHEA PERCY,
Special Committee.

Piedmont College,
July 24, 1936.

TRANQUILITY OF TEMPER.

Who does not love a tranquil heart,
a sweet tempered, balanced life? It
does not matter whether it rains or
shines, or what misfortunes come to
those possessing these blessings, for
they are always sweet, serene and
calm.

The exquisite poise of character
which we call serenity is the last les-
son of culture; it is the flowering of
life, the fruitage of the soul.

It is as precious as wisdom, more
to be desired than gold—yea, than
even fine gold. How contemptible
mere money-wealth looks in compari-
son with a serene life—a life which
dwells in the ocean, as it were, of
truth, beneath the waves, beyond the
reach of tempests, in the eternal calm!

It is a question whether the great
majority of people do not ruin their
lives and mar their happiness by lack
of self-control! How few people we
meet in life who are well-balanced,
who have that poise which is charac-
teristic of the finished character!

—Anonymous.

The Plight of the Farmer and How Uncle Sam is Helping Him.

By ALVA W. TAYLOR, Nashville, Tennessee.

America's welfare depends upon the welfare of the farmer. He furnishes the food, the material for clothing and shelter and all those things without which nothing else could be done. Yet he fares poorly in the national economy. In the past twenty years his debts have doubled, his taxes more than doubled. The value of his farm has decreased from thirty to fifty per cent. The proportion of our national wealth invested in farms decreased from one-half the total in 1860 to less than one-tenth in 1929. During the fifteen years before the depression the farm wealth increased by one-fourth and that of urban real estate by more than four times. While land prices increased the percentage income on it decreased.

The farmer as a home owner suffered most from the depression also. Where all property suffered a loss of 30% he suffered one of 57% between 1929 and 1933. The average gross family income of the farm family sank in 1933 to about \$900; out of that he had to pay all expenses, including interest and taxes, neither of which decreased. In 1929 a farm agent in the rich corn lands of Central Illinois induced 200 farmers to keep books. Only 23% of them made the wages of farm hands after deducting 5% on the selling price of their land—and the selling price had declined 40% below what many of them had paid for it.

The American farmer has been a rugged individualist. It required a rugged character to pioneer. From the colonial days, when, with an axe and a gun he built his cabin and cleared the woods, down to the eighties when he built a sod house and conquered the prairies he had to be able to stand on his own individual feet, meet all enemies, carve out his own destiny and "win the west." At the same time he "robbed the soil," depleted the forests and saw his lands suffer corrosion, heedless of the consequences. Governor Frank Lowden of Illinois, the choice of Republican farmers for the presidential nomination in 1928, said:

"The land of any country is the basis upon which its civilization must rest. . . . No satisfactory standard of living can be achieved and maintained unless we shall be more successful in the future than we have been in the past in conserving the fertility of our soils. . . . Less than any other civilized nation have we given heed to those primary considerations. We have destroyed our forests and given over the land to farming where it is suited only to a new growth of forest products.

We have established farms in semi-arid regions where the land was suited only to grazing purposes."

The effort of the Resettlement Administration to deal with this problem is built upon the work begun by Theodore Roosevelt's Rural Life Commission and that of Gifford Pinchot for conservation. Surveys show that already more than one hundred million acres of soil has been depleted by erosion and abandoned; another one hundred million is so depleted that its value is only six per cent that of all farms. There is pathos in the fact that hundreds of thousands of the unemployed have moved back to this poor land, as there is also in the fact that pioneering young farmers have moved onto it and the poorer lands of mountain, cut over timber areas and dry prairie grass, following the paths of their heroic fathers in the ambition to make a home of their own.

A B C's IN GREEN

The trees are God's green alphabet:
With them He writes in shining green
Across the world His thoughts serene.
He scribbles poems against the sky
With a gay, leafy lettering,
For us and for our bettering.
The wind pulls softly at His page,
And every star and bird
Repeats in dutiful delight His word,
And every blade of grass
Flutters to class.
Like a slow child that does not heed,
I stand at summer's knees,
And from the primer of the wood
I spell that life and love are good,
I learn to read.

—Lenora Speyer.

In Brown County, Indiana, where a great re-forestation project is under way, it was found that population had decreased by 50% between 1900 and the beginning of the depression, but that it has increased since through unemployed city workers coming back to the abandoned farms in a pitiful effort to make a living. Less than three per cent of them have been able to raise and sell as much as \$100.00 worth of product per year. In the area now being reforested the farmers were able to pay a total of less than four per cent of the upkeep of their schools and about the same for the upkeep of their roads; in other words, local taxation had provided, in round numbers, only \$5,000 for schools and roads and the state had contributed more than \$110,000. The residents had eked out a living by cutting down the trees left by the lumberman as too small for saw boards and selling them for wood and ties—thus still further depleting timber resources. The Resettlement Administration is buying the land at from seven to nine dollars

per acre and at the same time offering the hard-working, underprivileged and defeated farmers good lands on long term, low interest payments that will enable them to make a good living and in due course become owners. The secret of this lies in the difference between six per cent and three per cent for the loans and in the further fact that Uncle Sam can take the risk where no banker or loan company can do so.

Down in the Piedmont of northern Georgia another project relieves the highlander of his hillside acres and its corn nubbins income by taking over 300,000 acres for reforestation—the only thing for which the land is useful. Another illustration is found in the poor "cut-over" lands of north Minnesota where five thousand scattered farms, worth to purchase less than the annual rental value of good land, is being taken over, the pioneering but defeated farmers being offered good lands on a basis that will enable them to pay for them by the saving of interest and the acceptance of supervision to teach them scientific farming. On this one project a saving of three quarters of a million dollars will be effected yearly in the support of schools and roads. Up in Montana the dry lands that help to make up the dust bowl are yielding to the same enterprise. The Taylor grazing act will restore 122,000,000 acres of "dust bowl" soil to grass and thus save it from wind erosion. Scientific studies made by the Department of Agriculture show that where a twelve-inch top soil will, on an eight per cent slope, disappear through water erosion in from twenty-nine to thirty-five years, it will require from 7,000 to 12,000 years for it to do so under a cover of grass.

Thus Uncle Sam is at last, through the Resettlement Administration, undertaking, in a manner befitting the problem, a beginning of conservation of both his natural land resources and of those thousands of his citizens who are still possessed of the spirit of the pioneer but are defeated through the disappearance of the richer soils that gave their pioneer fathers a chance at success. The secret of the enterprise lies in the supervision given the undertaking, the offering of a credit to those who have none in the commercial world and in the fact that a saving of three per cent in interest, plus instruction in scientific farming, will enable any honest tiller of the soil to do what his forefathers did on cheap or free lands in the past—make himself a self-supporting home-owner.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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A Message to Ministers

By ROGER W. BABSON, *Moderator*

General Council of Congregational-Christian Churches

The Council, at its South Hadley meeting, elected me Moderator because I am a layman. It, therefore, is well that I should give laymen's views. Of course, laymen differ in their opinions. No one can speak authoritatively for them all. This statement is based upon opinions gathered from the laymen with whom I personally come in contact.

Laymen believe in evangelism and preaching missions. They are glad to hear ministers preach when they are "all excited" about something. Such ministers are then inspiring and effective. Every minister can do this a few Sundays each year. Laymen, however, are not interested in the routine half hour weekly sermon which ministers mechanically produce. Laymen believe they can use their time much better at home by reading or listening to the radio than by attending church and listening to a discouraged minister preach. When you see a layman in church remember that he has some real trouble and has come to you for guidance and courage.

One of the common criticisms of laymen is what they unjustly call the ministers' "hogging of Sunday." They refer to taking an hour and a half **in the middle of the day** for the only Church service, thus spoiling the day for other things. They feel this is unreasonable and unnecessary, especially during summer and fall. Laymen believe in the Church and love the Church; but they feel that ministers should endeavor to adapt the Church program to changing conditions. "Build the ship to suit the passengers," instead of the reverse.

"What kind of church Sunday program would laymen like?" you may ask. Well, here is my guess: Arrange for at least five services each Sunday, viz, **Early Service** at 8:00 A. M., **Children's Service** at 9:30 A. M., **Formal Service** at 11:00 A. M., **Vespers** at 5:00 P. M., and later a brief evening **Young People's Service**. None of these services should exceed one hour. With the exception of the 11:00 A. M. service, one-half would be a better goal at which to shoot. Then count the number of persons who enter the church during the entire day instead of at the stated hour in the middle of the day.

Use no written sermons and except when especially inspired, limit your talks to fifteen minutes, **repeating** the same talk, prayer and scripture-reading at 8:00 A. M., 11:00 A. M. and 5:00 P. M. Have familiar hymns, emphasize prayer and worship. Be content with a very few people at these services: **but make an honest attempt to help those who do come.** Churches having parish houses will hold some of the services in the living room of the parish house. Other churches will remove the rear one-third of the pews, carpet this portion of the auditorium and furnish it with comfortable chairs and sofas, as a lounge. Of course each church has an individual problem. My point is that most churches have a real problem and that this problem can be solved.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. J. O. Atkinson, former editor of *The Christian Sun*, and the present Mission Secretary of the Southern Convention, is spending a quiet vacation at Virginia Beach.

Rev. J. Howard Smith, pastor of Second Congregational Church, Hartford, Vermont, is a graduate of Elon College and Yale Divinity School, and would like to find a pastorate in the South.

Mr. F. N. Harward, Box 26, Henderson, N. C., is chairman of the Pulpit Committee of the Henderson, N. C., Church, which is on the lookout for a new minister. Mr. Harward's name was recently given as Hayward by mistake.

Rev. J. Everette Neese of Elon College, N. C., and his good wife spent a few days in the vicinity of Norfolk recently taking a bit of rest. The editor enjoyed spending an afternoon with them seeing the sights of the city, battleships, etc.

Rev. C. Carl Dollar, Route 3, Roanoke, Alabama, is a graduate of Elon College, received a B. D. degree in 1934, and took master's work at Vanderbilt last year. He is now free to accept any church or churches that may desire his services.

Rev. and Mrs. Walter Metcalf of Tampa have recently returned to Florida after a delightful trip to Canada and through New England. They are spending some time at Winter Park before returning to their work in Tampa.

One new member was added to the Carolina Christian Church, near Burlington, N. C., as the result of the meeting held August 9 to 14. The pastor, Rev. J. Everette Neese reports that quite a number of people reconsecrated themselves. This church of 66 members has preaching twice each month.

Haw River Christian Church held its revival meeting August 2 to 7, with the pastor Rev. J. E. Neese doing the preaching. There were 6 professions and 5 additions to the church. Attendance was good, and there was a fine spirit in the meeting. (The editor remembers this church very kindly because it was the first one to ask him to become its minister.)

A vacation Bible school closed on Thursday night, August 27th, at Mt. Olivet (G) Church in the Valley of Virginia. They enrolled 35 children in this school, and that is practically all there are in the community. The local people have conducted the school themselves and are enthusiastic about it.

News from the Valley of Virginia is to the effect that plans are under way for rallies in October, perhaps the second week-end. Young people in all of the churches should be thinking of what can be done cooperatively, as well as making plans for local work. Be on the look-out for the new bulletin which will probably arrive soon.

Many Sun readers will be interested to know that Gardner T. Gillette, son of Dr. Edwin C. Gillette, was recently elected executive secretary of the sonville, Florida. The *Sunday Times Union* of Jacksonville, says that Mr. Gillette has been a resident of that city for fifteen years and has been active in the Junior trade board for the past three years. He is a graduate of the University of Florida in the class of '33.

Shallow Ford Christian Church, near Elon College, N. C., organized a Christian Endeavor society three months ago with twenty-five members. They now have more than 50 members with an average attendance of about 45. "The Christian Endeavor World Quarterly" and *The Christian Sun* furnish them with material for their programs. They not only have regular Sunday evening worship services but monthly business and social meetings in the homes of the members.

Dr. and Mrs. Clarence A. Vincent have spent six weeks with their children on their farm at Henniked, N. H. Dr. Vincent has given the sermon at the annual meeting of the Friends for twenty-four years, and for the third year spoke and read from his poems at the State Forestry meeting. He has preached in the Congregational-Christian Churches at Henniker and Bethany Church, Quincy, Massachusetts. He takes up his work at Miami Shores on September 6. Rev. and Mrs. O. L. Robinson have taken charge of the church during their absence.

The Layman Company is now putting out its tithing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages

blank for local news and announcements. This Bulletin offers every church the most effective of tithing education plus relief from half of the expense and worries of the ordinary church bulletin. The company suggests that churches conduct a five weeks' or ten weeks' program of tithe education by using these bulletins, which are offered at a nominal sum. It offers a sample set containing 32 different tithing bulletins at 20 cents. When you write please mention *The Christian Sun* and also give your denomination. Address the Layman Co., 730 Rush St., Chicago, Ill.

GEORGE T. WHITAKER.

Many of the alumni and friends of Elon College will remember pleasantly George T. Whitaker, Sr., who was a student at the college and is a graduate of Elon College of the Class of 1904. After graduation, Mr. Whitaker taught school in Georgia. He met and married Miss Floyd, daughter of the late Henry Floyd. The Whitakers lived for a number of years at Franklinton, North Carolina. They recently moved to Raleigh. The oldest child, George T., Jr., enlisted in the Navy. A little more than a year ago, he graduated from Annapolis. Since then he has been a commissioned officer in the Navy and was stationed on the West Coast. A little more than a week ago, George T., as known to his friends, was out swimming with a friend. He was not familiar with the currents and tides on that particular beach. He got in difficulties and was swept to his death. The body was recovered and returned to his boyhood home at Franklinton, N. C., for burial.

The services were conducted from the First Baptist Church in Franklinton, Thursday, August 20, where the body lay in state one hour before the services. The services were conducted by the pastor of the Baptist Church at Annapolis, Md., pastor of the Baptist Church at Franklinton, and the writer assisted. The attendance was large, the flowers beautiful, and the whole service quiet and impressive.

George T. was an unusual young man, diligent, faithful, loyal, and consecrated. During his brief career, he had made a name for himself and was a source of joy and of satisfaction to his parents.

He lost in the battle of life, but won in the things that count. Sympathy and prayer for the bereaved.

L. E. SMITH.

You can never lead unless you lift.
—Edward Everett Hale.

To My Friends

By THE EDITOR.

AT THE PARSONAGE.

Come around to the parsonage and sit down for a chat. Just make yourself at home, for it is your home, if you are a part of the church that owns this house.

The parsonage is the house in which the pastor and his family live. It was either built or bought by the church for the comfort and happiness of those who serve the church. Some of these houses are well arranged and beautifully kept by those who love the people who live there. Let's not say anything about those where the paint is gone, the floors are bad and the walls need papering. Nobody wants to live in such a place, and we don't even want to discuss it. We much prefer to think of the cozy rooms made beautiful by the loving care of members of the church.

But, of course, the most interesting thing is not the house. The people who live there come closest to our hearts. In some of these parsonages are children who will some day become famous. More of them will have their names written in "Who's Who" than any other group of children in this country. Some of them doubtless will go wrong so the world can still have something to talk about, but most of them will become good citizens and Christian workers.

There may be an aged mother living in this parsonage where you sit who has given her life in order that her son may serve the Christ and the Church. Waiting during the twilight time of life, sometimes lonesomely, she likes to feel that she has some part in the onward progress of the Kingdom. Just a little visit occasionally

We are glad to invite them back on. About the pastor, we may talk later, but right here let me say that you will never visit in a home where you will be more welcome and where you will find a more sincere friend than you find in the parsonage. He covets your friendship; he appreciates your visits. His tasks consume his energy, but his spirit is rebuilt by the kindness of those whom he serves.

Thank you for coming to the parsonage today. Come back again. Add a word of good cheer, a bit of hope, a ray of sunshine, and this writer believes you will return to your own home a bit more radiant in soul.

WHEN DEATH COMES.

When death comes to a home, it upsets all of our plans. It throws out

of adjustment all the relations of the home. It brings sorrow—and maybe a bit of joy. The joy depends upon the faith of those who live and the life of the one who has gone.

The funeral is a farce unless it brings comfort and courage to those who mourn. It is the preacher's best opportunity to come close to the heart of those who suffer. It is the time when religion goes deepest and reaches highest, or when one loses faith. Such a service must be well-planned, carefully thought out, and prayerfully executed. It is intended to bring strength and courage, not tears and sorrow.

Then comes the obituary when the minister or a committee speaking for the church wants to say something about the deceased. Isn't it true that the life speaks louder than words? Just a brief statement of the facts concerning the birth, life and death of the individual is quite sufficient, it seems to me, to put in the church paper. This allows friends at a distance to know, and the simple statement is a monument in itself. Those who write such notices for this paper are requested to read the "notice" on page 15 before sending in such notices.

When death comes, God comes very close to the home. We need Him then, and He is near.

WORLD'S SUNDAY SCHOOL CONVENTION.

It is a little late for a report of the World's Sunday School Convention at Oslo, Norway, in July, but I have just returned to the United States and this is my first opportunity to write.

Our party consisted of 300 people bound for Oslo on the "S. S. Columbus" leaving New York on June 27. Not all of our party were bound for the convention, but they took advantage of the party. The main delegation was a day late so we were prevented from being in at the opening, but we found ourselves very soon in the great congregation.

There was a certain amount of inspiration in being a part of a congregation made up of delegates from many countries. In fact, the speakers represented twenty-five different countries, and there were delegates from nearly everywhere. We had as fellow passenger on our ship the famous Dr. Kagawa, who spoke to us one evening—and there were others not so well known, but important personages in Sunday school and educational work.

I do not intend in this article to give a report of the Convention, but

I will say that there were certain impressions made on me that I desire to mention.

It was everywhere made manifest that the Church needs the Sunday school. The burden of many speeches was just this. Leaders in Scotland and Wales and Germany and India told us of the importance of the school and the part it could play in the advancement of Christianity. I was impressed favorably by the reports of leaders from Egypt, Syria, Poland, Africa, and many other countries. They told us what they were doing for the religious education of the children through their mission schools. Outside of America, where Sunday school work is farthest advanced, the progress on mission fields seems greater than at the home base.

It seemed to me that most of the speeches were made in English and interpreted in Norwegian. One was made in German and interpreted in English. Most of the speakers from abroad wore the conventional European dress. The singing was in any language the delegate knew, though the hymns were printed in English and Norwegian.

The educational "clinics" were held in separate buildings and in university halls. There were meetings for the discussion of methods according to grade and departments. The convention exhibit was in a separate building and consisted of method material, printed matter, pictures, textbooks and general Sunday school literature. It seemed to me that the American text-book systems were by far the best.

It is evident that outside of America there is no great and extended work being done through the Sunday schools for young men and women. Probably there are young peoples departments in some churches. I visited one church where the pastor has charge of a Sunday school of small children on Sunday and a week-day school in another part of the city and a day nursery in still another location. There are many such schools in Oslo.

Dr. Kagawa continually emphasized the fact that "the child is the best amongst us." He meant to say the child's education and training in religion is the most important task of the Church. He said, also, that he had not always appreciated the value of the Sunday school to the Church, but in recent years, and because of certain personal experiences, he had come to this conclusion. He spoke of some cases that had come under his observation. Young people who had

(Continued on page 11.)

EDITORIAL

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F. C. LESTER,

505 S. MAIN ST., NORFOLK, VA.

ASSOCIATE EDITOR

E. C. GILLETTE

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I. W. Johnson Elisha A. King

J. O. Atkinson Geo. N. Edwards

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

VIRGINIA VALLEY CONFERENCE.

Your editor had the joy of attending the Virginia Valley Central Conference of Congregational and Christian Churches which met recently at Antioch Christian Church near Harrisonburg. Others have given us some impression of what was done during the two days' session, and the editor simply wishes to express his appreciation for the courtesies shown while there and then to pass on to the readers some of the reports which were made to the conference. These reports can have real value if they are taken seriously and the churches undertake to do the things suggested. In hope they are given place here.

Officers were elected as follows:

President, Rev. R. L. Williamson; Vice Pres., J. C. Bradford; Secretary, Rev. W. J. Andes; Asst. Secy., Roy Andes; Treasurer, Samuel Earman; Director of Religious Education, Alfred Dofflemyre; Assistants, Miss Elsie Matthews, Norman Morris; Mission Secretary, R. O. Rothgeb; Stewardship Secretary, Miss Minnie Dofflemyre.

REPORT OF STEWARDSHIP SECRETARY.

What is stewardship? Stewardship involves more than just giving money. It means the recognition of Christ service—to devote a share of our time, strength and money to the service of others in His name. It means the consecration of self. It involves not only giving but intelligent giving. A Christian steward is a trustee and will seek to know the aims and needs, and will properly distribute that he has in his possession. Stewardship changes one's attitude toward appeals, makes one more generous in giving and enriched in life by sharing in a larger number and variety of worthy interest.

Missionary education deals with stewardship because of its effect upon character, and means of providing support for benevolent causes.

In these days of great financial depression, is there no remedy for the child of God? Is there no deliverance from its grinding heel of poverty? What saith the scriptures?

As we search them, we fear much is due to the niggardliness of the child of God himself. He has held from God that which was not his own to hold. He has sowed sparingly and is reaping sparingly. The churches of Macedonia gave abundantly in the midst of trial and deep poverty.

Has God a plan for giving? We find that the Jews gave one-tenth under the law, but long before the law was ever given, Abraham paid tithes to Melchisedec. Jacob promised God one-tenth if he would bless him. And God did bless him.

God will never bless a man who retains for his own that which belongs to Him; no man ever gained by serving God with a half-heart, nor ever lost by serving Him with a whole one.

Have you been failing God in tithes and offerings? Have you been having a hard time spiritually and financially? Are you being destroyed by the devourer? If so, turn to Malachi 3: 10-11 and read its comforting words, "Bring . . . and prove me." If you will, He will open the windows of Heaven for you, the very windows which have been closed against you, and will empty out for you a blessing so large that you will have more than enough. And He will rebuke the devourer, the locust, etc., for your own sake. Do not be afraid to trust the Lord. Prove Him and see.

Where shall I give? Tithes and offerings should be given where God is honored, and where His word is preached. They should not be given where the minister does not believe in the deity of the Lord Jesus Christ.

They belong to God, and He will hold you accountable if you withhold them or do not place them as a faithful steward.

MINNIE DOFFLEMYRE.

COMMITTEE ON EVANGELISM.

The part evangelism is to play in the building of the Church in the future will be a very important one and will hold a strategic position. If the Church fails to hold this strategic position, then the desire for lost souls to be saved will be lost to a large extent. Therefore we, your committee on evangelism, recommend the following:

1. That a survey be made by the pastor, or someone designated by him, of each community in which a church is located in order to determine the number of unchurched people in the community.
2. That we put forth as much effort the year around to win souls as at the time of the revival.
3. That the church train and use the ones who join the Church from time to time in the service of the Church. It is a new life for them, so show them how to use that new life and how to live it.
4. That we endorse the "Preaching Mission" being planned by the Federal Council of Churches.
5. That family worship be re-established in the homes of the Church members.
6. That we give more time and thought to the study and use of evangelism.

W. J. ANDES, *Chairman*,
EUGENIA S. SNOW.

REPORT ON SOCIAL SERVICE.

Attention is called to the fact that we are living in a time of rapid change in all social conditions. Moral standards, economic conditions, race attitudes and national outlook are all changing rapidly. In such a time it is important for the Church to be alert and to definitely seek to direct trends of thought and conduct.

The following recommendations are suggested:

1. That the churches undertake to develop a recreation program that will meet the needs of community, rather than leave the recreation entirely to commercial enterprise.
2. That each church have definite teaching in regard to the social evils of the present system of alcoholic beverage control and the use of strong drink.
3. That churches and church people use their influence toward honesty and initiative in industry.

(Continued on page 9.)

MY PART IN BUILDING THE BETTER WAY.

By REV. J. E. McCAULEY, *President.*
(Address delivered to the S. S. and C. E.
Convention at Newport News, Va.,
July 21, 1936.)

Two stanzas from Tennyson's "Locksley Hall" give us a fitting introduction for this message:

"Comrades, leave me here a little, while as yet 'tis early morn.

Leave me, and when you want me, sound your bugle horn.

For I dipped into the future, far as human eye could see,

Saw a vision of the world, and all the wonder that would be."

Sometime ago it was my privilege to go to the top of Washington's Monument and view our nation's capital. I went from there to Cathedral Hill and as high up the pinnacle of the Cathedral as I could. There, like Tennyson, I viewed our nation and the world. In my imagination, this is what I saw.

Geographical Position and Wealth.

Geographically our nation is almost at the heart of the world. We are located at a strategic point of the world civilization and industrial order. We are located at the heart of a world twenty-five thousand miles in circumference and eight thousand miles in diameter. It has a population of one billion and eight hundred million people. These people are crowding the teeming marts of the world's most strategic points. Many of them are poverty stricken and unemployed while others are living in extravagance, luxury, and ease.

From my reviewing stand, I saw our nation's capital. I saw national buildings, some of which covered two and three blocks, costing millions of dollars each. As far as human eye could see, I saw the expanse of fertile lands which produce crops to supply the world's need for food and clothing, a nation with its thousands of miles in expanse of timber, minerals of almost every kind, and one hundred and six thousand square miles of coal beds. I saw even more, I saw a nation worth over three hundred billion dollars. Looking from that point down the Potomac and along the coast of the Chesapeake Bay, I could almost see the Jamestown Colony where the first permanent settlers landed. They sought a better economic way. Then turning to the Northeast and using my imagination a little, I could see Plymouth Colony. There the Pilgrim fathers landed, seeking to better the way religiously. Those early settlers were willing to do their part in helping to discover, build, and give us a better way of life.

The vastness of this nation and the world which we saw is no longer per-

plexing as a problem. The automobile, speeding through the streets of the city, the sheamship plowing through the ocean's waters, the locomotive steaming over her tracks, and the airships circling over us, all these make this vast earth of ours a joy-ride and a trip across our continent only a day's journey. Now a man can go around the world in less time than a ship could travel from either of the earliest settlements to our nation's capital.

We could also see the United States patent office, a place where more inventions have been recorded than any other place on the globe. Among the modern inventions, the radio is the most astounding. It makes the world a whispering-gallery and brings immediate news from the remote corners of the globe to our fireside.

Material Substance and Invention Not the Most Important.

But this is not all that I saw. Neither are they the most interesting things to meditate upon. In my imagination, I saw the world's population of one billion and eight hundred million people passing to and fro in the streets of our city, and of all the parts of the earth. Only five hundred million of these people professed the name of Christ. If we could line the non-Christians in one line, sixteen abreast, stand at our pinnacle as a reviewing stand, and let them start marching, if the present birth and death rate continued to exist, we should stand there through all eternity and see them march on to a future with no hope. And yet, we, as professed Christians are doing little about this mighty army of people who know not Christ. But let us fix our gaze upon the situation a little nearer home. Confine it to Virginia for only a brief period. We would have to view another pathetic sight. According to Minor C. Miller's "The Lost Bible," we would see a population of approximately two million white people, of which only thirty-five percent are enrolled in the Sunday school. We would see only seventeen and one-half percent going to its classes regularly. We would also see a blush pass over the cheek of those high school boys and girls (and must I say Sunday school teachers, as well?) as we ask them questions about the Bible. A test given in 213 communities in that many high schools, given to 18,434 pupils, showed that 16,000 could not name three Old Testament prophets, 12,000 could not name the four gospels, and ten thousand could not name three of the disciples. It is true that merely knowing the facts about the Bible is not a test of the character of the people. But the increase of crime, one hundred and five per cent during

the last two decades, is an index to the need of our people.

One day Jesus stood on the mountainside, towering above the capital of His nation. He, too, saw material resources, beautiful buildings, and wonderful displays of human progress. He saw the gorgeous rays of an afternoon sun reflected from the golden-lined porch of Solomon's temple. But He saw more. He saw the people of that capital city and his nation. When he saw them and their choice of life, and realized the way they were going and the destruction that the way was leading them, He wept. I am wondering if He is not also weeping today as He looks upon our nation? Is it not enough to make us weep?

Our Economic Condition.

I have shown you wealth and expanse in our country. It is capable of producing enough for the world's need. And yet we have our bread lines that are comparable to those of any nation in proportion to its population. In one of our large cities, alone, there are 150,000 families who are on relief. This means that self-respect is gone, the home life destroyed and the morale of the entire family broken. These people cannot believe some of the things that the Church and its schools have been believing and practicing. As a result, it has led many into the practice of crime.

Crime.

We are the leading crime nation on the globe. Last year we averaged twenty-seven murders per day. We are spending annually from fifteen to eighteen billion dollars for crime. According to newspaper reports nearly all of the dastardly crimes are either committed or headed by a foreign element. This is an indictment to us; and makes our shame in building the better way all the more acute. When I was a boy, I was usually assigned the task of digging thistles in the cow pasture and old fields on rainy days. At that time I could not see any reason for doing such a laborious task when I could have been either playing or resting. When I became older I learned that the seed was blown from the old fields and pasture into the cultivated field and would reproduce thistles, if allowed to continue to grow nearby. Too long have we allowed the thistles of crime to grow in our neighboring nations, without supplanting them with the gospel of Christ. We have failed to help them cultivate their fields and give them Christ. As a result, crime has found its way and multiplied its fruits in our nation.

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

One Conference of the Southern Convention has met in Annual Session for 1936. The other conferences will meet within the next three months. In view of the needs of the various general enterprises of the conferences and the Convention, it is important for the pastors to urge the churches to pay their conference apportionments in full. The remaining weeks of the present year should be used in diligent effort to deepen the spiritual life of our people, increase the membership of our churches and discharge our financial obligations to the churches and the Kingdom of God.

A number of revival meetings will be held during the next two months. These meetings should be more than an annual protracted meeting. Many churches depend upon these meetings as a means of calling the unsaved to penitence and enlisting converts in the membership of the church. At any rate, every church should seek to gather in new members at this season and cultivate the evangelistic spirit throughout the year. The Church lives by growing in grace, in power and in membership.

Every pastor should consult the minutes of his Conference for the year 1935, and secure definite information concerning the various funds of the Conference Apportionment tables. In most cases a separate apportionment is suggested for every Fund of the Conference and Convention. There should be no preferred funds in the Conference Apportionments. They are of equal relative importance. But the emphasis should be placed upon the fact that the Conference Fund is used for the actual expenses of holding the annual session and printing the minutes of the Conferences. The Convention Fund is used for the annual obligations of the Southern Convention. The apportionments for these two Funds are barely sufficient to meet these actual expenses. If they are not paid in full there is no other source of money for this purpose. Therefore the pastors and the churches should make it possible for the Conferences and the Convention to pay their expenses by paying these apportionments in full. The other enterprises have other sources of income. All the Funds can be paid in full if the task is undertaken in a sympathetic, systematic and united effort. The easiest way to pay the current expenses of the local church is to raise the Conference apportionments

in full. The broader outlook and more comprehensive program enriches the spiritual life and increases interest in the common task of the church. Raising money is not the chief work of the Church, but it is *one* of the means of grace, if the people will give liberally and sympathetically. The church should seek to use every opportunity to grow in power, in numbers and in service.

I. W. JOHNSON.

PART-TIME CHURCHES.

In the Southern Convention, our Congregational Christian Churches are largely rural. We have a number of city churches that we call full-time churches, meaning that they require a minister's full time as pastor. We have a few rural churches who give employment to a pastor for his full time. The greater part of our churches, however, are known as part-time churches; that is, they have preaching one or two Sundays a month. We have the Congregational form of government. The local church is the final authority. I know a community in which there are two churches. One of these churches has preaching twice a month and the other one once a month. The pastor serving one of these churches lives in the community. The other church is served by a pastor who lives miles away, and of course, is compelled to pay the expense of traveling in order to serve this church. He cannot meet the immediate needs of the church, living at such a great distance. We have other instances where preachers living in different communities go into the same section, ministering to different congregations. In other words, there seems to be but little system or orderliness in looking after the spiritual, social, and material welfare of our churches. Numerous efforts have been made to group our part-time churches into convenient pastorates, and have the pastorate employ a man who could give his full time to the pastorate. All previous efforts seem to have failed. Pastorates have been formed. These pastorates have come together through their representatives and called a pastor. Something happens at one church, and rather than make some concession and cooperate with the other churches in the pastorate, this church breaks away and employs another pastor—a selfish sort of thing to do. If religion is anything, it is unselfishness; yet, it seems at times that churches themselves become selfish and contentious.

Just at this time, the problem of our so-called part-time churches is acute. We have any number of churches that are without a pastor or are without competent pastoral work. A minister fulfills but a small part of his duty who goes into a community, preaches a sermon on Sunday, and leaves that community for a month or two weeks. The time has been when merely the sounding of the gospel from the pulpit on Sunday would meet the needs of the church, but that day is past. The gospel has to do with the whole of life. The minister, to preach that gospel in its entirety, must in some way touch the whole of life. We have come to realize that there is something more to religion other than a confession and a witness. These are vital and essential to the beginning of the Christian life, but by no means do they constitute the sum total of Christian living. A true minister of the gospel must not only have an understanding heart, but he also must have an understanding mind and be anxious to give himself to redeem the individuals in the whole realm of his living. Before he can do this easily and effectively, he is compelled to spend some time with the folks, other than in a worship service. In addition to being a prophet in things spiritual, he must also be the shepherd of men's lives, and the bishop of men's souls.

As a denomination and a convention, we have a great opportunity, but we also have a great responsibility for our churches who are without pastors and our pastors who are without churches. We have a number of good men who, with the proper encouragement and guidance, could render a worthwhile service. It is a reflection on our denomination and on our system for one pastor to be undertaking to serve six, eight or ten churches, and it is certainly unfair to expect any one man to serve such a large number of churches. It is impossible for him to do the work that a faithful pastor should do. I know that in our local conferences, the contention is made that the Home Mission committee should look after these details. Perhaps they should, but the fact is they don't. It seems that today we have come to the time when our convention should assume the authority and create a commission whose business it shall be to group our part-time churches into convenient pastorates so that it will be feasible for each pastorate to have within its parish a settled minister who can give his entire time to that pastorate. If there be instances in which this is impossible, then certainly one pastor could serve the churches nearest each other

(Continued on page 7.)

For the Children

Dear Boys and Girls:

It looks like we may be getting somewhere now with this children's page, for the children themselves are making contributions. That's just what I wanted. It takes a lot of help to make the world go. You remember Jesus needed somebody to help him carry his cross up the hill. A man named Simon helped him. You may want to read that story. You will find it in the 15th chapter of the Gospel of St. Mark.

Now, I think it would be fun to have your pictures in the paper. I had been thinking of that before little Mary Ruth suggested it, but there is just a little difficulty, and that is that it costs quite a lot of money, but I am going to see if there is any chance to do it. Thank you, Mary Ruth, for suggesting it, and for the nice story which you sent. I like the story, and I am putting it in the paper this week. It certainly does show what happens when people are selfish.

Here's hoping that some other boys and girls will send riddles, stories, games and poems and all other kind of things that you would like to see in the paper. Just send them to

"Uncle" Fletcher,
505 S. Main Street,
Norfolk, Va.

Biscoe, N. C.

Dear Uncle Fletcher:

I am so glad you are giving a "Children's Page" in The Christian Sun. I think it will be so interesting to have stories, games, riddles, and could we send our pictures and have them in The Christian Sun? I am sending a story I hope the children will enjoy reading. I am 8 years old and in the third grade.

Lots of love,
MARY RUTH MARTIN.

WHEN PETER HAD ALL THE CANDY HE WANTED.

Peter's father gave him a dime one Saturday morning. "I thought maybe you'd like to buy the children some candy," he said.

Peter was ten years old, but Dave was only eight, while Dot was five and a baby, so Peter always called them "the children."

Peter decided to buy the candy before he told the others about it, so as soon as he could he put on his coat and ran to the grocery store.

My, what a lot of candy there was in the case! Peter bought a yellow gum drop and a pink one too; a black

all-day sucker, round and hard like a marble; a lemon and a peppermint stick; two pieces of licorice; a big piece of peanut brittle; a chocolate cream; five lemon drops, and three strawberry drops—all in a big, knobby sack. They looked good! Peter had never eaten all the candy he had wanted, and on his way home decided he would eat it all himself and not tell the children anything about it.

When Peter got home he went in the back door and climbed the steps very softly. He went away up to the attic, where he knew they wouldn't think of looking for him. It was cold up there, but he found a blanket and wrapped up in it and ate the candy as fast as he could.

First he ate a piece of licorice, and that stuck his teeth together and made him chew hard. Then he ate a yellow lemon drop, but he was in such a hurry that he bit it up before he thought and it didn't last long. Just as he started on the pink gum drop he heard Dave calling from downstairs.

"Peter, where are you, come here," he called.

Peter sat very quiet. "They know I've got the candy, and they want some," he said to himself, "but they're not going to get any."

At last the children quit shouting and the house was still. Peter put the all-day sucker in his mouth and sucked all the black off until it looked like a white marble, but that took too long to eat, so he put it back in the bag and ate the chocolate cream.

As he ate, somehow the candy didn't taste as good as he thought it would. He ate slower and slower, and after a long, long time, two hours, maybe, he got most awfully tired and went downstairs.

Just as he got downstairs the front door opened and Dave and Dot came running in all wrapped up, their cheeks red, and very excited.

"Oh, where are you, Peter," cried Dave. "We hunted and hunted and called and called. Uncle Ed came and took us for a long drive in his new car."

"And we had candy and cakes," added Dot.

"Yes," agreed Dave, "he took us to a fine shop, and we had hot chocolate and cakes and sandwiches and he bought us each a big sack of candy. See, I saved you some. Here it is."

"Here's some of mine for you, too," said Dot.

And both the children wondered why Peter looked so funny and would not eat any of the candy.

—Exchange.

PART-TIME CHURCHES.

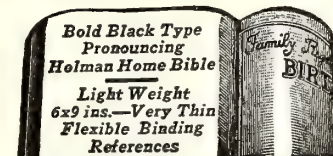
(Continued from page 6.)

and nearest him. I know that our present form of government does not give the convention this authority but I also know that our churches, under the instruction and inspiration of a commission appointed by the convention could be reasoned with, and I think induced voluntarily and of themselves to form themselves into pastorates and obligate themselves to remain as a unit in carrying on the work of the church and of the kingdom. I am convinced that we are suffering irreparable losses as a result of our lack of unity of purpose, of unity of action, and of unity of organization. In our present state, our losses continue to overbalance our gains. It does not require a mathematician or a prophet to read for us the signs of the times.

It is my hope and prayer that our convention will undertake to do something to remedy the present situation, and that our churches and our pastors will be glad to cooperate that our churches may be strong and their cause advanced. I would like to hear from someone else on this subject.

L. E. SMITH.

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durable Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

RACIAL UNDERSTANDING.

The Sunday school lesson of August 23rd is a fitting introduction to our "racial problem." We have a racial problem, several of them in fact, but one in particular. A while ago I heard a Negro speaker begin his address by saying to us whites who composed his audience, "I am a problem." He was voicing a universal fact of his race in America. What the speaker had in mind was that the Negro is here, by no choice or will of his own, and since the white man had brought him here the white man's burden was to consider dispassionately this problem and solve it correctly and justly in the sight of God and for the good of both races concerned. "For," said another thinker, "at bottom and fundamentally with God Who made of our blood all the nations to dwell upon the earth, there is one race, namely, the human race, and our kind of man, namely mankind."

We may differ as we will in our views about the "Negro problem," but we must admit that since our citizenship is composed of some twelve millions of African origin and descent; and some hundred million of whites with their descendants here in America, we have a problem of some magnitude which must be worked out.

The War of '61-'65 between the states, did not solve our racial problem; it only made it more complex. And no racial problem has ever been solved in this world, for good and all, by one race's subjugating and exploiting the other. One race can't rise by standing on the shoulder, or the prostrate form of the other. Both must rise or fall together. A civilization advances only as every race and group composing it advances. The stronger race proves and maintains its strength only as it helps lift the weaker, and by guaranteeing to the weaker the same rights, and opportunities as it enjoys itself.

The Jews, in the days of Peter and James and Paul thought themselves superior to all Gentiles. Very well. Now since God has given you high privileges and special favors as "His chosen people" through many centuries, prove the worth and merit of those high privileges and opportunities by sharing them with others, since "God is no respecter of persons." So is the teaching of Scripture. It is well that for the coming year our mission groups are to study, calmly, dispassionately, prayerfully, we hope, our race problems, along

with the condition, needs and history of the underprivileged. "A Preface to Racial Understanding" by C. S. Johnson, is among the books presented in this series for studies, and it is a volume that reflects the balance, the wisdom and the scholarship of a man who has given much study to this all-important topic. It will help any group seeking light, where much light is needed, to study it.

J. O. ATKINSON.

OBEDIENCE, NOT ARGUMENT, IS REQUIRED.

A quite talented and conscientious young lady, a real Christian girl, too, we take her to be, said to this writer recently, "With so many poor, needy, unemployed, and wicked round about us I can't see that we have any money or missionaries to send to Japan, or China, or Africa." And there are others by the thousands in the church and composing it who will agree and argue likewise. Thus you can always use argument and good reason and logic, too, against the spiritual needs and efforts of the Church and Christianity. Christianity is not built on reason and logic and intellect. Its one foundation and support is Jesus Christ—to the Jews foolishness and to the Greeks a stumbling block, but to them that believe the power of God unto the salvation of souls. Had Paul and Carey and Judson and Morrison and Livingstone listened to reason and squared their conduct with intellect and logic only, India and China and Japan and Africa would still be without Christ, and our Christianity would yet be in the tribal state, and far more futile and impotent than it is. The logic of events and the intellect of his day sent Paul on his way to Damascus to find and put in prison those of the Way who were turning the world upside down with the foolishness of preaching. But obedience to the heavenly vision, not to the logic and learning acquired at the feet of Gamaliel, showed Paul what he must suffer "for His name's sake" and made of Paul eventually one of the first citizens, and most influential men of all time.

Now the supreme and most emphatic command our Lord ever gave to His followers was, "Go ye into all the world and preach my gospel to every nation." It was His to command. It is ours to obey. And the church has had power at home or elsewhere, only as it has obeyed that command, "Obedience is better than

sacrifice, and to obey is better than the fat of rams and all burnt offerings." The strength and power of the Church are measured by the willingness of its members to obey its Founder and Builder.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 22, 1936.

Sunday Schools.

Hank's Chapel, Pittsboro, N. C. . . \$	2.27
Damascus, Chapel Hill, N. C. . . .	1.65
Wake Chapel, Fuquay Spring, N. C.	7.10
Berea (Nans.), Driver, Va.	6.07
Pleasant Hill, Liberty, N. C.	4.77
Biscoe, Biscoe, N. C.	1.00
Liberty (Vance), Henderson, N. C.	5.52
Durham, Durham, N. C.	6.94
Pleasant Union, Lillington, N. C.	1.02
Apple's Chapel, Gibsonville, N. C.	2.98
	39.32

Individuals and Churches.

Rosemont, Norfolk, Va.	10.88
Ingram, Ingram, Va.	2.80
Johnson's Grove, Franklin, Va.	3.00
	16.68

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
I. W. Johnson Bible Class, Oakland S. S., Carrollton, Va.	3.00
	6.00

Summary.

Sunday Schools	39.32
Individuals and Churches	16.68
Specials	6.00

Total for the week \$	62.00
Previously acknowledged	17,815.34

Total since Sept. 1, 1935 \$17,877.34

J. O. ATKINSON, *Secy.*

"LET THE CHURCH FACE THE ISSUE."

Herman F. Reissig, minister of the King's Highway Congregational church, Brooklyn, in a contribution to the Christian Century, "Let the Church Face the Issue," begins by asserting: "If the church is to have a significant influence in the next two or three decades it must begin by recognizing, with complete frankness, that the immediate issue before us is in the reconstruction of the economic order. As in the decades before the Civil War the church was challenged and tested by chattel slavery, so now the vitality and relevancy of its message is measured by its attitude toward the economic crisis. In our time, every social problem one can name either grows out of or is inextricably involved in the economic problem."

Then Dr. Reissig becomes more specific:

"Whatever else we may do about crime, no really significant contribution without radical changes in the economic system which produces our terrific extremes of wealth and poverty.

"Whatever else we may do about the liquor problem, no really significant contribution without radical economic change!

"Whatever else we may do about the racial problem, no really effective contribution without radical economic reconstruction!

"Whatever else we may do about marriage and the home, nothing will be of ultimate avail without the economic security which capitalism denies!

"In a dozen direct and indirect ways war is rooted in and made unavoidable by the system of private ownership of the means of production. Whatever else we may do about war, no finally significant contribution without radical economic reconstruction!

"Whatever else we may do to revive faith and hope, nothing lastingly significant without fundamental economic change!"

"The fundamental malady of our modern world," continues Dr. Reissig, "is the profit system. Until with a bold and determined faith we take our gospel into that area we are dealing with the fringe and filigree of modern issues. Whatever may have been true in the past, the supreme task of the decades ahead, and therefore the supreme concern of the church, is the reconstruction of the economic order."

The above declarations furnish a summary of the present situation and the way in which Dr. Reissig would have the church face the issues. This is one of the favorite processes of a great many present day leaders in the church for bringing in the Kingdom of God. But they run counter to the New Testament and they disregard that which was fundamental with Jesus. With Him, the heavenly and spiritual were always above the earthly and the material. He went direct to the heart of the individual. This meant a change of the group. "Out of the heart are the issues of life."

It is expected that political parties will deal primarily with the financial, political and social systems of a people, for their method of attack is in the realm of the material, but with the church the situation is the very opposite. Spiritual leaders, prophets, and saints are potential because they deal with the inner essentials rather than the incidents of the outward.

The church must face the issues but

these issues are primarily in the region of the spirit. These social reformers are clipping twigs rather than getting at the roots of the tree. All such captains tend to steer the Old Ship of Zion on to the rocks.

A preacher who does not know that every reform in the church of God has not been from the outward to the inward, from the social and ecclesiastical to the inner and the spiritual, should review his history. Wherever the old Methodist preacher went with a thrilling message of salvation he expected every dog and horse, servant and master, saint and sinner of that community to know that something had happened. Then followed a radical change in the economic order—in the life of the whole community.

Some such gospel as this, dominant in all of our churches, would do more to solve the problem of crime, the liquor problem, the race problem, the problem of marriage and home, the war issue, the problem of moral cynicism and all else, than all these modern leagues and conferences to deal with economic reconstruction.

—N. C. *Christian Advocate*.

A MANCHURIAN LAYMAN WHOSE LIGHT DOTH SHINE.

When the gospel of Christ gets hold of a Chinese to the extent that he contributes liberally of his money, then he has really gotten religion. Three years ago Brother Shan handed me a hundred dollars at Pansiene as a first voluntary contribution for erection of a church building in his town. While on furlough last year he sent in two hundred more. On our recent visit this faithful servant arranged for an additional sixty dollars. He has witnessed over many years in an isolated village far over in northeast Manchuria, carrying gospel tracts also to other towns where there were no evangelists. While witnessing he has frequently been reviled and in his home town persecuted.

The ambition of this good man is to see before he goes above a place of worship in Pansiehe dedicated to the worship of God. To this end he has contributed liberally, and also to the Lord's work at other places. Recently he was thrown into prison for a whole month because he had in his possession a Christian magazine published in China some years ago. Other Christians and the missionaries vouched for his good character, so he was released. He is now more earnest than ever, "counting it all joy" to be persecuted.

Everywhere this man goes people know he is a Christian, but the reception received here is quite different to that given in lands where Christ is

better known. The four or five hundred dollars given by Bro. Shan these three years approximate the earnings of nearly a year. To this should be added persecution, imprisonment and other difficulties—all for Christ's sake. We wonder how many of God's people with even centuries of Christian background and hosts of visible witnesses about them, would do so well.

This man is only one of many who move us to admiration—because of their admirable qualities. Is there wonder that we find great joy in working with them for the saving of their people even though there are inconveniences, dangers and frequently other difficult situations; and is there surprise that we would have God's people in all lands take a larger part in spreading the gospel among these people here, who are in great spiritual need, but who become such faithful witnesses and display such excellent character; later becoming Christian?

CHAS. A. LEONARD.

REPORT ON SOCIAL SERVICE. (Continued from page 4.)

4. That church people be on their guard concerning propaganda for war and use every possible influence for peace.

MINNIE DOFFLEMYRE.

SUNDAY SCHOOLS AND CHRISTIAN ENDEAVOR.

More and more it becomes apparent that we must look to our Sunday Schools and Christian Endeavor Societies for the larger number who will join our churches in the future. The leadership for our church tomorrow must be trained in our Sunday schools and Christian Endeavor societies.

Your committee would recommend that the best literature be secured for our Sunday schools, and we know of no better place than our denominational publishing houses.

Our Sunday school teachers and workers have been doing good and faithful work, and we want to urge them to do all they can to improve themselves in their work with our Sunday school and Christian Endeavor groups. In view of the many worldly things that are enticing our young people, we must put forth our best effort for the advancement of our Church work.

Boys and girls who will be trained in our churches under inspired workers will be the spiritual leaders for our next generation, and we want them trained in the knowledge of our Holy Bible and guided by God for the great task that confronts them.

ROY A. LARRICK, *Chmn. Com.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

GREENSBORO.

During the summer months, Thursday evenings mean Christian Endeavor meetings to the young people of the Greensboro First Church. We visit in the homes of our members for a period of study, transaction of business, and a truly enjoyable hour of fun. In the course of this, the third year we have followed this plan, we feel that we are becoming really well acquainted with each other. We have found great joy in working, studying, and playing together during the week, in addition to our worshipping together on Sunday evenings.

The study for the summer has been *The Negro*. We have indeed broken down, to a great extent at least, the barrier which once stood between us and our brown-skinned neighbors. We have striven to "understand our prejudices" by becoming more familiar with their race characteristics, their economic conditions, their literature and art, their music, and with some of their great personalities, including such outstanding persons as Paul Laurence Dunbar, James Weldon Johnson, Phyllis Wheatley, Roland Hayes, Paul Robeson, and Richard Harrison. The concluding meeting of this study has been planned to center around a young negro girl—a delegate to the Lakeside Conference this summer—who will speak to our group in joint meeting with a group of negro young people.

"Janey," a home mission play in two acts, was presented by our group at a Sunday evening service in July. The offering was added to our contributions for missions. We highly recommend this play to any group interested in impressing upon their church group the necessity for home missions. Then, too, the actors themselves find it interesting and beneficial, as they work out in detail the dramatic moments which go together to make up the story of the young mountain girl who became a dynamic power for good because of the kindly interest of a Christian woman.

As for our socials, we are beginning to believe that there is no end to good games and contests. And then there's always so much to talk about! We're still listening eagerly to the experiences of Dorothy Truitt, our member who represented North Carolina at Lakeside this summer. Of course, too, our delegates to the Elon Leadership Training School tell us

many stories of their happy days spent there, which bring to the minds of most of us pleasant memories of our own similar experiences. Our social chairman sees to it that we can always say truthfully, "We've had a grand time!"

We're planning a great many other things for the remaining weeks of the summer. A committee is working on the selection of another play, sides have been chosen for a contest, details are being worked out for an ice cream supper, and we are looking forward to our annual picnic.

We are very grateful to our pastor and his wife, Mr. and Mrs. Wiseman, for their friendly guidance and council throughout these happy summer months.

We should like very much to read in *The Christian Sun* about the activities of your group. And if you are ever in Greensboro on Sunday or Thursday evening, please do make us a visit. We would like to know you better.

FRANCES FOSTER.

THE VALUE OF A MAN IN GOD'S SIGHT.

CHRISTIAN ENDEAVOR TOPIC FOR
SEPTEMBER 6, 1936.

(Consecration Meeting.)

Scripture: Gen. 1:26; Ps. 8:4-8;
Heb. 13:20, 21.

Daily Bible Readings.

Mon.—Man's high value. Matt. 12:10-13.
Tues.—Mental and spiritual greatness. II Cor. 4:16-18.
Wed.—Man is godlike. Jas. 3:9.
Thur.—The cost of man's redemption. I Peter 1:17-21.
Fri.—Respect manhood. Acts 10:15.
Sat.—Respect human rights. Lev. 25:8-17.

It has been said that a test of any civilization is the value it places on a man. Greece and Rome achieved greatness along certain lines, yet a majority of their population were slaves. The value of a man was no greater than that of an animal. The greatness along certain lines, yet a not only to Pharaoh but to the multitude of slaves who made them possible. No one will ever know how many lives were lost in the construction of these monuments. It is only in Christian lands that safety devices and humane laws have become a reality.

Judging from the human standpoint man is relatively insignificant, but seen through the eyes of God he is of infinite worth. Man was made in the image or nature of God. If we look at people through yellow glasses they look yellow; if through a magnifying glass they appear large. If we look at man through the eyes of God, or from God's viewpoint, he becomes great in cosmic significance.

It is not easy for man to realize his own importance and value as related to God. Often man uses his humanity as an excuse for ordinary living. He says, "Oh, I am only human." But seen in his divine significance man is little lower than the angels and crowned with glory and honor. Humanity truly is not something to be lived down to but lived up to.

God needs men today, men young and old. They are needed, yea indispensable, not only in politics and industry, but also in the church. There is a place in the church today for men of character and ability, men of vision and consecration, helping to bring in the Kingdom of God.

"God send us men of steadfast will,
Patient, courageous, strong and true;
With vision clear and mind equipped,
His will to learn, His work to do."

MRS. W. B. W.

NEW LEBANON.

The work of our Church has been going along nicely for the past five years under the wise leadership of our pastor, Rev. J. L. Neese of Reidsville, N. C. Since his coming, he and his wife have both won the love of our people through their deeply consecrated lives and their love for the work of our Master. All these years he has had our interests at heart and has worked faithfully in building up our church to a higher spiritual level. Our membership has grown every year.

Early last spring our building was repaired, painted inside and out. Our revival began the first Sunday in July. This was also Home Coming Day. Rev. M. T. Sorrell of Danville did most of the preaching. He delivered some real gospel messages. The church and community were greatly revived. There were several professions and reconsecrations with nine additions to the church.

MRS. G. C. MOORE.

Sunday School

By REV. H. S. HARDCASTLE

BEGINNING OF WORLD MISSIONS.

AUGUST 30, 1936—LESSON IX.

GOLDEN TEXT: "And he said unto them, Go ye into all the world and preach the gospel to the whole creation."—Mark 16:15.

LESSON: Acts 11:19-26; 13:1-12;
Printed Text Acts 11:19-21; 13:1-12.

If we Christians knew some of the handicaps which Christianity had to face, and the obstacles which it overcame in the beginning we would have more faith and more zeal. Take for instance the Church in Antioch. Here was one of the three great cities of the world of that day, "the Gate of the East," a flourishing city to be sure, but one of the worst cities of all time. Here was vulgar pleasure, superstition, idolatry, licentiousness, luxury, imposture and impurity. For the most part its population was a worthless rabble of Greeks and Orientals. One writer has said "it is probable that no populations have ever been more abandoned than those Oriental Greek cities under the Roman Empire and of these cities, Antioch was the greatest and the worst." And yet it was in this city that a virile Christian Church was founded, and it was from this city that the world mission of Christianity began its glorious career. The gospel of Christ is power. It can go into the most difficult places and transform life.

The Church at Antioch.

Some of those who were spread abroad by the persecution that arose at Stephen's death went to Antioch. Instead of confining their ministry to the Jews as others had done they preached also to the Greeks, proclaiming or preaching the Lord Jesus Christ. Christ was the center and the circumference of their message. God honored their work—the hand of the Lord was with them; it is always with those who try to do His will—and large numbers were added to the believers. A church was established and the work grew, grew so rapidly that Barnabus the great-hearted had to seek help, and thus it was that Paul came into the picture. Under the leadership of these great and consecrated men, and the blessing of the Holy Spirit the work grew and its influence waxed strong.

Christians.

It was at Antioch that the disciples were first called Christians. Heretofore they had been called "of this way, saints, believers, the faithful,

brethren, disciples." Henceforth they were to be called Christians. It is significant that this did not happen in Jerusalem. It could not have happened there. Not until the Gentiles were admitted into the fellowship, not until membership in the church became inclusive, not until the middle wall of partition was broken down, did the followers of Christ become known as Christians. And what is more strange the name was perhaps first given in ridicule or as a nickname. In essence it means a "Christ-man, a follower of Christ, a Christlike man." Let no man wear this name lightly. What the church needs more than anything else is for Christians to take this name seriously and to put meaning into it by their daily lives and service.

Missions.

Let those who say they do not believe in missions skip the story of the church at Antioch if they want to remain in their ignorance and blind prejudice. For the launching of the missionary enterprise was distinctly divinely determined. "As they ministered to the Lord, and fasted *The Holy Spirit Said*. . . ; So they being sent forth by *The Holy Spirit*, went down to Seleucia. Missions were born in the heart of God before the foundation of the world. They were implicit in God's plan from the beginning. And here the Spirit of God furnishes the final impulse that sends them out on a high enterprise that shall never cease until the kingdoms of this world are become the kingdoms of our Lord and of His Christ. The missionary enterprise is a divine, not a human enterprise. Man did not think it up, it came not by natural causes; it was revealed and released by the Holy Spirit. Jesus said: "Go ye into all the world and preach the gospel to the whole creation." That is a command, not a pious hope. We disobey Christ at the peril of losing our own souls. For Christianity can never be vital unless it is shared.

Opposition.

The first missionaries soon found out that their work was no joy-ride. They almost immediately encountered opposition. They soon found that there were persons and forces that withstood the gospel, that there were those who did not want others to have the light. After preaching "the word of God"—their message was Christ—at one end of the island of Cyprus they went through the island and finally reached Paphos at the other end. Here the proconsul, a man of understanding, sought to hear the word of God. He might well stand for the representative of the pagan world, dissatisfied with what the pagan religions had to offer him. But Elymas, a

sorcerer and a false prophet withstood Paul and Barnabus, "seeking to turn aside the proconsul from the faith." It is serious enough unwittingly to cause another to stumble, but alas for the man who deliberately seeks to break down the faith of another, or to turn him from the truth and the light. It were better for that man that a millstone were fastened around his neck and he were drowned in the depths of the sea.

Victory.

The defeat of Elymas and the winning of the proconsul was a symbol of the superiority of Christianity over the pagan beliefs and customs. It was more than an isolated victory; it was an earnest of Christianity going forth conquering and to conquer. The history of Christianity has confirmed this initial victory. To be sure there are vast areas of the world yet unevangelized. There are many phases of life which have not yet been transformed by the gospel of Christ. There are many things in the church which are a reflection on Jesus Christ. But history clearly shows that the gospel of Christ is superior to all other ways of life. It shows that wherever Christianity comes into conflict with superstition and ignorance and paganism, it has steadily if slowly won a victory. Christ's gospel even today is as leaven leavening the lump. The future belongs to Him. Let every one of us who name his name do with all our might what our hands and our heads and our hearts find to do.

WORLD'S S. S. CONVENTION.

(Continued from page 3.)

drifted away from Sunday school at about sixteen finally came into the Church because they had a background of religious teaching that helped them to respond to the evangelistic appeal. Dr. Kagawa made an appeal to the convention to re-write the Sunday school text-books of the future with a more scientific method in keeping with modern knowledge. His plea was for a better interpretation of nature so that young men and women who go from Sunday school teaching to college and university teaching need not lose their Christian faith.

The convention as a whole was like a voice calling for a greater interest in the religious education of children and youth. It was a confession that the field is so tremendously great that what is being done seems very small. It was an announcement that the churches of the world are working at the task and advancing, even though slowly. It was a reconsecration to a great task and an awakened sense of the importance of the work.

ELISHA A. KING.



MONDAY.

"THE ETERNAL QUEST."

"The word became flesh and dwelt among us and we beheld his glory the only beginning of the future full of grace and truth."—John 1:14.

The essential nature of man is a quest of God. One cry common in all ages is "O that I might know where I can find him." In order that that quest might be answered, God wrapped himself in the nature of flesh, and said to Man, "You have been wanting to know me. Here I am. See me. Know me.

How shall we know Him? Here is an idea we got the other day. "Jesus bears relationship to God as a word does to an idea. For instance, I think but no one gets my thought. My thought is here but no one gets it, until I utter a word to express my thought. Then they get it. Suppose I say "Mother," now you all have my thought.

Jesus is the word. The word is God. Now you know because you know Christ and if He is the word and that word is God, then you know God through Jesus. When we see this clearly we can follow Him better.

Prayer—Our Father, Thou art my rock, and my salvation. Help us ever to keep Thee before us.—*Amen*.

TUESDAY.

"OUR CIVIL WAR."

"Every kingdom divided against itself is brought to desolation."—Matt. 12:22-30.

What a curse is this war in our members, this ceaseless struggle of the evil with the good in our hearts, this uncertainty whether woe or weal will triumph! Are we Christ's or Satan's? Who can surely say?

And what a blessing is a life unified in Jesus Christ, all thoughts brought under his blessed dominion, all demons driven out, the house swept clean and occupied by the rightful Lord of the mansion!

And this may be the lot of every one of us. The desolation of a divided kingdom need never be ours. Civil war within us may be absolutely and forever ended, as Christ the Conqueror enters His kingdom within us. The conflict may be ended. Eternal peace may be established.

Prayer—Come then, Lord Jesus, to Thy rightful throne in our souls. Put from us every wickedness and every

base desire. Reign in us wholly and forever more. To Thy name's honor and glory.—*Amen*.

AMOS R. WELLS.

WEDNESDAY.

"WHAT PRICE LIFE?"

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—2 Tim. 2:15.

The matter of a job is a tremendously important item in our living, and the choosing of a job is just as tremendously significant. The number of people out of employment and the necessity of doing whatever may be offered in order to keep soul and body together leaves many without a choice. Nevertheless, it is obvious whatever we do at any time, and especially in the choice of, a mode of life, is relevant to that which we shall become. Therefore, the things that we do should be of our own choosing. A means of livelihood should be carefully inquired into as to routine, personal relationships, etc. Our life and our destiny depends upon it.

Everyone has a right to life; and everyone is more or less fitted and equipped for a place in life. There is no doubt that if this were realized, the world would be relieved of an avalanche of obligation, resentments and sorrows.

Prayer—Our Father, we thank thee for Thy word that reveals Thy will in all the mazes of life. We pray for an undersanding kind and lenient, that we may receive Thy revelations more and more.—*Amen*.

THURSDAY.

"MAGNIFYING EYES."

"Rejoiceth in the truth."—I Cor. 13:1-13.

Many persons see life through either magnifying glasses or diminishing lenses.

The magnifiers of good—bless their hearts!—seem all to be readers of a church paper. Nothing impresses me more about the letters I receive than the evident fact that the writers have projected their own devout personalities into these little articles. They find more merit therein than was ever put in by the author. Spiritually sensitive themselves, they catch and enlarge every glint of Christian meaning.

In life we get back what we give out. And if our spirit is one of appreciation and alertness, our own best selves are mirrored to us in what we read and see and do and think.

Prayer—Give us eyes to see all hidden truth and beauty, dear Lord, as

we go through the days. And make our souls so lovely that they will magnify all loveliness.—*Amen*.

AMOS R. WELLS.

FRIDAY.

"AMIDST PETRA'S MYSTERIES."

"Unto you it is given to know the mystery."—Mark 4:9-12.

I have never written a book, nor yet a long article, on mysterious Petra, "The red rose city, half as old as time,"

although I have repeatedly visited it, and clambered over its brilliantly-colored hills, and explored its strange cuttings in the living rock.

I do not believe that the bookish visitors are right in their interpretation of the meanings of the long-lost city itself, or of its rock-cut chambers. I cannot see it as a caravan trade entrepot, nor yet as a vast cemetery. I think Petra was probably either a summer resort for Egypt; or, likelier, a religious shrine city.

Petra stands for the unknown and the unknowable. Human life is filled with mysteries that will be solved only when "we know fully."

Prayer—Life's zest is in its uncertainties; and we thank Thee, our Father, that Thou hast reserved so much for that time when "we shall know fully, even as we are known fully."—*Amen*.

AMOS R. WELLS.

SATURDAY.

"OUR INVINCIBLE ALLY."

"If God is for us, who is against us?"—Rom. 8:26-31.

Do we feel that we are living in a hostile world? No, never; for it is God's world. Does fate seem against us? No, never; for God is for us.

Whoever has given himself to God has thenceforth no right to be other than triumphant. His Lord rules on high. His Lord rules over the affairs of men. "To doubt would be disloyalty, to falter would be sin."

Having such an ally, infinite, ready and all-wise, is to go through life with head proudly lifted, with feet confidently moving forward. Evil circumstances are quietly brushed aside. They are only cobwebs in the way of God's host.

Prayer—Forgive our foolish fears, Thou Captain of our salvation. Cause us to realize Thy puissance, to exult in Thy mastery. May it be enough at all times for us to know that Thou art for us.—*Amen*.

AMOS R. WELLS.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE POWER IN QUIETNESS.

HERBERT G. COUNCIL, JR.

"Be still, and know that I am God."—Ps. 46:10.

"Be still." How far away the suggestion of those words seems from much of our reality. If there is one thing we are not, it is still. We are obsessed with a nervous restlessness. We cannot be content to settle down to anything. Whatever we are, we must be going somewhere else. Whatever we are doing, we must be twitching with impatience to do something new.

A short time ago the president of a great eastern university expressed his concern about the disintegration of college life caused by the exodus of men who poured out of the college as soon as their Friday or Saturday lectures were over, and did not come back again until they had to come on Monday morning. How well that links up with the conditions which existed at the College of William and Mary during my four years there. When boys and girls who thus have been taught to be restless all through their college years go out to be builders in the towns and cities where they live, they will continue to be restless. They go chasing after trivial satisfactions without even knowing that greater satisfactions existed.

Our civilization knows little of silence. We fill our world instead with a noise and fury of haste. As long as we can be doing something, we feel normal, and the practical mind looks on stillness suspiciously as though it were only idleness. Speed has for us a divine intoxication. If only we are confident that we must be moving effectively. So the streets clash and roar with cars, and men and women hurry on their business or to their other engagements, and out of the rushing, swirling current of the day we emerge at evening a little dizzy but virtuous, having checked off all the memoranda from our schedule and kept time with the hurrying clock. Are we really as sure as we seem to be that we have grasped the method of effective living? Are we sure that we go farther by being so alertly on our feet and so little on our knees? Are we sure that we are right in assuming that we have no time for quiet churches and all the time that is necessary for clattering offices and noisy stock-market and the bargain counters of crowded stores? Or does there

creep into our minds in some luminous moment the uncomfortable suggestion that, after all, this whirling activity of ours may look to the infinite eyes like the riding of children on a merry-go-round? We pay our money for the chance to climb upon the hobby-horse of our particular preference. We listen delightedly as the music of our mechanical world begins. That platform begins to turn beneath us, slowly at first and then faster, until the merry-go-round and the music alike are racing madly; and on the hobby horses, as they bob up and down, we lift our heads happily with our feet flying in the stirrups and our hands on the bridle-rein; and then presently the speed begins to slacken, the illusion of our journey subsides, the music gradually turns to silence, and a little vaguely we climb down to earth because the ride is done.

If we are at all conscious of our predicament, and we have already begun to wish for something better than the restlessness by which so many of us are possessed, then we shall listen with a kind of eager hopefulness to those great words, "Be still, and know that I am God," uttered by those ancient men who knew what religion meant and means.

Certainly without an inner stillness we can never possess some of the great enrichments of our world. You cannot listen to music while you walk up and down a roaring street. You cannot talk about things that involve your sensitive emotions in the clatter of a factory. You cannot become intimately close to another man's soul in the confusion of a crowd. You must be still before you can be aware of the great backgrounds of beauty which may lie behind the pressure of our unregulated chaos. And if this be true of the loveliest human values, it is still more greatly true in the realization of God. We must be still if we would know him. We must be quiet if we would sense the infinite beyond the finite which is so noisy and so near.

The question is, are you willing to learn to be still? You must be hushed if you would find God. And as we grow older we will understand that better. Prayer does not mean a clamorous petition for benefits. It does not mean the recitation of a formula. The *great prayer* is the attunement of ourselves with the greater self of God, that our desires, even as they find spontaneous expression, may al-

so be refined; that our sense of littleness may be lifted up into God's largeness, and that all our scattered purposes may be brought into a focus in our consciousness of Him. You are not apt to gain the power of an effective silence like that unless you are willing to take pains about it. You need to make a time and to have a place where you can go down on your knees, quite free from interruption or the fear of it, and try to speak to God, and even more to try to let God speak to you. As one grows in spiritual consciousness, it is possible to attain an inner quiet before God even in the noisiest and most unlikely places.

I know now that it is possible for questions to arise. How can we be still before God when we do not know who or what God is? The time is full of questioning as to God's nature and even as to His existence. Why should we talk about praying until we have proved that there is some objective fact to whom we pray? The answer is that prayer itself is the way of proof. God cannot be found at the end of a syllogism. God cannot be experienced if we hold Him off at arm's length and defy Him to demonstrate himself. That attitude makes religious experience impossible, exactly as the same attitude would make impossible the contact of human friends. The reality of God is not a thing to be settled in brawling debate. It is something that they alone can know who have entered into its immense and thrilling consciousness, who have felt their little personalities to be in the presence of God's majestic otherness, who have lifted up the empty cup of their own limitations and have felt it filled, and have come forth from their communion knowing that they have been united with reality because a quality of life more real, more brave, and more abundant has been aroused in them.

Quietness before God and the power which it produces is no new experience. Look back and consider the mighty ones of religious history. Abraham was aware of God in the silence of the plains, and in him was born a faith in his own destiny which made him the creator of a nation. Moses in the solitude of the desert became aware of God's glory in the vision of the burning bush, and back he went to Egypt, his soul clothed with the power of a divine commission to set a people free. David communed with God in the pastures of Bethlehem. Amos the prophet and John the Baptist, heard the message which kindled their souls to flame, as they dwelt in the solitudes above the Jordan; and Paul the apostle went apart

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We are all looking forward to our "Home Coming day" for the Christian Orphanage children—to be held Sunday, Sept. 6th. This is an annual affair. It is the day the Orphanage invites all the children who have gone out, back home again. In other words it is a family reunion for the orphanage children. It is a day when they come back home and see each other and talk over days spent here and the happenings when they were children here.

The management is looking forward with a great deal of pleasure to having them back home again. We are extending to each former boy or girl who once had a home here, an invitation to come back on Home Coming day. There is nothing that brings the real joy to one's heart as that of going home. The writer left his old home forty years ago to establish a home of his own. During these forty years we just have a desire often to go back to the old home and look at the fields we helped to plough and the meadows we used to mow. We like to look at the old spring where we would quench our thirst when we came in from the field hot and tired and hungry too. How refreshing the cool water was to a hungry boy. We still get a real joy going back to the old home.

The Christian Orphanage is the only home many of the boys and girls remember and it is still the old home to them, though many of them now have a home of their own and families; but they enjoy a day at the old home seeing each other and looking over the fields they helped to cultivate while here.

We are glad to invite them back on "Home Coming Day."

CHAS. D. JOHNSTON, Supt.

REPORT OF AUGUST 27, 1936.

Amount brought forward\$ 8,371.52

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Pleasant Ridge	2.50
Durham	18.19
Mt. Zion	1.02
Hope Dale	2.42
	24.13

Western N. C. Conference:

Hanks Chapel	2.59
Pleasant Ridge	2.00
	4.59

Eastern N. C. Conference:

Piney Plains	6.75
Liberty, Vance	6.03
Damascus, Orange Co. .	4.20

Christian Light	3.64
Wake Chapel	7.95
Beulah	5.00
	33.27
Eastern Va. Conference:	
Wakefield	1.93
Oakland S. S.	3.00
Berea, Nansemond	5.00
	9.93
Valley Va. Conference:	
Newport	2.15
Whistlers Chapel	.36
Leaksville	4.53
Timber Ridge	3.21
	10.25
Georgia & Alabama:	
Glenn, Ga.	1.00
Alabama Conference:	
Pisgah, Ala.	1.86
Specials.	
Jr. Philathea Class, Suffolk, Va.	2.50
W. P. Perry, Durham, N. C.	10.00
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	143.00
Total for the weedy	\$ 228.33
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BUILDING THE BETTER WAY.

Continued from page 5.)

Liquor Problem.

For a group of religious leaders and teachers to meet and ignore this phase of our social life is to allow a poisonous serpent to become a pet of the home. This problem as it exists is probably one of the greatest social menaces that we have had to face for the last century. The subtlety in which it is brought before the youth of our land, and the decency by which it makes its appearances, is alarming. On July 9, 1935, both daily papers of our state capital carried articles showing a comparative statement of conditions of June a year ago and June of 1935. Drunkenness had increased by leaps and bounds. Drunken driving had increased a hundred per cent. Other law violations seventy-five per cent. The very next issue of the same paper had an article on the front page telling the public that a certain politician in the state said the A. B. C. system was the solution to the liquor problem. To cap the climax, he brought out how much the sale of liquor had brought into the treasury of the state. We have a part in helping to prevent this. We must teach our youth the evil effects of all alcoholic beverages. I had rather walk the muddy streets, drive a car over rough roads, or have the responsibility of teaching my own child, than

to have smoothly paved streets and roads built with blood money from taxes on liquor at the expense of human lives.

War Problem.

I pity the mother and father, yea the professed Christian parents of our nation, who can sleep soundly every night under present conditions. War clouds are arising at practically every cardinal point. We have not, and will not, live to see the debt of the last war paid. A war that cost the world more than any other single expenditure in the history of the world. It has been estimated that we spent enough money for that war to build a church and school accessible to every citizen on the globe, to erect a hospital for every twenty thousand population and properly endow it with perpetual care for the sick. It took ten million of the youth of the world by death, and wounded for life twice that many more, and left its immoral effect upon us. The world can not afford another such conflict. Our part in building a better way for those who come after is to prevent another such conflict. We need leaders who can lead the people to think aright and act aright. It may be that in your Sunday school class there is a boy or girl who will be that leader.

(To be concluded.)

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as But that ye also may know my affairs, and how I do: I typ'd it, a beloved brother.

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THE CHRISTIAN SUN

1536 E. Broad St., - Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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THE SUN'S PULPIT.

(Continued from page 13.)

for three years in Arabia in order that he might meditate upon the meaning of the new gospel which he was to preach. These men were changers of their worlds, but first of all they were men of prayer. So was Martin Luther, so was John Wesley, and so, (to name the name which is above every name) was Jesus. He never gave his disciples elaborate reasons for believing in God. He only desired that they should look and see in him the fact of the power which he had drawn from the days when he had communed alone upon the hills of Nazareth and the nights when he would go up into the mountains and kneel there for hours while his soul was at one with God.

And now if you should ask more specifically for the conditions under which God may come to us, and before which we shall be still in awareness and in wonder, I would name three.

I. The first of these is *the beauty of the created world*. There are times when nothing is so convincing of God as the impression of something that is

very beautiful, so ineffably beautiful that we can only feel in it a depth of meaning impossible to express. When we go into the presence of the grace or the grandeur of nature. In such times and in such places, I think you must have felt, as I have felt, a strange meaning of ecstasy and pain. Through the woods, especially by quiet waters in the evening when the fringe of forest is mirrored in the lake, and radiance of the sunset begins to spread over the western horizon, every sense of sight and sound cries out for very joy, and yet with joy unsatisfied that seeks for something larger than itself. Something immense is there, something that exalts the heart and leads it forward with the promise of an infinity of satisfaction glimpsed but not attained; and in such moments, beyond all understanding, but in the heights of consciousness, one is aware of God.

II. In the second place, *consider the lives around you*. Very often people pass in front of us and stand round us all day and we never see them. We see them with our physical eye, but with our souls we never see them. The result is that we never perceive what they really are. We think of them and treat them as implements in the day's work, impersonal cogs in a meaningless routine. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" said St. John, and his question might well be expressed in another way. He that will not see God where He is visible, how may he hope to see Him in the invisible? The significance in the human lives around us lies in the fact that they are not merely human. Through the human, in every soul which is trying to be honest, faithful and courageous, the glory of God is working. And in these people, if we could perceive them, the very hands of God the Creator are fashioning His immediate work.

III. And finally, there is that realization of God which is nearest and most intimate of all. St. Paul expressed the fact of it in immortal words when he wrote in his epistle to the Romans, "Say not in thine heart, Who shall ascend into heaven? (that it, to bring Christ down from above); Or, who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart." The beauty of the Christian experience is that the very glory of God can dwell in us and that we may dwell in Him. The process of discovering God is not a gazing into the distance. It is a recognition of that which already may

be beginning to enter into our inmost selves. And in some great hour of joyful surprise we suddenly perceive that which is taking place in our own souls and cry like Jacob, "Behold the Lord is in this place, and I knew it not." The more you look into that which is deepest and highest in your own life, the more you perceive the presence there of God.

Be still, then, and know. Be still before the beauty of the created earth. Be still before the manifold human drama of all the lives which have been lighted by some gleam of the divine. Be still to contemplate the experience which your own fullest living will daily bring to you. "Be still, and know that I am God."

THE FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

"GOD'S FORGETFULNESS."

"None of his transgressions that he hath committed shall be remembered against him."—Ezekiel 18:21-24.

God's forgetfulness is one of the divine mysteries. How strange that He, the all-knowing, can forget anything. How wonderful that He, the Omnipresent, can put any of our sins behind His back!

It is not strange that God should remember our evil deeds. We cannot ourselves get them out of our minds, try our best. If we do not repent of them, God will not forget them; but if we repent, and trust in God's forgiving mercies, He blots our sins out of His thought.

Equally strange it is that, if we sin, God will forget our righteous deeds. Not one of them shall be remembered, as Ezekiel says. Our sin has obliterated them. Our sin has placed us outside of God's favoring memory.

Prayer—Infinite Judge of all the earth, wilt Thou not do right? We rejoice that we can rely on Thy forgiveness, if we seek it. We rejoice even in Thy stern condemnation when we sin, for it also is in mercy. Thy memory and Thy forgetting are both of Thy love.—Amen.

AMOS R. WELLS.

MAN-MAKING.

We are all blind until we see
That in the human plan
Nothing is worth the making if
It does not make the man.

Why build these cities glorious
If man unbuilt goes?
In vain we build the work, unless
The builder also grows.

—Edwin Markham.

POISE

By F. M. DUNAPHANT.

Poise is one of the most important things that anybody can possess. It is a great deal more besides bearing or carriage of body. It is a significant manifestation of the mental and spiritual side of man's nature. It is the index to character, the handmaiden to virtue. It is an oil ballast that is stored in every staunch ship of life, a ballast that can be readily pumped from the central storage tank into the starboard bunkers to trim the ship whenever it is buffeted by any of life's violent storms.

In short, poise is man's stabilizer, is means of self-control, and the main support of his courage and nobleness.

Poise helps to keep the body and mind in a healthful condition. It calms the nerves, placates wrath, and drives worry away when the body needs rest and sleep. It seals the lips when silence is more golden than utterance.

Poise is judgment's chief attribute. It was Dryden who said: "Men of unbounded imagination often want the poise of judgment."

Lack of poise keeps jails, hospitals, insane asylums, bankrupt courts, and almshouses filled.

It can be truly said that there can be no enduring greatness without poise. An outstanding deed or action performed by a person may be the means of raising him up from the common mass and placing him upon the pinnacle of fame, but unless he has poise to keep his balance he will fall.

As we read the lives of men and women who achieved fame and held it, we marvel at the calm, graceful manner in which they conducted themselves through great crises. Our small natures and lack of poise make us wonder why they did not make an ostentatious display of their powers. We also wonder why they were seemingly able to ignore the libelous attacks made upon their characters, since they were so often able to ruin those who sought to defame and ruin them. Poise kept them from yielding to the dictates of their lower natures.

Poise is developed only by those who are willing to pay the price. The price is great, it is true; but the reward is still greater.

Those who have poise have developed it by clear, unprejudiced thinking, self-constraint, self-control, correct bodily carriage, industry, well-formulated plans, tact, determination, persistency, and moderation in all things.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 3, 1936.

NUMBER 36.

Mrs B F Frank
12-1-36

Song of Christian Workmen

By Thomas Curtis Clark

Our Master toiled a carpenter
Of busy Galilee;
He knew the weight of ardent tasks
And oftentimes, wearily,
He sought, apart, in earnest prayer
For strength, beneath his load of care.

He took a manly share of work,
No thoughtless shirker he.
From dawn to dusk, before his bench,
He labored faithfully.
He felt just pride in work well done
And found rest sweet, at setting sun.

His Father worked, and he rejoiced
That honest toil was his—
To whom was given grace to know
Divine mysteries:
And shall not we find toiling good
Who serve in labor's brotherhood?

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. and Mrs. H. S. Hardecastle and their two children, Jane and Hardy have recently visited in the home of Mrs. Hardecastle's father at Luray, Virginia. It was Mrs. Hardecastle's first visit with her new stepmother.

Rev. G. D. Hunt of Roanoke, Alabama, says that he has been in revival meetings for the past seven weeks. These meetings mean a great deal to the churches, and especially to those where service is held only once a month.

Miss Emily Carleton of Winter Park, Florida, secretary of the Southeast Youth Fellowship, shared in the Florida Christian Endeavor Convention last week-end at Miami by telling of the recent North American Youth Conference at Lakeside, Ohio.

Rev. Murdock W. Butler of Gulf Mills, Pennsylvania, was a pleasant caller on the editor of *The Christian Sun* recently. Rev. Mr. Butler was twice pastor of the First Christian Church, Norfolk, and has spent some time recently renewing old acquaintances and visiting with his friends there.

Rev. Joseph W. Fix of Urbana, Illinois, has recently visited in his home at Burlington, North Carolina. On the way back to his church he preached last Sunday morning at the First Christian Church at Richmond, Virginia, and at the evening hour preached in Washington, D. C., for Rev. W. C. Hook.

THE GOSPEL OF LABOR.

This is the Gospel of Labor—

Ring it, ye bells of the kirk—
The Lord of love came down from above

To live with the men who work.
This is the rose that he planted
Here in the thorn-cursed soil—
Heaven is blessed with perfect rest;
But the blessing of earth is toil.

Henry Van Dyke.

PASTOR WANTED.

Rev. M. A. Pollard, our pastor for the last thirteen years, having resigned Smithwood Church, to the sorrow of the church and community, leaves us without a pastor. Anyone interested in this church for half time work is requested to get in touch with the undersigned.

W. D. CURTIS,
R. 1, Liberty, N. C.

To My Friends

By THE EDITOR.

Those who voted for me to become editor of *THE CHRISTIAN SUN* gave me a very interesting job. I am learning things. The second month was even more thrilling than the first. Some of the things I like to know, and some—well, we'll just forget them, if we can, which we probably can't.

I now know the number of subscribers to the paper, how many are paid up to date, and how many are ready to be cut off of the subscription list. I also know how some of the people feel about their Church Paper. For instance:

"Please discontinue the paper until I renew my subscription which I will do as soon as it is convenient. I expected my paper to stop as soon as it expired."

Here's where I got a real thrill: "Let me congratulate you on your splendid work as editor of *THE SUN*. Frankly, I would doubt your ability to fill so big a job were it not for the fact that you are already doing it successfully. Inclosing check for one year's subscription." I like this letter because of its frankness—and because of the check.

THE HATCHET.

I may not be like George Washington in most respects, but it appears that I will have to use the hatchet and at least cut some limbs off the cherry tree.

Letters have gone to all subscribers who are not paid up to date, telling them the sad story and expressing a sincere desire that they will either send the cash for renewal or say when we may expect it. Quite a number have responded—to the delight of all those interested in the paper. But many have not. The order of the Southern Convention is that not any shall be carried more than a year. That order will be carried out with the next issue of the paper. Unless a few hundred subscribers send in their renewal immediately on receipt of this paper, this will be the last one to come.

"THIS HURTS ME."

"This hurts me more than it does you" children have heard parents say, but likely did not believe it. Neither will some of those who have received statements relative to *THE CHRISTIAN SUN* subscription believe that it hurts me to send them out, and just breaks my heart to drop the names from the mailing list.

Some people seem to think that a statement that a subscription is due is a "dun" or a demand for payment, a sort of annoyance that should not be sent. That really is not what this is; it is simply a reminder, and some people appreciate it.

When it comes to dropping a name, I think in terms of a home that will no longer have the Church Paper bringing its weekly message concerning religion, and not merely of a financial loss to the paper itself. There may be children in the home or aged people going toward the sunset of life, or active adults who need strength to live Christian lives in a time like this. The paper undertakes to aid those people in their living, and when they discontinue it this writer wonders what kind of a substitute they are going to use. Will it be a daily with its news of crime, or a cheap magazine, or the movies? Is there a substitute for the Church Paper? How can a church family afford to be without the help which comes to them from reading it? This is why I regret to discontinue any Church Paper, and make every effort possible to continue subscriptions.

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(Continued on page 7.)

LABOR SUNDAY MESSAGE, 1936.

(Issued by the Executive Committee of the Federal Council of the Churches of Christ in America, through its Department of the Church and Social Service.)

Requested to be read in the churches on Labor Sunday, September 6, 1936.

On a day in the spring of this year this wireless message came from London: "Edward VIII, after visiting the great new liner, 'Queen Mary', and the squalid Glasgow slums, turned to someone near and asked, 'How do you reconcile a world that has produced this mighty ship with the slums we have just visited?'"

That question has to do with more than an accidental contrast. It focuses the drastic interrogation which the Christian mind and heart must direct to our whole civilization now.

How can we reconcile a world which provides, on the one hand, luxury and freedom for the few, and a sordid, drab, and pinched existence for the many? For the Christian conscience there can be no reconciliation while these facts remain. We cannot merely look the other way. Rather, we must look straight at the harsh reality and never be at rest until we have set in motion redeeming social purposes which can change old facts to new ones, juster, fairer, and more kind.

Our danger today is that the discontent with social and economic evils which these recent tragic years have roused may try to satisfy itself with soft compromise. We are in danger of looking at the ship and forgetting the slums. As the first signs of industrial recovery begin to appear and men's energies launch out with a reviving boldness, we may think that record of the depression years. We may imagine that unemployment, poverty, the disintegration of families and the disillusionment of millions of people, old and young, will somehow take care of themselves. The ships of our economic fortunes are on the high seas again, we think. Never mind the cost at which they were put there.

But this cost we must mind. It is intolerable to the Christian spirit that we should forget the human havoc which economic depression has caused, and which no haphazard business revival can possibly cure. Out of the crucible of these recent years, one iron purpose should be forged; namely, the will that nothing shall divert us from the continuing effort to find those necessary ways of readjustment—whether through voluntary cooperative organizations, through taxation, or through other practicable

social controls—by which those who are now doomed to a cramped existence may be set free into larger life.

The Christian influence ought to bring to our contemporary world three things

First, a Compassionate Heart

Christian individuals and Christian churches must be sensitive to the need of all who suffer. We must not allow ourselves to forget, not let the community forget, the men and women in industrial towns reduced to a bleak and almost hopeless existence through unemployment; the undernourished children in families where relief budgets are too small; the sweatshops and child labor in some industries; the wretchedness of those who live around the shafts of idle coal mines; the exploited, sharecroppers and homeless migrants in many of our agricultural

JESUS THE CARPENTER.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing
Round which his fingers once did
cling.

If I could have the table Christ
Once made in Nazareth,
Not all the pearls in all the sea,
Nor crowns of kings to be
As long as men have breath,
Could buy that thing of wood he
made—
The Lord of Lords who learned a
trade.

Yea, but his hammer still is shown
By honest hands that toil,
And round his table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop of Nazareth was bare—
But brotherhood was builded there.

—Charles M. Sheldon.

areas; the Negroes denied equal justice; and all others upon whom the bitter pressure of unfair conditions fall. We are bound to remember that it was with such as these that our Master identified himself when he said: "Inasmuch as ye did it not unto the least of these my brethren, ye did it not unto Me."

Second, a Courageous Mind

The Christian conscience does not make us more nearly infallible than other men in technical details. It does not equip us to speak dogmatically on precise political or economic give a clarity of central judgment. programs. But it ought to, and does. It turns upon all questions the light of one supreme consideration. Be-

cause it believes that all men are the children of God, it believes that the only right ideal for any community is one in which there shall be freedom for all men to develop in thought and in action the best that is in their personalities. Therefore, the Christian spirit must stand like a flaming sword against all frightened attempts to bring upon America that shackling of human thought and that stifling of independent speech which lie like a dark shadow on those lands where dictatorship prevails. The teachers' oath bills introduced in many legislatures and passed by some, the "gag laws" introduced in Congress, the vicious assaults upon academic freedom, and ultimately upon academic honesty, the widespread denial of the right of labor to organize and bargain collectively, which have been launched by sinister influences under the mask of patriotism, are denials not only of political democracy, but of the Christian faith in the dignity of the human soul; and with them, therefore, the Christian Church can have no part nor lot.

Third, a Faith in the Will of Christ

In these immediate days when the conditions of our world have become so ominous we need the heroic confidence of this faith. There is too much bitterness between the nations. The conflicts of economic interest and the antagonisms between economic classes are turning away from patient reasonableness toward forcible repression on one side and violence on the other. Many today believe that our social unrest will lead to revolution, and that the old hatreds between the nations are leading inevitably to new war. But those who follow Christ will yield to no such impotent fatalism. In thought, in conversation, and in our influence on public policy, we must set forward and persistently support those measures of cooperation and constructive service through which a better social order may be peaceably achieved. We must resist the policy of increased armaments and the growth of military control, and unflaggingly urge the participation of the United States in study and adjustment among the nations of those inequalities, political and economic, from which wars take their rise.

Christians should follow the pioneering example of those who, like Kagawa, make love the controlling principle in personal, economic, and international relationships. Such men may be hated, misunderstood, persecuted, executed even; but they can be the seed for the future. Though the pathway leads to a cross we remember that the cross is the sign not of defeat, but of final triumph.

EDITORIAL

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E. C. GILLETTE

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LABOR DAY

In 1822 the Knights of Labor paraded the streets of New York. Two years later they voted that the first Monday in September should be the date of all such parades by labor. On March 15, 1887, Colorado voted to make this a legal holiday, the first such vote in America. Other states followed suit, and then the Federal Government. On next Monday we will keep holiday, supposedly in honor of laborers. We call it Labor Day, but actually is it a day of rest for laborers, and for most people it is either not observed at all or is used for the final holiday of the summer.

We are not supposed to be class conscious in America. The caste system of India, and the social distinctions of the Old World we are supposed to dislike. But we are familiar with such phrases as "capital and labor," "employer and employee," and "rich and poor." And they have some meaning in the life of those who struggle to live. It still happens in America that when a great city council votes increased pay to its employees the in-

crease goes only to those who are already receiving much while those who receive little get no increase with which to meet rising costs of living. We still have some class consciousness in America.

Labor recognizes these distinctions and is becoming more and more vocal in political and industrial life. While there is not now harmony among labor leaders they are being heard by politicians and may yet dictate much of our legislation.

Labor Day is an excellent time to bridge the chasm that is apparent between capital and labor. Class war will not aid any group in America, but class cooperation will work to the mutual advantage of all. Both capital and labor have a right to just rewards, but neither can expect to prosper without the other. Strikes and lock-outs are industrial war, and war is destructive. Cooperation is the path of progress, and the sooner both capital and labor learns this lesson the better it will be for all concerned.

F. C. L.

LABORERS AND RELIGION.

In the "no man's land" between capital and labor stands the Church and headed by a bleeding Christ. Sometimes deserted by the rich and often derided by the poor, the Church of Jesus preaches its gospel to both classes when they will listen. To the one it says, "sell and give." To the other it says, "come, and I will give you." To both it says, "practice the Golden Rule."

One of the strange things is that laborers turn their back upon the Carpenter of Nazareth and the Church which He began. A recent paper carries the picture of Communists shooting at the stone statue of Jesus. What could they have against Him? He really practiced having "all things in common"; His hands were roughened by daily labor in the carpenter's shop; and after beginning his public ministry He had no place to lay His head. His hands never laid burdens on men's backs, but His bleeding heart took them up to Calvary. How can suffering humanity hate this Divine One?

There is some truth in the belief of laborers and agitators that the Church sometimes forgets that all men are brothers. It still sometimes happens that church people value the church members by the amount of their contributions to the church. There is enough of this to make some of us heart-sick. But the Church probably is less guilty on this line than most organizations. We know that loyalty, service, sacrifice, and love mean more than money. Jesus

based His life on love, and many in the Church do the same.

The Church is the sustaining influence in the world. To it come rich and poor. In its fellowship belong people of all races and stations of life. No group has more favor than the laborer, for the Master Himself said: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." The Church needs to re-assert its power of redemption for all classes, and save laborers from false leaders by bringing them into a real brotherhood headed by the Carpenter of Nazareth.

F. C. L.

WHY I PREACH CHRIST.

In this topic are two simple, but very significant questions. Why do I preach? And why do I preach Jesus Christ?

The answer to the first is a personal testimony. It may not jibe with the experience of others, but it is mine. Theorists of various kinds may be able to find flaws with this testimony, and may explain it in language far different from mine. But I must still live with my thoughts, and seek for growth on the basis of past experience.

At the age of fifteen, at an altar where Christians prayed, I asked God to forgive my sins, and to make me His servant. In response there came a peace of soul, and a definite consciousness that God had work for me to do. The joy that was mine I wanted to share with others. But the joy soon began to fade because there was a growing consciousness that my work was to be that of a preacher, perhaps in a foreign land, and I did not want to preach, and was afraid of strangers. Then at another altar where Christians prayed, I offered my life to the One who is Life, and from that minute to this my real job has been to preach.

In May of this year the Southern Convention of my Church offered me an attractive job as editor and promotional agent. I have hesitated to accept because I still want to preach to a living, visible church that meets in a house dedicated to the worship of God.

Some are saying that the way of salvation is for preachers to stop preaching for at least two years. Others feel that the radio is quite sufficient. In my humble opinion St. Paul was quite right, and the world will be saved, if it ever is saved, by what some then and now call "the foolishness of preaching."

But some will say, "Why preach Christ? That is a fair question, and I am glad to answer.

I know of many other philosophers and religious leaders. It is not ig-

norantly that I worship at the foot of a cross. I see other philosophies in daily practice, and do not like them.

By Christ I do not mean something apart from Jesus. I mean both the human and divine as represented in Jesus of Nazareth and the spiritual person who came from the tomb on the first Easter Morn. I preach the Christ because He was both human and divine. That is the way we are, and He was like us, only He gave the divine first place in His life and we make it secondary or try to crowd it out entirely. He was what we want to be when we are at our best. He is our ideal of what a person should be. No other compares with Him in perfection of character. Even Pilate could find no fault in Him, and those who yelled for His death could give no reason for the yelling. I shall not stop preaching Christ because He was a Jew, and not a German, or American.

Neither shall I quit because His ideals do not fit into the American scheme of business and social ethics. The Golden Rule is still superior to the rule of gold. The movies, dance halls, and bathing beaches have not yet presented ideals equal to those of Jesus. Until they do, I choose Jesus. Critics of religion, and radicals of various kinds cannot yet point with pride to the ideals and idealists that they have developed which are superior to the Sermon on the Mount and Mary Magdalene. Until they do, I choose the One who wrote on the ground and waited for those without sin to cast stones at the woman taken in adultery, and who said to her, "Neither do I condemn thee. Go and sin no more."

I preach Christ because the things He taught fit into my experience perfectly when I test them by living. He taught honesty, truth, humility, faith, loyalty, obedience, forgiveness, love. Tested in life, they work better than the opposite. They did for Him, and they do for me. That is why I tell others about Christ.

When trouble comes I need help to keep up courage. When work is heavy and friends fail, I need companionship. Jesus, the Christ, said that He would be with me. He is.

I want a place to go to when I leave this world, as I must do soon. Jesus taught that love and life will triumph over death. He said he was going to prepare a place for those who love Him and will come again and receive them unto Himself. I am sure to like the place He will prepare. Eternity will be short enough for there, but it is too long for here, or any other place offered by men. Jesus practiced His belief in immortality and found

it to work. I want it to work in my life and the life of my friends. Therefore I preach Jesus, the Christ.

For these and many other reasons I preach Christ, and love to do it.

F. C. L.

WORLD SUNDAY SCHOOLS

I wish to present a few interesting extracts from Sir Harold MacKintosh's opening address at the World's Sunday School Convention held in Oslo, Norway in July. Mr. MacKintosh is president of the Association.

The slogan of the convention was "Christ, the Hope of the World," and the president declared that Christ is the *only* hope of the world and "we seek to win the children of all nations to Him." He further said, "The world has been increasingly putting its hope in material and scientific progress only to find that without a spiritual basis these things are not progress but the very reverse."

It is also very important to win the children to Church membership. "The ultimate aim" Mr. MacKintosh says "is to lead the children into full Church membership." He quoted the familiar saying, "He who plants a tree, or fells and saws it into planks makes a bench of the planks does well, but he who, sitting on the bench, teaches a child does better than the rest; the first three have added to the common capital of humanity, the last has added something to humanity itself." He reminds us that the work of the Association is a world-wide movement. It is an army of youth of all nations numbering close to fifty million scholars and teachers, and it is international, interracial and interdenominational.

"There are three sides to our work," he says. "First, to sustain the Sunday schools in all Christian lands. Secondly, to assist all missionary societies in non-Christian lands with their Sunday school work. And, Thirdly, to promote Christian brotherhood, peace and good will among all peoples."

The purpose of the Conventions, held once in every four years, is to review the tasks, to exchange experiences and to gain fresh inspiration. The reports given from the different countries by delegates from these countries constitute "living pictures of the world wide enterprise." The convention was called a spiritual League of Nations working for the healing of the nations through the children of all lands. "The Sunday schools in every land," said Mr. MacKintosh "are indeed the hope of the future."

E. A. K.

MY PART IN BUILDING THE BETTER WAY.

By REV. J. E. McCAULEY.

(Concluded from last issue.)

Another Picture.

Thus far in this discourse we have talked on the liabilities that confront us. At this point let us look at the bright side. As we think of our part individually in helping to build a better way, let us see the whole of life. We have to look at the bad side, but when we do we sometimes say, "What's the use?" and feel like giving up. But when we remember that Sunday school enrollment has grown to thirty-seven million Sunday school pupils, we should take courage. This army has been mustered in less than one hundred and sixty years. We also have a corps of teachers and officers in the United States numbering more than two million. We often hear tirades against these people for thus and so. But we must remember that they are not working for pay, they are not working for power and prestige. They are working for a cause they love. They are trying to establish the better way.

We must take an inventory of ourselves. Are we prepared to cope with the above-named problems? Our part is a more consecrated self to the cause and way of Christ. We must study the problem and find out our need and a more adequate way. This the executive committee has undertaken to work out for this convention and the local school as well. We realize that the Worker's Guide Book as presented by the executive committee is inadequate, but it is a help and if used will be a benefit to your school. If you are willing to reconsecrate yourself to a task, to study these problems with an eye single to the cause of Christ and then to go back to your Sunday School and try to help the church and school to study them and do something about it, I believe that we will make even greater progress in the next century than we have for the past 160 years.

As your speaker sees it, Christ's program of education is the only solution to this problem. Our people must know the needs of the world and nation, and each community. But we must know God's word as a basis. For in both the Old and the New Testament, great emphasis was on teaching. Christ climaxed this by his teaching on the mountain. The disciples were taught to pray and then He gave specific command to go into all the world and teach all nations, teaching them to observe all things whatsoever he had commanded them.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

"For" or "against" is a fair description of present day attitudes. Ultimately personal attitudes center around a person. Principles may be the underlying motivating guide of many people, but principles, when related to conduct, have their expression in personality. No wonder Jesus said: "He that is not for me is against me." Jesus is the ultimate ideal in moral and spiritual attainment, and He is the center of all systems of Christian theology and doctrine. The devil is the personification of evil, and the goal of all sin and unbelief. Jesus or the devil is the final choice of every person. Every one is either "for" Jesus Christ or "against" Him. Consequently to be "against" Jesus is to be "for" the devil.

It is popular now to be "against" instead of "for." The recent national movement to reestablish the legal manufacture and sale of intoxicating liquors was a direct appeal "against" a section in the Constitution of the United States and also "against" the faith and teachings of the churches and the Bible. It was a destructive and not a constructive appeal. That war of the newspapers, magazines and other current literature is as relentless as ever "against" Christianity in any form. The daily press, today, in most cases, is "against" the clergy, if the pulpit dares to express any public utterance concerning the current social, political and economic standards of the present day. As a matter of fact the press would like to enjoy its own freedom to be against every thing, and muzzle the pulpit and put a muffler on every moral reform movement, emanating from the churches.

The present day stress and strain over the economic situation can be analyzed on the same basis. Some people are "against" profits and prosperity, and will take any steps, in their power, to wage war "against" people who have money or become prosperous. There are not many very wealthy people in the world. The majority of people live below the level of real comfort. People who live below the average are responsive to any appeal to divide the wealth of the rich among the people. That is why the "share the wealth" movement has so many followers. It is "against" the rich and the prosperous. The present advocates of an economic sys-

tem which will displace so called "capitalism"—incite their followers to rally "against" an imaginary evil. Political revolution thrives upon the emotion to be "against" instead of "for." War rests upon this basis of appeal. The genius of war is its power to resist and be against, either in the offense or on the defensive. Constructive policies may be born and arise from the ashes of fire swept battle fields, but these motives are not inherent in the spirit of war. War is against the best interests of humanity. It is against humanity itself.

The church, through the spirit of Christianity is "for" humanity. Its program is constructive. Its ideal is to build human character and save human life. The Gospel of Jesus Christ is against war. It is against exploiting races or nations. It is for peace and prosperity. It is for high moral ideals. It is for splendid character. It is for long life. It is for social uplift. It is for economic and social justice. It is for love. It would transform the wilderness and the solitary place into a fertile field. It is for progress. It is for pleasure and human happiness. It is for living faith and unending hope. The church—Christianity—is in the midst of great struggle. It is fighting for its life. Are you "for" or "against" it?

I. W. JOHNSON

ARE TWO AGREED?

Diversity assures interest. Few things on earth are identical. The Creator of the world was versatile beyond finite conception. When it came to design and form, the beauty of the world is magnified by its variety. The rivers are not alike. Flowers in their beauty are dissimilar. No one's personality is identical with another, certainly our minds are different. We do not think alike; but even so, there is a possibility of agreeing to purpose and procedure. Jesus, on one occasion, said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven, for where two or three are gathered together in my name, there I am in the midst of them."

This has to do with prayer—prayer to God—that our hopes and our desires might be realized. Too often we fail to move forward for the lack of faith. All too frequently we carry our own burdens alone. We stand

and allow our strength to diminish and our talents to waste, because we lack the courage to take our case to the Lord. The assurance of the minister is all inclusive. There is no question about the supply or His ability to grant according to our askings, but there is a great question about our agreement. In prayer, want takes a secondary place; need is paramount. We perhaps could agree on what we need, but might find ourselves in disagreement as to the amount necessary to satisfy us. Our wants are usually so much more extensive than our actual needs that agreement with oneself is difficult. There is plenty to pray for. In fact, when we find ourselves in prayer, things for which we would pray crowd in so rapidly that we fail to find words or time sufficient to express our desires. If we find it difficult to agree with ourselves, how much more difficult to bring ourselves into agreement with others. It is much easier to reach agreement in material matters than in spiritual realities. Man is agreed pretty well on what it takes to satisfy the material man, but he has always been at odds as to spiritual necessities.

Today, we literally give our interest to a multitude of values which, in the long ago, might have been designated as God's. Certainly we continue to worship the Unknown God when it is our privilege to know him through Christ. When we do come to know him, the chances are that we will be in accord, and agreement will not be difficult. The church, as we know it today, gives us concern. Her needs are numerous. Most of us are connected with a local church. We find it difficult to see the needs beyond our local church when the responsibilities within our own community are so enormous. Debts to be paid, improvements to be made, competent and inspiring leadership to be provided, all these call for ability and money. Are we justified in assuming outside obligations until our own house is set in order? When we think of our church as a whole, the task becomes more appalling. Churches within our fellowship faltering for the lack of proper leadership—failing to measure up to their own abilities for the lack of vision, declining in membership for the lack of the gospel plus the power of the spirit! When we think of our boards and institutions, how they are hindered and hampered for the lack of money and men, if we look at ourselves, all boasting goes from us and we find ourselves helpless in the presence of our needs. If we could only realize that all things are God's, and that we are His through

(Continued on page 11.)

For the Children

Manson, N. C.
August 24, 1936

Dear Uncle Fletcher,
I am so glad that you are going to have a page in your paper for boys and girls.
I would like to have a child's story or two, and some questions about the Bible.
I hope that you will put my letter in your paper.

AMY ROSE SPAIN.

BOOKS OF THE OLD TESTAMENT

The great Jehovah speaks to us
In Genesis and Exodus;
Leviticus and Numbers see,
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand.
Samuel and numerous Kings appear,
Whose Chronicles we wond'ring hear.
Ezra and Nehemiah now,
Esther, the beauteous mourner, show.
Job speaks in sighs; David in Psalms,
The Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet Song of Solomon.
Isaiah, Jeremiah then
With Lamentations takes his pen,
Ezekiel, Daniel, Hosea's Lyres,
Swell Joel, Amos, Obadiah's.
Next Jonah, Micah, Nahum come,
And lofty Habbakuk finds room;
While Zephaniah, Haggai calls,
Wrapt Zechariah builds his walls,
And Malachi, with garments rent,
Concludes the ancient Testament.

BIBLE CONUNDRUMS

Who said, "Choose this day all the
One Ye serve
But from Jehovah we'll not
swerve."
Who said, "I go unto the King
Life for my people I may bring
And if I must, then I will die,
But not before to help I try?"
Who took from stream five pebbles
small
And with them killed a giant tall?
Who gave his lunch beside the sea
That many people fed might be?
To whom did Paul a letter write.
Because a slave had taken flight?
Look for the answers next week.

HOW A GREEDY SNAKE CAME
TO GRIEF

A man residing in Visalia, Cal.,
writes to a San Francisco paper an
interesting story about a big bull

snake which he captured in the
mountains.

This species of snake, which is quite
common on the Pacific coast, grows
sometimes to be quite large, but is
entireless harmless to human beings.

The Californian, being something
of a naturalist, set himself to work to
tame the snake, and, having a good
deal of spare time on his hands, was
able to teach Slippery Dick—the name
he gave his strange pet—many tricks.
He taught him to come at call, to coil
up, and to wave his folds about in
imitation of dancing. He would coil
up on the table, his head in the center
of the coil, elevated about six inches
in the air. The gentleman would
place the handle of a small fan in his
mouth, and then the snake would
gently wave the fan to and fro, and
thus keep the flies from his master's
face.

He was as good as a cat to keep the
old log-house free from mice. He
often brought in ten or twelve in a
day. His fondness for mice was his
ruin. It happened in this way: One
day the gentleman missed Slippery
Dick, and tho he hunted and called
all day, he could not find any trace
of his pet. About a week after his
disappearance, having occasion to ex-
plore the loft of the cabin in which he
lived, he came across the remains of
his old friend. Apparently, he had
been more mouse-hungry than usual,
and in his haste to satisfy his appe-
tite had swallowed a live mouse, which
killed him. Poor Dick! how sur-
prised he must have been at such a
result. It was a case of reward for
gluttony. No doubt he repented when
it was too late.

Now the doctors tell us that as the
live mouse gnawed the life out of the
snake, so strong drink gnaws at the
vitals of the boy or the man who
drinks it. It does not always kill its
victim as quickly as the mouse did
Slippery Dick, but it gnaws away

until it brings him down in disease
and drunkenness and despair.

The Bible says, "The drunkard and
the glutton shall come to poverty,"
and there are more boys and girls
whose lives are sad and sorrowful be-
cause of father's or mother's intem-
perance than for any other cause. But
those who are already drunkards will
soon die off, and if all the boys and
girls would vow to keep their bodies
clean and pure, and grow up total-
abstainers, this gnawing beast of in-
temperance would soon starve to
death. What a happy world this
would be then!

TO MY FRIENDS.

(Continued from page 2.)

Mrs. W. H. Andrews, Suffolk, Va.....	5.00
Mr. J. W. Brinkley, Suffolk, Va.....	2.00
Mr. Geo. D. Colclough, Elon College, N. C.	2.00
Mr. O. W. Andes, Harrisonburg, Va...	5.00
Mrs. J. B. Jones, R. 2, Liberty, N. C..	2.00
Mrs. J. N. Malone, Burlington, N. C.	2.00
Mr. W. E. MacClenny, Suffolk, Va....	1.00
Mr. J. H. Harden, Burlington, N. C..	5.00
Mr. C. D. Harton, Henderson, N. C....	2.00
Rev. W. D. Harward, Dendron, Va....	2.00
Mr. M. M. Vipond, Norfolk, Va.....	2.00
Mr. Caleb D. West, Newport News, Va.	3.00
Mrs. J. E. Cartwright, Norfolk, Va....	4.00
Mrs. A. I. Curling, Norfolk, Va.....	2.00
Miss Etta F. Fleming, Middleburg N. C.	4.00
Miss Adelle Matthews, Waverly, Va...	2.00
Mrs. J. B. Kitchens, Wakefield, Va....	4.00
New Subscriptions.	
Mr. Clarence Snow, March, Va.....	2.00
Mrs. Maggie Ellington, Greensboro, N. C.	2.00
Mr. Gordon W. Holland, Takoma Park, Md.	2.00
Mr. Edward H. Rock, Norfolk, Va....	2.00
Mrs. A. Y. Allred, High Point, N. C....	2.00
Mrs. Robert Simpson, Summerfield, N. C.	.50

The church is easy to slam and hard
to replace. Kick it if you like, but you
will be wiser and happier to back it.
—Theodore Roosevelt.

BIBLE FOR OLD FOLKS and the HOME

**Bold Black Type
Pronouncing
Holman Home Bible**

**Light Weight
6x9 ins.—Very Thin
Flexible Binding
References**

**When the
Eyesight
Begins
to Fail**

**Extra Large Print
with References.
Size 6x9 ins.**

**PRINTED from large,
clear, Pica Type, with
Marginal References,
Family Record and Maps.
This Home Bible is new
and very desirable for
everyday use, containing
all the advantages of a
family Bible in a compact
size that can be easily
handled, with Record for
Births, Marriages and
Deaths. The best Bible
obtainable for old folks
who need extra large,
clear print and a light-
weight book.**

Specimen of Type in This Bible

**AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.**

**No. B2014. Durably Bound in French Seal Leather,
full flexible covers, round corners, red
under gold edges, silk head bands and
silk marker, gold titles \$5.00**

**No. B2022. French Seal Leather, divinity circuit,
overlapping covers, extra lining and fly
leaves, head bands and marker, red
under gold edges, gold titles \$5.75**

**No. B2002. Black Silk-Finished Cloth, round corners, gold titles,
burnished edges \$3.00**

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

UNDERTAKING THE MOST DIFFICULT.

It is not the easy, but the hard, difficult, seemingly impossible things God has led man, or commanded him, to do. That which is impossible with man has ever been God's challenge to man. This develops courage, and the heroic, in man. The world had never known Columbus with his spirit of adventure and conquest, nor Lindberg with his skill and heroism, had not God made the boundless ocean and left man with feet and hands instead of with wings and feathers. God has ever challenged man to undertake the impossible.

This is the very spirit and heart of missions. It was as easy for the risen Christ, who then had all power both in heaven and on earth, to command the angels to evangelize the world, and do it in a six months' period, as it was for Him to command men—with all their infirmities and defects to "Go preach the gospel to all the creation."

As Rev. H. S. Harcastle pointed out in *THE SUN* of August 27, "That is a command, not a pious hope. We disobey Christ at the peril of losing our own souls." And then this significant line is added by commentator Harcastle, "The first missionaries soon found that their work was no joy-ride." But "the Gospel is power. It can go into most difficult places and transform life."

This last is indeed a lesson that we of the Southern Convention need to take to heart and learn thoroughly. We seem to be quite content with what we have—and are. Where is the spirit of adventure for Christ? Who of us is undertaking the untried, the impossible? Who is venturing out into new territory for Christ and our church—even here in the home land? Who, what pastor, what devout layman, or woman, is undertaking to even open a Sunday school, or preach the gospel, or plant a church in territory not yet reached by us, and where a Sunday school or a Church is really needed? Are all fields about us sufficiently "churched"? Are there no communities within our reach or range without Sunday schools and the teachings of Jesus? Have we reached the scope and limit of our enlargement and strength. If so the time is here and now when we, like the church at Antioch, need a baptism, a stirring up to new and impossible tasks, of the Holy Spirit. Has not the time arrived when we may enquire "Who will go for us?"

Then we may hope, some one of God's chosen may hope, to have the faith and courage, even as Isaiah had, to cry out "Here am I, send me?" Who indeed will go for us to undertake in his name, and for our sakes as a church and people, the difficult, the impossible? God is calling. He ever calls even weak man, and the church, to go for Him and conquer in His name.

J. O. ATKINSON

CEASING TO USE.

A recent Sunday school "Quarterly" suggests that "It would be better, perhaps, if we would cease to use the word 'missions' in connection with spreading the gospel." And then the author of the Quarterly in question proceeds to "cease" using the idea, as well as the word, "missions" in connection with the lesson he is supposed to elucidate, though the Scripture and Golden Text of the day and lesson are solely missionary. The author seems to have strained himself in his "lesson comment" to steer clear both of the word missions, and of what this mission—any section of the Scripture (Acts 11:19-21 to 13:12) plainly and very forcefully teaches. If just the scriptural verses with the golden text had been printed, and then the pages for the comment had been left blank, how much more valuable and impressive this lesson would have been.

A gentleman in renewing his subscription to his county paper for a year urged the publisher to leave his paper blank as he got so much more satisfaction out of the blank, than out of the printed portions.

No word of our every day speech is fraught with richer heritage and tradition, suggests greater courage and faith, has a more significant meaning and merit, nor is more worthy of veneration and immortality than the word "missions." Under that name, and for that word, with its sacrifice, more heroic courage, more dauntless daring for Christ and righteousness have been made than any other word not coined and sanctified by Scriptural usage. Lord Christ said "Go!" Well, millions can only carry out that supreme command by "going" through self-denial of means, by a devout faith in those who actually go, and by prayer for those who do go, and the power they have with God in winning souls to and through their Christ.

Missions! Abandon the word missions! Shall we abandon the Sabbath, and its season of worship, because many, very many, think of it only as a part of "the week-end"? Shall we cease to use many of our most sacred names, and practices, because many have already done so, and have substituted other names as milky, maudlin and meaningless as some of the words and ideas they would substitute for "missions"? "World-service" (?) for instance, just as Henry Ford, the American Tobacco Co., the Standard Oil Co., and certain big businesses are claiming that they are doing with and through their organizations that distribute their products throughout the world "for the service of mankind." "World Service."

J. O. ATKINSON

MISSIONARY OFFERINGS. WEEK ENDING AUGUST 29, 1936.

Sunday Schools.

Holy Neck, Holland, Va.	\$ 6.05
New Lebanon, Summerfield, N. C..	5.35
Dry Run, Seven Fountains, Va. ..	4.18
Ramseur, Ramseur, N. C.	5.60
Ether, Ether, N. C.	1.00
Whistler's Chapel, Mt. Jackson, Va.	.50
Happy Home, Ruffin, N. C.	2.78
Flint Hill, Biscoe, N. C.	.12
Cary, Cary, N. C.	.90
Ebenezer, Morrisville, N. C.	1.00
New Lebanon, Elberon, Va.	3.00
Mayland, Broadway, Va.	1.00
	31.48

Individuals and Churches.

Liberty (Vance), Henderson, N. C.	4.50
Rosemont, Norfolk, Va.	5.00
Antioch, Bennett, N. C.	1.40
	10.90

Summary.

Sunday Schools	31.48
Individuals and Churches	10.90

Total for week	\$ 42.38
Previously acknowledged	17,877.34

Total since Sept. 1, 1935.\$17,919.72

J. O. ATKINSON, *Secty.*

SOCIETY NEWS.

HOLLAND.

The Junior Missionary Society of Holland Christian Church under the leadership of Mrs. L. J. Daughtrey has been doing a splendid piece of work and the interest manifested is most encouraging.

Miss Nelle Dixon Rawles is the president and with the cooperation of the parents, several projects have been realized. To begin with, their superintendent presented each one with a unique missionary calendar on which were the dates and typewritten

programs for the year. The children presented the devotionals and programs at each meeting followed by a social good time with refreshments.

As a stimulus for attendance each child was given an animal sticker each time they were present with dues paid. These stickers were placed on the child's card at each meeting and the card presented to the child when finished.

The society was divided into two groups known as the rain barrels. One side had red barrels and the other blue and the plan was for each one to put a penny in the barrel each day when it rained.

Group 1 made a poster on the life of Moses and several lessons were spent studying it, then at the end a public program was given on a Sunday morning entitled "He Careth for You."

Both groups put on a Christmas program and Group 2 rendered a public Easter service.

The attendance this year has been unusually good; the apportionment has been raised through the annual bazaar, dues and rain barrels.

Group 1 made a special study of Mexico by taking a trip by stories and pictures. Each child was asked to bring pictures which were pasted on posters on the wall and a Mexican village cut-out was erected on the sand table.

Group 2 made a study of the map of Mexico at the first meeting and a jigsaw puzzle of the map of Mexico was enjoyed during the social hour. Composition books were then brought and the superintendent gave them 100 questions taken from five books on the people, occupation, churches, religion, schools etc. Much help was realized from Mrs. Neff, our missionary in Mexico who wrote several letters of information and sent lots of materials from her schoolroom.

A display of these materials was given at the school one morning and a collection of stamped sofa pillows which were colored and pressed by the children, along with a large package of post cards, posters, etc., was sent to Mrs. Neff in return for her wonderful help.

This society raised \$5.00 more than their apportionment and are really proud to have gone over the top this much.

Besides their special missionary effort they gave their new minister and his bride a lovely shower of many useful and beautiful gifts. They also sent clothing to Mildred Hines at the Christian Orphanage at Elon College.

The August meeting was held at the lake near Suffolk, Va., ending with

a trip to the movies. Thus ends a most interesting year for the Junior Missionary Society and they are already looking forward to the study of next year's work.

LIBERTY SPRING.

The Woman's Missionary Society of Liberty Spring Christian Church has had a most successful year both spiritually and financially. They had the pleasure of meeting with the Societies of Beech Grove M. E. Church, Oakland Christian Church and Berea, Nansemond, at Beech Grove Church, Driver, Va., for the World Day of Prayer Service. A helpful and interesting service was enjoyed and a goodly number attended.

The Society met with the Berea, Nansemond Society to hear Mrs. R. L. Brewer teach the home mission book "Who Is Our Neighbor?"

They also accepted an invitation from the Holland Church to hear Mrs. Lee Britt of Suffolk teach the foreign book.

This society has enjoyed the fellowship of meeting with the different societies this past year and commend the idea to other societies for real fellowship and strength. They decided to take out memorials for three of their deceased members, so gave a lawn party in order to raise the amount.

The Society has raised the Conference Apportionments up to the present time and hope to be able to meet all the requirements for their year's work.

This information comes through Mrs. G. O. O'Berry, who is secretary of this wide awake group of consecrated women.

ROSEMONT.

The Woman's Home and Foreign Missionary Society of Rosemont Christian Church held a very delightful luncheon meeting at their Spring Nite Box opening. Decorations and games appropriate to St. Patrick's Day were utilized and much appreciated and enjoyed, as were also the delicious viands served.

The Society is going ahead under the leadership of the new president, Mrs. D. D. Johnston, while their pastor's wife, Mrs. J. F. Morgan has shown very capable leadership in the study of the year's Study Books.

Mrs. H. C. Hedley is the secretary of this society and renders an efficient service in this office.

MRS. W. M. JAY, *News Editor*.

Believe me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.

—Henry Wadsworth Longfellow.

BUILDING THE BETTER WAY.

(Continued from page 5.)

Conclusion.

In order to perfect this way, Jesus chose twelve men and sent them out into a social order far worse than the one we have today. He sent them into a world far larger than the world we have today, so far as the time it would take to contact and do the work we are to do. We can change this order as they changed theirs if we will do our part individually as they did theirs. That is my part and yours. If Walter Reid was willing to go to the canal zone and combat yellow fever for the sake of human life and medical science; if the Key brothers were willing to stay aloft for more than six hundred hours for the sake of winning an endurance record; if Professor Beebe was willing to go to the bottom of the ocean in an iron ball for the sake of discovery; if Richard Byrd was willing to go and stay for six months in the icy regions with a temperature of eighty degrees below zero for the sake of exploration; if Mahatma Ghandi is willing to fast for days and go with only scant clothing in order that he may get more liberty for his people; and if these early disciples were willing to give up all of life and die as martyrs for the better way, deeming it to be their part, what do we as Christians consider as our part? And what are we willing to do?

The history of the Monotheistic religion is that a conscientious effort to know and apply the word of God to daily life preceded every great revival. Moses gave the law and commanded its use. Ezra made it a living word among the people. Preceding every great revival in the Christian Epoch there has been a preaching of the word and teaching it diligently into the youth of the land. That was the fundamental purpose back of the organization of the Sunday school. The word of God, known, taught, lived and applied to these present day problems will bring a spiritual revival into our nation today. This is my challenge to you. This is my part in "Building a Better Way."

The infinite in man is his expansive and marvelous intelligence, in his capacities for love and sympathy, in his conscience and its law of righteousness, in his will and its power to subdue the wild cosmos, in its power to incarnate in human society the vision of the City of God.—Gordon.

The longer we hesitate over a difficult duty the less likely we are to do it. If a thing is right its difficulty makes no difference.—Anon.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SUGGESTIONS ON CHRISTIAN ENDEAVOR

September is always the signal for increased activity in the society—perhaps you have been disbanded (I hope not) or have had a number of your members away on vacations, but now that the weather is cooler, and everyone is back again, let's not lose time but "catch a new hold" and move forward, "seeking the living way."

Our consecration topic for Sunday, September 6th, is "The Value of Man In God's Sight," and is truly one which should make us think a great deal. Outline your talks to bring out the differences in man and beast, and to show some of the advantages God has given to man. Then with these in mind discuss how sinful it is for man to sap his strength with bad habits and to destroy one another in war. Do not forget though that this is consecration night and plan for a period of real worship and consecration at the beginning or end of your meeting.

Sunday, Sept. 13th, is the second annual Founder's Day and I can make no suggestions to you except that you should secure the program which the International Union has outlined (41 Mt. Vernon Street, Boston) and carry out this observance as closely as possible.

Let's change the topic for September 20th to a question, "Does the Law of Love Work?" If you happen to have a blackboard why not write below the topic question a number of phrases of our life, such as at home, in school, business, social life, and others. Then assign each phase to an individual speaker who will give his ideas then lead a discussion (or the leader) on that phase. Finally write beside that phase the answer, yes or no, as determined by the society..

We have another question on Sunday, September 27th, "Are Missions Done For?" This time let's put our missionary committee to work and let them present to us some real facts on the question. They should be able to tell us of curtailed budgets but advancing work, and how in some fields the natives are beginning to take hold and support themselves, and other such examples.. If we make our meeting a "fact finding" one then we will be in a position to really answer this question intelligently..

WOODROW HALSTED,
Prayer Meeting Supt., Va. Union.

"THE FRIENDLY CHRIST—IN US."

CHRISTIAN ENDEAVOR TOPIC FOR

SEPTEMBER 13, 1936.

Scripture: Luke 10:38-42; I John 3:22-24.

Mon.—God in us.—1 John 4:16.

Tues.—Christ in us.—Gal. 2:200.

Wed.—The Spirit in us.—Rom. 8:9-11.

Thurs.—God's love in us.—1 John 2:3-6.

Fri.—Our divine guests.—John 14:23.

Sat.—Our glorious destiny.—1 John 3:1-3.

Prelude—"What a Friend."

Opening Sentence—"So long as we love, we serve. So long as we are loved by others I would almost say we are indispensable and no man is useless while he has a friend."—R. L. Stevenson.

Hymn—"I Choose Jesus."

Prayer—Thanking God for Christ, our greatest Friend.

WORK.

Work thou for pleasure.
Paint or sing or carve
The thing thou lovest,
Though the body starve.
Who works for glory
Misses oft the goal,
Who works for money
Coins his very soul.
Work for the work's sake,
Then, and it might be
That these things shall
Be added unto thee.

—Kenyon Cox.

Hymn—"Jesus is All the World to Me."

Announcement of Topic—Scripture.

Leader's Introductory Talk:

It has been said that a friend is a person who knows all about you and loves you just the same. Jesus knows all about us, and He loves us—He is our friend. Even as He is our friend we must be friendly with others. It is easy for us to do little deeds of kindness for our chosen circle of friends. But if we are to be friends with Christ it means that we must be friendly with all people. Jesus was friendly with Mary and Martha and Lazarus and many others who loved Him; but He also befriended those who were despised—He did not hesitate in speaking to the woman of Samaria. As Jesus mingled with the multitudes He extended a hand of healing, comfort, friendship and blessing. He has told us, "Ye are my friends if ye do whatsoever I com-

mand you." He has commanded us to love one another. If we desire to be friendly with Him we must not draw ourselves into one little clique of chosen friends, but we must have a real love for all people. Jesus laid down His life for those who loved Him; He also died for those who hated Him. To be a friend with Christ we must love all, even our enemies, and be willing to do a good deed for someone whenever the opportunity presents itself. Let each of us follow the footsteps of Jesus who is our great Example of a Friend.

Special Music.

For Discussion.

1. Tell of some of the homes that Christ visited. What effect did His visit have on these homes?
2. How do you think Christ would be received in the average home today? What preparations would be made for His visit?
3. Can we be friends with Christ and hold malice against any person?
4. The effect on our attitude toward all people if we really let Christ come into our lives.

Sentence Prayers.

Hymn: "What a Friend."

Mizpah Benediction.

MRS. W. B. W.

WASHINGTON'S PRAYER

Almighty God: We make our earnest prayer that Thou wilt keep the United States in thy holy protection; that Thou wilt incline the heads of the citizens to cultivate a spirit of subordination and obedience to the government, and entertain a brother-affection and love for one another and for their fellow-citizens of the United States at large.

And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, through Jesus Christ, our Lord.
Amen.

Every step not only brings us forward, but leaves a footprint behind.

—Anon.

Sunday School

By REV. H. S. HARDCASTLE

TURNING TO THE GENTILES.

LESSON X—SEPTEMBER 6, 1936.

GOLDEN TEXT: *"I have set thee for a light of the Gentiles; that thou shouldest be for salvation unto the uttermost part of the earth."*—Acts 13:47.

LESSON: Acts 13:13-14:28; Romans 10:8-13.

The central theme of this lesson is Forfeited Privilege. God has chosen the Jews, not in any arbitrary way, but because they had that genius and passion for religion that would make it possible for him to reveal himself to the world as He could not do thru the other nations of the world. All of their history had been a preparation for the revelation in Christ. But alas, when Christ came unto his own, his own received him not. Paul put this in another way when he said, "Lo, we turn unto the Gentiles." What a tragic loss, albeit an unnoted loss, to the Jews that Paul was not able to carry on his ministry to them! How much they missed because they did not respond to the message. Because they did not perceive and live up to their privileges, their privileges were taken away from them. The gospel was taken to the Gentile world.

To whomsoever much is given, of him much be required. He that hath not, that is he who does not use what he has, from him shall be taken away even that which he hath. To fail to use is to lose. To see the light and to refuse to walk in the light inevitably exacts a terrible penalty. The principle applies to the individual and the nation.

Instead of dealing in an expository way with the material in today's lesson, a few teaching points will be listed, suggestions arising out of the experiences of Paul and Barnabus in Antioch, Lystra, and Derbe.

Pertinent Points.

1. Opportunities for witnessing for Christ present themselves to those who have a willing spirit. 13:15.
2. Truth is a divider of men. 13:42.
3. Envy is a troublesome factor in life. 13:45.
4. Strange as it may seem, there are those who try to hinder the progress of the gospel. 13:45.
5. A Christian can have joy even in untoward circumstances and unpleasant events. 13:52.
6. Courage is a primary Christian virtue. 14:3.
7. Christianity makes men stand upright. 14:10.

8. The men who have done great things for God have been men of like passion as we are. 14:15.

9. God does not leave himself without witness. 14:17.

10. Pastoral work is just as important as evangelism. 15:22.

11. The important thing is not what we do for God as what we allow God to do through us. 15:27.

12. Salvation comes through faith in Jesus Christ. Rom. 10:9.

13. There should be an external manifestation of an experience within. 10:9.

14. Salvation is a matter of heart rather than of head. 10:10.

15. There is no fundamental distinction between Jew and Greek, that is between any of God's children. 10:12.

16. God is able to save all and is available for all who call upon Him. 10:12.

17. The gospel of Christ is for all men. 10:13.

TWO ARE AGREED.

(Continued from page 6.)

Christ; that we have the privilege of asking and the assured joy of receiving, if we can be agreed.

Elon College is the institution of our church; our people love the college. For years, now, we have been standing helpless in the presence of our great needs. We have been looking out for ourselves and our own possessions. We have been counting on our own abilities. The time has come for us to forget ourselves—take our eyes off ourselves, to look unto Him from whence cometh our help, and make our request known unto Him. There is no question as to His ability, but there is a great question as to our agreement. Can we agree? Should God be put first? Should spiritual matters be put above material possessions? Is God able to do for us beyond what we are able to ask? Should we lay up treasures on earth, or should we lay up treasures in Heaven? If we bring our gifts, will we in return receive a blessing? If we give, will we be blessed in our giving? Can Christ be the master of our souls and not be the master of our gold? Can we give him ourselves and withhold our possessions? Can we agree as touching the things of earth and the things of the spirit in the light of the revelation of God in Jesus Christ?

"If two of you shall agree on earth as touching anything that they shall ask it shall be done for them of my Father which is in Heaven"

Will you pray for the college to the end that it may be freed of its debts and be made secure through an enlarged patronage and greatly increased endowments? Our privileges in God are unlimited.

L. E. SMITH.

VALLEY LETTER.

The Valley Virginia Conference is still trying to carry on. We had an outstanding Conference this year at Antioch the fifth and sixth of August. A large crowd was present both days. All seemed to be very interested in the work of the churches here and they returned to their local churches with a passion to bring souls to Christ during the coming year.

Several of the churches were fortunate in securing the wonderful help of Miss Dorothy Grigsby and Miss Helene Cosenza. These two fine young ladies held Church schools at Dry Run, Bethel, Newport and at Linville. At Bethel they were assisted by Mr. Kenneth Hook. Credit also goes to the various local helpers in the local churches who made a sacrifice to help teach. They were interested enough to get up at four and five A. M. to do a day's work and then walk a mile or two to get to the school. This was the first time these two ladies had worked in the Valley and all of the people seemed to like them fine and hoped that they might come again next summer. Their work was of high character and brought forth much fruit. They seemed dedicated to their task and wherever they went they seemed to take new inspiration and new joy into that home and church. They have made footprints upon the sand of the Valley Conference churches which will linger long in the hearts of us. We pray God's blessings upon them as they go to their homes and to their schoolwork this fall.

Revival meetings will soon start and we are asking the people of our church to pray for us that there may be a great outpouring of the Holy Spirit upon these meetings. The people in and among these hills and mountains need God as much as the people in the plains. May we do our best to bring God to them.

W. J. ANDES.

TWO VIEWPOINTS

A story is told of two buckets which conversed at the well. One said, "Oh, what's the use; every time they fill me up, they empty me again." "I don't see it quite that way," replied the other. When I am emptied, I am ready to be filled again."

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

SUNDAY.

"NOT IN VAIN"

"Did ye suffer so many things in vain? If it be indeed in vain."—Gal. 3:4 (Read Gal 3:1-9).

We are told in this scripture that we are christians by faith and not by law. The People of Galatia had suffered much persecution because of their faith in Christ. Paul knew a Christ—a Saviour—who doeth all things well to them that love and serve him, and who turneth even evil to his account. The Galatians were discouraged in their faith and Paul sought to hearten them by convincing them without a doubt that they would win and that their sufferings were not in vain. Thus he urged them to stand fast by the cross until their departure from it was so manifest as not to be denied.

In this Paul sets a noble example in himself. He urges them to believe in men's good sense as long as possible. He tells them "that he that is not against us is for us," and they should consider every one as for them who is not proven to be against them. They were heartened by this encouragement and the church of the living God has been built upon this rock.

Many a friendship would be maintained, many a feud or misunderstanding averted, if men only held to Paul's doctrine, "suffering and sacrifice are not in vain in the lord."

Prayer—Our Father, help us to be a friend to man. Grant that there may be found in us and in man a truth that is invincible, and in that trust grant the abiding of the fullness of truth. In Christ's name we ask it.—*Amen*.

MONDAY

"SELF-BOUND"

"He shall be holden with the cords of his sin."—Prov. 5:22.

What man would snap hand-cuffs on himself, or lock himself up in a prison cell and throw the key out of the window? Gulliver was a very big man among the Pigmies. They were only as ants about him. Their cords were like spider's web to him. But while he slept they wove their cords about his body a thousand times and stobbed them down. When he awoke, giant that he was, he could not move.

This is what every sinner does, binds himself with cords which he himself can never break. No one would sin willingly if he thoroughly

understood what his sin would do for him; how it would pull him down into the pit of utter ruin. Men sin with the eyes of their souls closed, and only the eyes of the lower senses open.

Only the Lord Jesus can cut asunder the cords of wickedness that bind us, and set us free. Reach out thy hands in faith toward heaven and call upon the name of the Lord. Only thus can we be saved. We can never save ourselves.

Prayer—Our Father, do Thou pity all prisoners. Pity all people who have bound themselves through their own condemnation. Loose Thou our bonds, we pray Thee, and set us free from sin and death, and use us, Lord, for Thy service. *Amen*.

TUESDAY

"DIVINE SLOWNESS"

"The Lord is slow to anger and plenteous in mercy."—Ps. 103:8.

God is often thought of as exhibiting sternness and wrath, and especially in the Old Testament. Those who think that, are in error, for the Old Testament is one long history of God's forbearance with His sinful and ungrateful people.

Amos R. Wells used to say that if God had not been slow to anger, there would have been no New Testament, for the New Testament is simply the flowering of divine mercy whose roots are in the Old Testament.

When we consider our own sins, our own mistakes, our own shortcomings, how thankful we should be for God's slowness of anger towards us! If He were quick to punish, who could stand? Surely "He hath not rewarded us according to our iniquities."

Prayer—O Lord, we thank Thee for Thy unending mercy and Thy loving kindness towards us. In return we would offer Thee ourselves to do our best for Thee and Thy kingdom in this world. *Amen*.

WEDNESDAY

"MODERN CAESARS"

"Render unto Caesar the things that are Caesar's and unto God the things that are Gods."—Mk. 12:17.

Do not think that these words of Christ were merely incidental, rendered as a reproof to the politics or an oriental day. It was a fundamental teaching of the doctrine of christianity from the heart of God to be applied in our every day relations.

There are Caesars still to whom we owe and pay tribute. Our employer is a Caesar and he has a right to our faithful service. Our friends are Caesars who have a right to our love and loyalty. Our dependents are

Caesars and they have a right to our provisions and welfare. Our health is a Caesar and it has a right to our care. Our city and our country is a Caesar and it has a right to our interest and best thoughts, and to our personal loyalty to its needs.

There is a sense in which all Caesars are agencies of God claiming our manhood, demanding that we so live in relation to the affairs of this world that we may be true in all of them and thus true to the next world. He who is most helpful in this world will be the richest in the next.

Prayer—Our heavenly Father, midst the duties of this world grant unto us Thy holy Spirit that we may see divinely and discharge our duties to life in harmony and with a view to Thy glory. *Amen*.

THURSDAY

"LONE SUFFERERS"

"I have trodden the wine-press alone."—Isa. 63:3.

Do we ever feel alone in our sufferings, or in our understandings? Yes, all of us are familiar with that feeling which has come over us at times despite every effort to overcome it. But in those feelings we have learned that any of us can endure adversity when a comrade is by our side. Any one can suffer with a smile if there is another sufferer smiling with us. But we do not always have such friends to smile with us. We often go through the wilderness alone, climb the heights alone and face the tempest alone.

Yet, we are never alone. Our Redeemer who trod alone the infinite wine-press of woe, did so that we might look to Him, know Him, feel His presence and never be alone. We can have no sorrow that He has never borne. And He came to earth to share with our sorrows and woes. We can have no temptations that he did not have, and for that reason, He died on the cross that we might receive His strength and live.

Prayer—O Lord, Thou art our daily comrade. If all others should forsake us, Thou art there. We rejoice in Thy love forever. *Amen*.

FRIDAY

"MEN AFTER GOD'S OWN HEART"

"I have found David, the son of Jesse, a man after my heart, who shall do all my will."—Acts 13:22.

How can a man be called "after God's own heart?" David was not without his sins of adultery and murder. How could even he be called "a man after God's heart?"

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TURNING CHRIST AWAY

By HERBERT G. COUNCIL, JR.

"And they went to another village."—St. Luke 9:56.

When you listen to those words by themselves, they may seem to you to mean nothing. But they mean one of the deepest facts with which you or I could possibly be concerned. They mean lives which have lost their opportunity.

Here is the picture to which the words belong. Jesus with his disciples is on the way from Galilee to Jerusalem. He is going there to meet the crisis of his life, to face the gathering forces of hatred and hostility in the nation, to be arrested in Gethsemane, tried before Pilate, and then to walk the road to Calvary and crucifixion. From Galilee, he passed into Samaria, and night comes on when he is near a Samaritan village. He sends two messengers ahead of him to ask that he and his disciples may be received. But the villagers will have none of him. They do not want their Galilean visitors in their houses or in their neighborhood. And they send the messengers away.

Some of the disciples were indignant. James and John especially, those hot-tempered brothers who are called elsewhere the "Sons of Thunder," wanted Jesus to punish the Samaritans, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" they exclaimed. But Jesus had a different answer. "Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men's lives, but to save them." How gentle that was, and meek. Yes, but there is iron in it too. Through the beauty of Jesus' spirit, something else is sounding like some deep bell of judgment and of doom. It is not a judgment that he imposes. It is one that he recognizes as already imposed. He had come not to destroy men's lives, but to save them. But these Samaritans would not let themselves be saved. He was ready to give them all that he had to give, but they would not take it. He was at their gates, and they would not let him in. So the only thing left was to pass them by. He went to another village.

The strange part about that tragedy was that they never knew that one had happened. It never occurred to

them that they had lost anything by sending away these Galilean messengers. They had simply refused to be bothered by strangers in whom they were not interested and against whom perhaps they conceived a prejudice anyway. They went on about their business feeling that they were rid of a bother. They did not know what it might have meant to have Jesus come into those streets of their's. Now they never would know. They would not even have regrets, because there would be no way of their imagining the meaning of that which was to be regretted. Yet sick people in that village who might have been filled with new hope and strength by Jesus' touch would lie as they were before. Little children who might have looked into his eyes and seen there something they would have remembered all their lives, would never see him, and never know that there was anything they had missed. Men and women going about the business of the little town who might have seen through him the horizon of a new life, beckoning them to something more beautiful and thrilling than they had ever known, could go on about their same tasks and never imagine that life held anything beyond. Their opportunity had drawn near and been rejected, and gone away unrecognized. Jesus went to another village, but their village remained as it had been before, a poor little pool of complacency and spiritual stagnation.

That village is a parable. It does not belong to Samaria only, nor in the first century. It may represent us as we are now. The living spirit of Jesus comes to us and offers to enter and dwell with us; but we do not receive him, and there is nothing left for him except to go away.

Like the Samaritan village, we might be blind to life's most tremendous consequences. We will not recognize that anything is happening because we are not jolted out of our dullness by any startling and unmistakable event. If James and John had been able to have their way, the town would at least have recognized that something serious had happened. If punishment had come upon its people suddenly and dramatically like a fire from heaven, they would have begun to ask questions as to what it was all about. As it was, they did not ask any questions, and they did not care. That was the sad-

dest part of their situation; and exactly the same is true with us. Those moments when we feel that life has nothing to be bothered by, may be the moments of our critical impoverishment.

Let us turn again to the consideration of the Samaritan village and ask ourselves *why* it may have been that the villagers rejected the message of Jesus. Through that we may be led to a clearer understanding of those motives which put us in danger of rejecting his spirit now.

In the first place, they were ill-disposed toward the messengers simply because they represented *something new*. Those Samaritans disliked strangers, and they did not want the effort of concerning themselves with anything that was new, and his in itself would have been enough to make them send the messengers away.

In the second place, the messengers represented *something* which to the Samaritans was *definitely alien*. For generations there had been a bitter, if smothered, hostility between the Samaritans and the Jews. The Samaritans had their own customs and their own way of worship inherited from ancient years, and the Jews had an idea of the superior sacredness of Jerusalem. Let the Jew go his way and not be asking favors of a Samaritan. That was the mood in which the villagers received the messengers of Jesus.

In the third place, the messengers were *not important men*. Naturally they were not impressive. Whom did they represent? Jesus? And who was Jesus? A man born among the peasants, an inhabitant of Nazareth up in the hills of Galilee, a village no more important than their own, a man of the people, son of a carpenter.

For these three reasons, the Samaritans turned the messengers away, and very likely never gave the incident another thought.

The *new*, the *alien*, and the *unimpressive*. Do we not also quite as instinctively turn our backs on these? It is easy for our minds to grow inert. Our thoughts curl up in their familiar corners like a cat in the corner of a chimney. We stick to our inherited dogmas and definitions because we do not want to have the trouble of contemplating anything different.

ARISTOCRATS OF LABOR.

They claim no guard of hearaldry,
They scorn the knightly rod;
Their coats of arms are noble deeds,
Their peerage is from God!

—W. Stewart.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage family had a good day Thursday, August 27, when the following Sunday schools held a joint picnic on our campus: Mt. Zion, Mebane, Chapel Hill, and Damascus.

Sometime ago our good friend, E. W. Nevill of our Chapel Hill church; Julius Pace and Zeb Lynch of our Mt. Zion church and the friends in our Mebane and Damascus churches, decided to have a joint picnic on the orphanage grounds—serving lunch for the entire orphanage group. It was quite an undertaking to feed the picnic group and then all one hundred orphanage children in too. My friend, E. W. Nevill, said when this plan was first mentioned some said it was out of the question—that it could not be done, but by constant persuasion the Sunday schools of the four churches above mentioned did undertake it.

And did they put it across? I'll say they did and in fine shape. The orphanage had built a long table for the occasion in the shade of the trees and the good women of the four Sunday schools loaded it to its limit with good things to eat in an abundant supply—plenty for all and plenty left after all appetites had been satisfied. Brothers Nevill, Pace and Lynch saw to it that the little fellows had ice cold lemonade and how they did enjoy it. The day was warm and cold lemonade was mighty nice.

Many of our visitors had never visited the orphanage before and their visit gave them a better insight into the work we are trying to do for the fatherless. We are always glad to have Sunday schools to picnic on our campus. It brings the Sunday children in touch with the children they contribute from month to month to help. They see the buildings, the farm, the cattle, the children and they realize they are having a part in its support. Brother Nevill says it can be done and hopes to make it an annual affair.

I will remember soon after the writer took charge of the orphanage he made a talk in behalf of the orphanage at one of our churches and after the service was over a good woman said to him, that she said when the orphanage was established it would be a burden on the Christian denomination. But instead of being a burden it has been a real joy and a blessing to our churches and Sunday schools to contribute to help the helpless and give them a chance in life.

Those who contribute to the orphanage get lots of joy out of the giving.

Some years ago a man gave the writer a check for seventeen hundred dollars to purchase a tract of land and when he placed the check in the writer's hand he took the writer's hand in both of his hands and tears trickled down his cheeks. "This is the happiest contribution I have ever made." He got a real joy out of the giving. So will you. Try it and see.

CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 3, 1936.

Amount brought forward\$ 8,599.85

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Reidsville	6.86
Western N. C. Conference:	
Hank's Chapel	2.55
Flint Hill	.23
Big Oak	2.00
Ramseur	7.28
Smithwood	1.05
	13.11
Eastern N. C. Conference:	
Youngsville, July-Aug. .	2.00
Henderson	4.28
	6.28
Eastern Va. Conference:	
New Lebanon	3.00
Holy Neck	5.38
	8.38
Valley Va. Central Conference:	
Linville	4.85
Alabama Conference:	
New Hope	1.55
Special Offerings.	
A. J. Morgan, Guardian	
for Morgan children .	40.00
The Fidelity Bank	12.50
Mrs. Mamie Cox, support	
of child	10.00
	62.50
Singing Class.	
Hauks Chapel	14.14
Total for week	\$ 117.67
Grand total	\$ 8,717.52

THE FAMILY ALTAR.

(Continued from page 12.)

The answer is: Because he purposed in his heart to obey God; because, when he fell, he went to God to obtain pardon for his sin; because he had in him the embodiment of the Christ's spirit a thousand years, as it was, before Christ came. This was the same spirit of our Lord's that forgave the thief on the cross.

If this be true, we all can have hearts like God's, not by being perfect, but by seeking the perfection of purpose and achievement that He alone can give.

Prayer—O Lord, Thou dost understand us. Thou knowest our frame

and that we are weak and but as dust. Forgive us of our iniquities and love us freely. Take us to Thy heart. In Jesus name we ask it. Amen.

SATURDAY

"A FEARLESS RELIGION"

"Serve him without fear."—Lk. 1:74.

To be religious through fear is not to be religious at all. It is mere awe without a heart. Worship in fear is just trembling. It is like swearing promises to the murderer who holds the bludgeon over the head. There is no fear in the love of a child for a loving Father, and there should be no fear in a child of God for the heavenly Father. "Perfect love casts out fear."

The grandest thing we know about the religion of the Lord Jesus Christ is that it embues one with fearlessness. In it there is no fear of unfavorable fortune, of loneliness, of failure, of doubt or sin, and no fear of friend or foe.

Prayer—Our Father, cleanse from our hearts all fear and dread. May we serve Thee freely and live in the warmth of Thy all-embracing love. Amen.



Teachers Reference Bible

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Containing Marginal References, also the new inclusive Dictionary-Concordance in one alphabet with illustrations. It contains every needed assistance to the Bible student, including a Dictionary, a Concordance, and a Subject Index of important topics.

No. 4612. Morocco Grained Genuine Leather, overlapping covers, gold titles, red under gold edges, head bands and markers. \$4.25

Specimen of Holman Boldblack Type

BT But that ye also may know my affairs, and how I do: 'Tych'el-cus, a beloved brother

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Large Type, Bourgeois, Bn. Size, 5 1/4 x 8 1/2 inches

Specimen of Type

OT From that time J's'us began to preach, and to say, "Repent! for the kingdom of heaven is at

No. 8312RL—Seal Grain Genuine Leather, overlapping covers divinity circuit, red under gold edges, head bands and markers. \$5.25

THE CHRISTIAN SUN

1536 E. Broad St., - Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Married

MONGER-ALGER.

Mr. Melvin Lacey Monger and Miss Letha Gladys Alger of near Elkton, Virginia, were joined in the bonds of Holy Matrimony, August 1, 1936. Mr. and Mrs. W. H. Alger, parents of the bride accompanied the young couple and were witnesses of the ceremony. The groom is the son of the late Ernest Monger and Mrs. Nannie Comer Monger of near Elkton, Virginia.

Mr. and Mrs. M. L. Monger are members of the Bethel Christian Church and are outstanding leaders of young people of that community. The church is expecting much of this couple.

Their many friends wish them much happiness and success and pray God's blessings upon them as they journey through life together.

W. J. Andes.

In Memoriam

JONES.

Wilbur Lafayette Jones died at Lakeview Hospital, Suffolk, Virginia, August 1, 1936, aged 67 years. The funeral services were conducted at his home near Holland by the writer, assisted by Revs. Carl R. Key and W. H. Corbett. Mr. Jones leaves a widow, Mrs. Martha Mills Jones, two daughters, Mrs. Elizabeth Watkins, Holland, and Miss

Wilbur Jones of Norfolk, two grandchildren and three brothers, Rev. J. H. Jones of Oklahoma, Rev. C. C. Jones, Halifax, Virginia, and James Kemper Jones, Holland.

Mr. Jones was a citizen of honor and integrity, a man of great energy, a generous and helpful neighbor, and a devoted and sacrificing husband and father.

N. G. NEWMAN.

MINOR.

Mrs. Catherine Minor was born in Caswell County August 18, 1859, and passed away at the home of her son, W. L. Minor, Route 5, Burlington, N. C., July 15, 1936, at the age of 77 years.

Those who survive include five daughters, four sons, thirty-eight grandchildren, seventeen great grandchildren and a host of friends.

She professed faith in Christ early in life and joined Concord Christian Church where she remained a faithful and loyal member.

Funeral service was conducted in her memory by the writer and assisted by Rev. C. A. Brown at her home church. Interment was made in the local cemetery beside her husband who preceded her several years ago. May the Lord comfort the bereaved.

L. L. WYRICK.

POYTHRESS.

Mrs. Ola Cannady Poythress was born in Orange County, N. C., November 25, 1880. She joined the Damascus Christian Church at an early age, and was an active member. In 1898 she was joined in wedlock to Simon E. Poythress. Into this young couple's home came four children: Whitney, Dewey, Frank, and Thelma.

Mrs. Poythress was in ill health for twelve months, but on August 6, 1936, she was relieved of all her earthly cares—the Master called her home.

To her friends and loved ones: May you have the abiding presence of the Holy Spirit to fill the vacancy of the friend that has gone home to rest.

R. T. GRISSOM.

BYRD.

Whereas it hath pleased our Heavenly Father, in His wise Providence, to remove our former member and fellow-worker from the church militant to the church triumphant; and, whereas, deacon Y. C. Byrd, was faithful to Liberty Spring Christian Church and loyal to his duty until the end of his pilgrimage; therefore be it resolved:

1. That in the death of Brother Byrd our church has sustained a great bereavement, and while we deeply deplore our loss, we rejoice in his eternal gain;

2. That we bow in humble submission to the will of our Heavenly Father;

3. That we record our sincere appreciation of his life and service among us; copy to The Christian Sun for publication, and send a copy to the bereaved family.

4. That we enter upon the records of our a copy to the bereaved family.

Respectfully submitted,

MRS. O. L. BAKER,
MRS. E. B. RAWLES,
MRS. F. F. BRINKLEY,
MRS. I. T. BYRD,
R. E. ROGERS,
E. F. O'BERRY.

Committee.

PIERCE.

Whereas it has pleased Almighty God, the Infinite Ruler of the Universe, to remove from our midst on January 25, 1936, our beloved friend and neighbor, Mrs. Sallie J. Pierce, be it resolved:

First, That, though we sorrow, we bow in humble submission to His will;

Second, That Liberty Spring Church has lost a devoted member and her children a loving mother, and we extend to them our deepest sympathy;

Third, That we seek to follow her example

of loyalty to the Word of God and to the Church of Jesus Christ;

Fourth, That a copy of these resolutions be entered upon the records of the Church, a copy sent to the bereaved family, and a copy sent for publication to The Christian Sun.

Respectfully submitted,

MRS. O. L. BAKER,
MRS. E. B. RAWLES,
MRS. F. F. BRINKLEY,
MRS. I. T. BYRD,
R. E. ROGERS,
E. F. O'BERRY.

Committee.

HARRELL.

Whereas it hath pleased Almighty God in His wise providence to remove from our church militant to the church triumphant, the soul of our dear member, Mrs. Nodie Baker Harrell, and

Whereas, Liberty Spring Christian Church appreciated her membership and fellowship with us, therefore be it resolved:

1. That in the death of Mrs. Harrell our church has lost a sincere and faithful member;

2. That we record our sincere appreciation of her life and faithful service;

3. That we extend our sympathy to the bereaved family, and recommend that a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication, and a copy entered upon our church records.

Respectfully submitted,

MRS. O. L. BAKER,
MRS. E. B. RAWLES,
MRS. F. F. BRINKLEY,
MRS. I. T. BYRD,
R. E. ROGERS,
E. F. O'BERRY.

Committee.

HORNADAY.

On July 2, 1936, God sent his death angel to claim our beloved brother and friend, Marion Fidella Hornaday. We, the members of Pleasant Hill Christian Church, and the Men's Bible Class wish to express our appreciation of him in the following resolutions:

1. That while we just cannot understand this act of Divine Providence in removing from us one whose life and place in the Men's class meant so much and was so badly needed, may we whose hearts are bleeding lift the hand of faith and feel for the Master's hand and walk with Him till we do understand;

2. That we express our appreciation for his blameless life and character, his self-sacrificing service, unfaltering devotion to duty, his Christian stewardship, and loyalty to God's Kingdom and this class of men;

3. That we recognize that his was a life of high ideals, great faith, optimistic spirit, loving friendship, wise counsel, trustworthy judgment, childlike tenderness, Christ-like spirit which won the confidence, esteem and appreciation of the poor, the rich, the young and old, and made for him a trusted friend of all who knew him;

4. That we, the members of the Men's class of Pleasant Hill Sunday School, imitate his regularity, faith and resignation evidenced by his own words and presence each Sunday morning in the class and the church service.

5. That we, as a class, extend to this bereaved family our deep and abiding sympathy in this hour of gloom and sorrow and commend them to the loving care and comfort of our Heavenly Father who can heal all our sorrows, and "who doeth all things well."

6. That a copy of these resolutions be spread upon the permanent records of our class and copies be sent to the family, and to The Christian Sun, and the county paper for publication.

Committee.

Act the Way You Want to Feel

By Winfred Rhoades

If I scowl my face, grit my teeth, clench my fists, and blurt out ugly sounds, I develop the **feeling** of crossness even though I was not cross when I began. If, on the other hand, I lift up the corners of my mouth so as to smile a little, I begin to **feel** smiley inside.

If you want to **feel** sick, **act** sick: let your shoulders sag, and your feet drag, and the corners of your mouth turn down, and your eyelids droop, and heave a few long sighs. If you want to feel well, or at any rate **better** even though you are sick, straighten your shoulders, talk with energy about something interesting, bring a smile to your lips, and face the world gallantly.

Try it now, as you sit with this paper in your hands, and see how the action of your body has its reflex upon your mental and emotional life.

We affect ourselves by the way we permit ourselves to act. We also affect those round about us. "Smile up your face, dearie," a young wife used to say to her husband when he came to the table. He was not conscious of feeling grumpy; he was preoccupied with his thoughts, with the work he was trying to plan, with perhaps a little left-over weariness from the strain of toil. But his heavy expression had a depressing effect in the room; and, moreover, the way he let himself look in the face (because of its reaction upon his mind) could have an effect upon the tasks that were next before him.

The principle is one for everyday application. When someone with whom you are dealing gets into a tantrum and becomes abusive, keep your own voice calm, speak in a low tone, sit or stand with all your muscles relaxed, and you will feel calm and will keep your emotions at a low pitch. When you have a pain or a trouble, whistle a cheerful tune, make your mouth and eyes look gleeful, and you help yourself to cease from brooding and make a change in your actual emotional tone. Look gloomy and you feel gloomy. Look cheerful and it has an effect inwardly. Act lovingly to those with whom it is hard to get along and your heart feels warmer.—Advance.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — Mrs B F Frank 12-1-36 *Living, Charity*

VOLUME LXXXVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 10, 1936.

NUMBER 37.

Leaders Cannot Be Wobblers

By Roger Babson.

To talk about the Church passing out of the national picture is utterly foolish. Anyone who suggests such a catastrophe shows his ignorance of history. Several times the Church has been neglected far more than it is today. In each instance it has rebounded more powerful than ever. Our task is not to lament over the present state of the Church, but to prepare for the next period when the people will flock to it.

I have already indicated certain lines of action which ministers might take, which would appeal to laymen. These, however, are only the shell of the nut. The kernel is something far deeper and more spiritual. The real difficulty today is that the Church utterly fails to satisfy existing hunger for spiritual help. This cannot be satisfied by prevalent denominationism. Most sermons absolutely do not click nor register. They drive more people away from the churches than they attract.

Ministers must realize that they have only one real job and that is to help people spiritually. If you are a minister with a declining congregation, you should know that you are failing in this main task. Your first step in correcting the situation should be to get right with God yourself and use your religion yourself. Leaders cannot be wobblers. Leaders must show by their own lives that they have faith, courage and a goal. You can never expect to be a leader unless you know where you are headed and enthusiastically urge others to follow you.

"How can I remedy my situation?" you ask. To laymen the answer is very simple. Consider these four suggestions:

(1) Don't try to preach one or more sermons every week. Preach only when filled with fire and enthusiasm. Then give us "both barrels."

(2) Remember that most of us laymen are in trouble. We have come to the church hoping for help. Be sure we go away satisfied.

(3) Have classes in prayer. If you wobble as to the power of prayer for guidance get out of the ministry. If you believe in it, then boldly teach it.

(4) Finally, take your work seriously. Don't be content to go through a formal service like an old Russian priest. Go out and sell the Gospel as a salesman goes out to sell insurance, automobiles or vacuum cleaners.

A basic difficulty today with the Church is that most ministers have an "inferiority complex." Ministers should take a militant attitude—sure of something that religion can do for their people—and then insist that they actively proclaim it to everyone on every occasion.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. L. L. Wyrick, Elon College, N. C., a graduate of Elon and in the class of 1918, is open for pastoral work during the coming year. Any church desiring his service should write him at Elon College, N. C.

Our Lynchburg Church is losing its minister, Rev. B. H. Watkins, whose resignation takes effect November 1. Anyone interested in becoming pastor of the church is invited to correspond with Mr. W. T. Dunn, Kemper Street Station, Lynchburg, Va.

Several pastors have written to say that they are sponsoring a campaign to get new subscribers to THE CHRISTIAN SUN. This is the kind of thing that gives new hope to the editor as he struggles with the task of editing and securing subscriptions for THE CHRISTIAN SUN.

September is the time to begin afresh with the church program. Many pastors send greetings, letters, or invitations of some kind to the members trying to get them back on the job with the opening of the fall program in September. One such letter is given in this week's paper.

The Baptist Church of Holland, Va., is cooperating with the Holland Christian Church and Holy Neck Christian Church in evangelistic services. This week services will be at the Holy Neck Church with Rev. O. D. Poythress preaching, and next week they will be at the Holland Church with Dr. Stanley C. Harrell as preacher.

Dr. Nathaniel Newman, dentist, who has been living at Hartford, Conn., has had to give up his profession temporarily, and will spend the winter at Chapel Hill, N. C., seeking to regain his health. He is the son of Dr. N. G. Newman of Holland, Va., and a graduate of Elon College. His many friends will wish for him speedy and complete recovery.

Rev. and Mrs. L. B. Chase of East Bridgewater, Mass., spent part of the summer visiting their son-in-law and daughter, Rev. and Mrs. Carl R. Key at Holland, Va. The Rev. Mr. Chase spoke to the adult classes of the Holland Church School twice to the delight of all present. The Chases and Keys visited historic Jamestown, Williamsburg, Yorktown and other places.

Emmanuel S. Hedgebeth of Holland, Virginia, the only ministerial student at Elon this year from Eastern Virginia Conference, conducted the morning worship and preached the sermon at his home church on August 29, using as his topic, "Building Highways." One who heard him say, "He did credit to himself, his church and his college in this hour of worship and the sermon."

Rev. B. J. Earp is leaving Palm St. Church, Greensboro, this year. Therefore, the brethren of the Palm Street Church are looking for a pastor to fill this place. The pulpit committee is receiving applications for this pastorate from ministers that can consider this work. There is a great field for work here for some ambitious minister. Address your communications to A. H. Hinshaw, 17 Poplar Street, Greensboro, N. C.

The office of the Board of Christian Education, 505 S. Main Street, Norfolk, Virginia, acknowledges receipt of Rally Day materials from the Congregational Publishing Society, 14 Beacon Street, Boston, Mass., and the Methodist Publishing House, Fifth & Grace Streets, Richmond, Va. The Christian Publishing Association of Dayton, Ohio, can also furnish Rally Day and Sunday school materials. The Board is eager to help any school with their problems.

Berea Christian Church, near Norfolk, Va., will celebrate its sixty-fifth anniversary with a Home-Coming service next Sunday. Dr. Sidney B. Hall, a member of the church and State Superintendent of Public Instruction for Virginia will give an address. Mr. M. W. Hollowell, clerk of the church, will give the history of the church, and Rev. J. F. Morgan, a former pastor, will preach. The program begins at ten o'clock. Former members and friends are invited.

Attention of pastors, superintendents, teachers and religious workers in and about Nansemond County, Va., is called to the fact that the training school will open on Sunday, October 18, 1936, and continue each evening through the week. Courses and teachers include "The Prophets and Their Message" by Dr. N. G. Newman; "Christian Worship" by Rev. E. B. Flory; "Guiding the Religious Growth of Juniors" by Miss Priscilla Chase; "Church Music" by Mrs. Carl R. Key; and a "Seminar on Missions" led by Mrs. John G. Truitt. The dean, Rev. Carl R. Key, will have charge

of the assembly period and will speak briefly on "Personal Religious Living."

The Norfolk *Virginian-Pilot* of August 23, 1936, carries a news item and picture of a historic old house in Suffolk, Virginia. The item says: "The house was originally built in or around 1835 by Thomas J. Kilby, who represented Nansemond County in the State Legislature in 1865-66.

"Around 1856 it was used as a girls' school, operated by Dr. William B. Wellons who died in 1877.

"In this house in 1860 was held the meeting at which the Suffolk Christian Church was originated. It was also from this house in 1862 this Miss Sallie Brinkley, a pretty Nansemond County girl, who was visiting Mrs. Wellons, slipped out at night in the darkness, and traveled in a cart over the county roads to Somerton, to notify General Longstreet's army that the Federals were planning a secret attack upon them.

"The news of this proposed attack was told to the Rev. James Wellons, a brother of Dr. William B. Wellons, who during the War of the Secession was a Confederate chaplain, and Dr. James Wellons sent the girl on the secret errand to the Southern troops."

VACATION BIBLE SCHOOL AT ALBEMARLE.

The Daily Vacation Bible School at Albermarle, N. C., was the largest in many years, over 120 enrolled and the average daily attendance was 103. Two sessions were necessary. The workers, Loring Chase and Kathleen Rawls made a great team and did splendid work. The closing session, demonstrating the results of the school was well attended, and they were particularly impressed by the Bible drill and the handwork.

Fortunately, we had planned our annual revival to follow the two weeks D. V. B. S., and the interest created made it easier to build a receptive attitude. The visiting pastor, Bro. McCauley of our Richmond Church, gave some inspiring messages. The people enjoyed his visits to their homes and decided Brother McCauley was the very man they had needed for the occasion. The congregations were large and attentive; nine were added to the church by confession; a tenth person confessed but asked to have her name sent to another local church.

The church spirit is very good and we are anticipating further results from this splendid meeting.

(REV.) ARNOLD SLATER.

To My Friends

By THE EDITOR.

Loyal members of the Church who send in their subscription and subscriptions of their neighbors make all those connected with THE CHRISTIAN SUN very happy. We had quite a list for August, and the prospects are bright for even a longer list in September.

This Church Paper business is an important matter that demands immediate attention. If our people are to know what is going on in the Church realm, this is a fine way for them to learn. At present the subscription list is far too low for the comfort of any who know the facts.

Pastors can do themselves, the local church, and the Church at large a real service by securing new subscribers to the paper.

Now is the time for all loyal members to come to the support of their Church.

GETTING STARTED.

Many churches have been taking a sort of vacation through the summer, but are now ready to begin their fall program. The most difficult task is to get started. It is far better to begin with enthusiasm and a large crowd than to simply drift back into the regular routine.

There is a thrill in joining with the entire church in worship and work. A full church on the Sundays of September will have much to do with the success of the church through the year. Pastors are eager to meet with their people in the house of the Lord, and the sermons which they preach should be a ringing challenge for those who hear to give themselves with new abandon in Christian service.

HOW TO MAKE A HOME MORE HAPPY

There is one matter in which most of us are interested, namely, how to have happy homes. In almost every newspaper we pick up we find references to tragedies of broken homes. Why is the home so often a failure? How can we make our home a success?

There may, of course, be many reasons for failure, but there is one outstanding one. We are too touchy, too opinionated, too stubborn. We hate to acknowledge ourselves in the wrong. We want to be the big toad in our small puddle. The result is friction, heat, and flaming words. Quarrels ruin homes.—*Anon.*

ELON COLLEGE.

The 47th opening of Elon College is now underway. This has been an inspirational occasion. Many of our former students are back on the campus with high hopes. A large number of first year students are here with fear and trembling. They have always wanted to go to college; they have pictured themselves enrolling and beginning their college work, but the outcome of it all has been a great question in their minds.

This occasion, however, is not without its disappointments. For financial reasons we have been compelled to adopt more exacting financial rules for students than we have done heretofore. It is good to see a youngster with ambitions for college life and for a college education, and it is good to see him begin the realization of that ambition; but it is heard-rending to have a youngster come and literally beg to be permitted to enter without funds with which to pay even his board. Some college administrators seem to be able to face this situation without feelings or emotions. I cannot. It has been most difficult to turn from our campus a large number of fine young people who would be here enrolled in the school but for the lack of finance. They promise to pay when their education is completed if not before. They are sincere and in all probabilities would pay, but the college is without sufficient funds to carry them through the period of preparation, banking on their earning capacity when they are out in life. The majority of these youngsters have the stuff in them to make real, genuine, American citizens. It would seem an investment on the part of the country to make it possible for them to have training that they might be a high type of citizen. Many of these are of our own church. They need assistance. The college cannot give it.

I hope that some day the church will realize its opportunity and come to the rescue of her own. Where could money be more wisely invested than in human life?

Our advanced registration was a bit in excess of that of a year ago. The present enrollment, under the new plans, is about equal to that of last year. Enrollment at this writing has passed the 400 mark. Registration, of course, will continue on thru the 15th and even as late as the 29th. Registration of special students has not begun yet. The enrollment for last year reached an all time high of 483 for the entire year. At this date there seems to be no question but that this mark will be reached this year and perhaps exceeded.

I would like to thank pastors, members of the church, members of the board of trustees, alumni, and friends, for every good word spoken in behalf of the college, and for every effort put forth in its interest. The college and its present administration pledges its best to the church, to the state, and to the world.

L. E. SMITH, *President.*

PART-TIME CHURCHES.

In writing on part-time churches, Dr. L. E. Smith has given the weakness of the Congregational form of government, but none of its advantages. If correct when he says, "In our present state, our losses continue to overbalance our gains," we should change our form of government and adopt the pastorate system of the Methodists.

I am opposed to the creation of a commission by the Convention to compose pastorates and help select pastors and so forth. This is a conference matter and should be handled by the Home Mission Committee. Speaking for the Eastern Virginia Conference the Home Mission Committee has endeavored to handle same. Several years ago, upon recommendation of that committee, the conference adopted an advisory Pastorate System. Some of the pastorates were offered mission funds to join suggested pastorates. The pastorate system was talked about, written about, and some progress was made. There are several pastorates now and another being formed, embracing four of our strong rural churches. If the other Conferences will do as well as Eastern Virginia, the problem will be partially solved. Unless we are going to abolish our congregational form of government, the solution of the problem is largely in the hands of Elon College where our ministers are educated and President Smith holds the key to the situation.

These young men should be taught the history and principles of the Christian Church, the strong and the weak points in our government, denominational loyalty, cooperation, obedience to the resolutions and the requests of conference and convention and loyal support of denominational programmes. They should study both rural and city church problems and the necessity for voluntary pastorates of rural churches. The ministers should be the leaders, and while it will take some patience and time, if they will practice unselfishness as well as preach it, the churches will generally fall in line and the problem will be largely solved.

J. E. WEST.

EDITORIAL

EDITOR

F. C. LESTER,
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I. W. Johnson Elisha A. King

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHURCHES AND PASTORS.

Information which has come to the editor's office indicates that one-fourth to one-third of the churches in the Southern Convention have had, or expect to have, a new pastor in this year, 1936. This is a startling large turnover in pastorates; and one with an inquisitive mind naturally wonders why, and what the effect may be on our churches.

Perhaps these men have not met all the standards set for them by their members. It may be the churches have not measured up to what the preacher had expected. Sometimes it happens that people get peeved with their minister because of something he says or does, or doesn't do and determine that he shall move.

There are reasons why ministers should move, but in the opinion of one who has been a pastor for twenty-one years, there are many more excuses than reasons. This editor will welcome statements from laymen giving reasons why the church should

change pastors, and methods by which the change should be made.

In my judgment, this is a matter that demands serious thought on the part of pastors and people—much more serious thought than is often given. For a minister to move means quite a large expense, and few of them have the money for this investment. It means also that the church must get acquainted with a new man and his family, that for some time those who attend the service will compare the new minister with the one they have had when really they should be praying, otherwise worshipping, or making plans for constructive cooperative Christian work. Frequent change of pastor usually means slow growth or deterioration of the church.

It sometimes happens that ministers move with broken hearts because of the petty and cruel treatment by members of the church, or by the church as a group. This is not right. The minister is just as noble, Christian and worthy of respect when he leaves the field as when he comes, unless the church has changed him. He should leave, if leave he must, with the appreciation and good wishes of those he has served.

And woe betide the minister who may seek to leave a church weaker than when he found it. If it was worthy his effort when he came, it certainly ought to be worthy of his love when he leaves. Some other pastor must take up where he left off, and it is his business to see that the new man has as good a start as possible.

All of which means that changing pastorates for ministers and changing pastors for churches is a serious business that should be transacted with the most careful thought and courteous, Christian conduct.

F. C. L.

TWO MEETINGS IN ASHEVILLE.

The writer spent the month of August enjoying a vacation in Asheville, and while there attended two unusual and strongly contrasted meetings.

The first of these was designated as "The National Conference of Clergymen and Laymen," in what was called "An American Forward Program." The announcement made stated that twenty-five hundred were expected to attend this nation-wide meeting. The session which the writer attended had about one hundred and twenty-five present, and the automobile license tags indicated that most of them were from North Carolina. The movement was obviously

an attempt to amalgamate a wide variety of patrioter organizations, anti-communists, anti-pacifists and anti-semitic organizations. Such topics were discussed as "Communism—Our Common Enemy," "The Penetration of American Methodism by European Communism," "Termites in the Temple Gates," and "False Peace Prophets." While all the names signed to the original call were Protestants, the effort was made to make it broad by including Catholics and Jews on the program, but the first night one group seceded because the name Christian had been left off, and that group held a rival meeting which was intensely anti-Jewish. The leader of that group claimed to have been "slugged" as he entered his hotel room, and valuable lists and papers were stolen. A few days later the police announced that they were through with the case, believing that it was a hoax the like of which the leader had perpetrated in several other places previously. Intensely anti-Jewish literature was distributed in both meetings.

One was impressed with the intense bigotry and unfairness of the utterances. Not only was communism presented as a Russian propaganda, but every pacifist or peace advocate was and even Kagawa and the Cooperative Movement were pictured as being workers for the same Communistic devil. There was never any indication that an American minister who believed in peace could do so because of his own thinking and of his conscience. There was no indication of any sympathy for the vast multitudes otherwise suffered because of present conditions.

The writer is too intensely committed to historic American democracy to wish to see either Communism or Fascism growing in America, but it is obvious that unfair judgments, bitterness and hate and injustices tend to drive the victims toward radicalism. One Herndon case (negro sentenced to forty years in the Georgia chain gang for possessing Communistic literature); floggings such as occurred in Tampa, Florida and in Alabama; and such ugly organizations as the Black Legion and various kinds of "Knights," can make more Communists than such a meeting as the one at Asheville could cure in a year. What is needed in American life is not so much organizations to 'attack' Communism as sincere movements to cure the inequalities and injustices which tend to create Communists, and certainly one did not find in the speeches at Asheville a single note of Christian brotherhood or sympathy, or desire to help the down-trodden

and the oppressed. Certainly Jesus would have found himself in a strange environment there.

The other meeting attended was a meeting of the organization of the heads of church related colleges in the south. It was a pleasure to sit in and hear these broad-minded Christian educators discuss the church related college, its place and function and its possibilities. One was impressed with the fine leadership in our Christian colleges. There was a singular freedom from bigotry, narrowness, or unfair judgment. These men believed in American freedom, they believed in the freedom of teaching, provided the teacher himself was not cynical and was fair in his presentation of opposing opinions. In fact one felt that there was more breadth and freedom in the Church Related College than in some of our state universities, where there is the constant fear of the small-minded bigoted legislator who will threaten appropriations if thereby he can appeal to popular prejudices. This meeting was such a tonic in contrast to the other that one felt his hope renewed for the sanity and Christian leadership in America.

E. C. G.

PROPAGANDA.

I have returned from Europe with a new sense of the value of the printed page. A reading of the history of the Russian revolution shows plainly enough that the revolution began with the circulation of printed pamphlets and the Soviet government blazed its way by the use of millions of posters printed in red ink and by banners carrying slogans, and by signs painted over buildings inside and out. Pictures of the Soviet leaders are to be found everywhere. On my visit to Russia, I was deeply impressed with the literature stands at every turn with cheap books and pamphlets not only in Russian but in English and German and French. The revolutionists know how to use printer's ink.

Along another line I found every Chamber of Commerce and transportation agency issuing attractive folders in colors filled with pictures and maps. These are distributed freely and are for the purpose of attracting attention and getting business. Much care is given to the composition of the messages, and very often they are printed in three languages. The cost of issuing these documents is considerable but they are profitable. There we find the newspapers and magazines carrying all kinds of promotional articles. Advertisements carry messages to millions of people, and it is evident

that publicity pays or it would not be used.

In speaking of propaganda, I am, at present, thinking of it in its good sense, in its promotional character, and I want to use my reference to it for the benefit of our churches. In former years, the church bell made the church known to the community. In many cases the chimes do it still. In a rather sedate and formal way some newspapers carry announcements of church services on Saturdays and there are announcement boards in some hotels. More often now than twenty years ago one finds church announcement boards in front of the church building calling attention to the denomination, and perhaps, the time of meetings and subjects of sermons. All of these methods are good and helpful, but more should be done.

It is not my intention here to present a lot of methods, but I do wish to say that all churches could do more than they are now doing to arouse the attention of the indifferent to what the Church has to offer. We need to build up the congregations so that every seat will have an occupant. The gospel message does not get very far among empty wooden benches! I look upon church publicity as a high grade evangelistic effort. The minister himself, or a committee, can secure plenty of names and addresses of non-church going people and to them may be sent courteous letters inviting them to the church services, and cards of invitation can be handed out by members of the congregation. One of the most effective ways of getting people to come to church is to carry through a house-to-house visitation. Let two persons go together, making social calls and carrying with them some attractive piece of printed matter.

We have so much splendid promotional literature issued by our denominational headquarters that we should secure a supply and circulate it. The world is full of atheistic, communistic and sensual printed matter. The Church must do its best to counteract this influence by circulating printed matter of another kind.

E. A. K.

MEMORIAL TABLETS.

There were recently installed in the vestibule of the Asheville church two memorial tablets. One was for the venerable Dr. Thrall, who, when over sixty years of age, established this church and served as pastor for nineteen years, and as pastor-emeritus for two years more.

The other tablet was for the architect of the building and a devoted

member of the church. These tablets read as follows:

In Loving and Reverent Memory
of
JOSEPH BRAINERD THRALL
1849-1935

First Pastor of This Church, 1914 to 1933

Pastor Emeritus, 1933-1935

Great In Intellect, Greater In Love

"The Law of Truth was in His Houth, and
Iniquity was not in his lips;

He walked with me in peace and equity,

And did turn many away from iniquity."

In Loving Memory
of

WILLIAM HENRY LORD

Nationall known Architect and

Designer of this Building

Citizen of Asheville for thirty-five years

Charter member, trustee, and treasurer

of this church during nineteen years

Conscientious and exemplary in all his
affairs and relations.

Loved and trusted by all who knew him

Fell asleep July twenty-seventh,

nineteen hundred thirty-three

"Mark the perfect man,
and behold the upright."

SUFFOLK CHRISTIAN CHURCH.

*Please help us begin with a large
attendance!*

Suffolk, Virginia.

Sept. 1, 1936.

Dear Members:

Please help us begin our fall work with a large attendance. Let us not take a "long time to get back to the church." Why should we? We love and honor our church, so why not begin with the first Sunday in September with a large congregation?

"Return unto Me, and I will return unto you, saith the Lord." Let us take Him at His promise, and seek His blessing upon ourselves, our families, and our work this fall.

"Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you."

Get your children back into Sunday School the first Sunday in September, and teach them to remain for church. Come with your entire family (this letter is addressed to you, but to save postage all the other members of your family are included in this appeal) on the first Sunday, and let us have a large congregation.

We count everyone present, you and your family will count. Attend church this Sunday, please.

Most sincerely yours,

JNO. G. TRUITT, *Pastor.*

Think of three things; whence you came, where you are going and to whom you must account.—*Franklin.*

CONTRIBUTIONS

SUFFOLK LETTER.

Revival services were held at Cypress Chapel Church week following the Third Sunday in August. Rev. R. E. Brittle, the Pastor, was assisted by Rev. S. E. Madren. There were ten additions to the church.

Week after the Fourth Sunday a protracted meeting was held at Bethlehem Church. The Pastor, Rev. R. E. Brittle, did the preaching, and there were twenty-one additions to the church.

During the past week Liberty Spring Church held its annual protracted meeting. The writer was assisted by Dr. Stanley C. Harrell of Durham, N. C. Nine members were received into the Church at the close of the meeting. Dr. Harrell greatly endeared himself to the congregation by his helpful sermons.

On the Fifth Sunday in August a Home Coming Day was observed at Isle of Wight Christian Church. Rev. Edgar A. Potts of Suffolk, the Pastor, read an interesting historical sketch of the church. This church had its origin in a Sunday School held near Isle of Wight C. H. The Sunday School was first held at Sycamore Lawn, and Central Hill Baptist Church and the Isle of Wight Christian Church were both probably a direct outgrowth of the same school.

On the Second Sunday in July, 1887, the late Rev. John T. Kitchen preached in the Sycamore School House, which was located near Wm. A. Crocker and belonged to Dick Pulley. The congregation desired to change locations and in January, 1888, they came to the old Wilson Store and worshipped there one year, the first prayer being offered by Mr. Dick Spivey. Services were held under a brush arbor during the summer months, and then the Court House was used. Mr. N. B. H. Munford was the Superintendent of the Sunday School during this period. The church was formally organized during the year 1888 with 22 charter members, and was received into the Eastern Virginia Conference at the session held at Cypress Chapel Church, the same year. Rev. John T. Kitchen organized the church and served as Pastor until 1895. The following have also served as Pastors: Revs. W. J. Laine, 1895-May, 1898; I. W. Johnson, 1898-1903; H. H. Butler, 1904-1908; R. H. Peel, 1908-1911; Stanley C. Harrell, 1911-1917;

E. T. Cotten, 1917-1919; J. M. Roberts, 1919-1922; W. B. Fuller, 3 months; T. E. White, 1923-1924; W. D. Harward, 1926-1927; D. M. Spence, unexpired term of Dr. Harward; G. A. Pearce, 1927-1929; E. B. White, 1929-1934; C. E. Gerringer, 1934-1936.

Three of the charter members of the church are living at this date, and two were present at the Home Coming Day service mentioned above. At the present time there are 83 members on the church roll. The church building has an adequate equipment including Sunday School rooms. The congregation is not large but it is loyal and progressive.

The following persons have served as deacons: Wm. N. Pierce, L. H. Whitley, J. M. Darden, C. H. Chapman, L. P. Roberts, W. M. Stephenson, Robt. F. Whitley; J. H. Turner, John M. Roberts, W. E. Wills and W. J. Darden.

Space will not permit a complete history in this sketch, but this will probably appear in another place and at some other time. Several years ago our Sunday School Convention emphasized the importance of seeking places to establish "Mission Sunday Schools" within the bounds of the Convention. A number of churches were established in this way. Is it not possible to return to that method of finding suitable places for establishing new churches? It is time to organize new churches if we are to grow. Who will find the places where new churches are needed?

I. W. JOHNSON.

OUR MISSION BOARD.

On the sixteenth of this month, our Mission Board will meet in annual session. The meeting is always held in Suffolk, Virginia. Colonel J. E. West is the chairman, and Dr. J. O. Atkinson of Elon College is the executive secretary.

The board was organized January 5, 1907 at Elon College. Colonel J. E. West and Dr. J. O. Atkinson were members of the original board and have rendered continuous service in this capacity. Through this board and its ever-widening program, the church has given expression to its evangelistic and missionary passion. The members of this board have always been vitally interested in every department and every undertaking of the church. New communities and

new sections for our church have been entered under the direction of the board and churches have been established which have resulted in substantial organizations.

It is this board which has also directed and sponsored the foreign missionary efforts for the denomination. Through the missionary board and the general convention, and now through the American Board of Commissioners for foreign missions, this board represents the missionary efforts abroad of our united church. When a complete history of the Mission Board for the Southern Convention is written, it will embrace the facts that a large percentage of our local churches have been assisted, either directly or indirectly, by the board, and that the gospel has gone into other countries and ultimately, we hope, to the utmost parts of the earth. As a result of the program of the consecrated endeavors of our Mission Board, literally hundreds and thousands have been led to Christ and into the church. As fruitful as the efforts have been, much more good could have been accomplished if the church had responded to the earnest appeals of the board according to its ability to provide funds for the march of the church through the years.

Under the counsel and direction of the Mission Board, the Woman's Board was organized. This organization has not only been thorough and competent, but most aggressive. The women of our churches have responded most generously and have not only given of means but of their lives that the kingdom in its fullness might come at home and abroad. The missionary organizations of our convention have wrought faithfully and successfully, and are still fighting the good fight of faith that our Lord's commission might be fully and completely fulfilled.

It seems to the writer that we have come to the place in our organization where our Mission Board would do well to either expand its program or recommend to the Executive Committee of the Southern Convention a plan for expansion—not a plan that would necessarily entail great expenditures of money, but one that would require more consecrated courage and a higher degree of Christian statesmanship than we have yet displayed. I am thinking particularly of our churches already established and of our ministers already ordained, and of course, the earnest hope is for the ultimate good of the church itself. Programs and men are of no value unless they advance the church. The church is

(Continued on page 14.)

For the Children

Dear Boys and Girls;

It is now about time for school to begin, and many of you will be eager to get back into school where you will try hard to learn those things that will make you fine men and women. Here's hoping that you have a very happy school year. I remember how happy I used to be when school opened. I did get a little tired in the spring, but I was always ready to begin again in the fall.

Some of you may someday be the editor of this, or some other paper. Wouldn't you like to begin writing for the paper now? Write me a letter telling what you hope to be when you grow up, or describing your school, or telling of some vacation experience, some picnic trip, or whatever you may want to write. Short poems, good stories, all kinds of things that interest you, will be appreciated. Let's make this a children's page. One written by children rather than one made up by an older person. What do you say? All right, send on the material, and see how it looks in print.

You can write to The Editor, Children's Page, or to "Uncle" Fletcher. But be sure to send your letter to 505 South Main street, Norfolk, Va.

ANSWERS TO BIBLE CONUNDRUMS LAST WEEK.

1. Joshua. Find the story in Joshua 24:15.
2. Esther. You will find this story in Esther 4:16.
3. David. You will find this story in 1 Samuel 19:40-49.
4. Boy. Read John 6:7-10 for this story.
5. Philemon. You will find the story in the New Testament book by that name.

BOOKS OF THE NEW TESTAMENT.

Matthew, Mark, Luke and John wrote the life of their Lord.
The Acts, what Apostles accomplished, record;
Rome, Corinth, Gallatians, Ephesus, hear,
What Phillippians, Collossians, Thesolomonians, revere;
Timotheus, Titus, Philemon precede
The epistle which Hebrews most gratefully read;
James, Peter, and John, with the short letter, Jude,
The rounds of divine Revelation conclude.

FAIRIES AND ELVES.

Eight little fairies and two little elves
Didn't know how to amuse themselves;

They ran up and down on the piano-keys

Until somebody said, "Don't do that, please."

They danced up and down on the windowpane

Until somebody said, "Please don't," again.

Then eight little fairies and two little elves

Discovered some work on the nursery shelves;

For, oh, what a mess those shelves were in!

They scarcely could tell just where to begin.

They laid all the toys in tidy rows,
A place for these and a spot for those.

Eight little fairies and two little elves,
Perhaps you have guessed who they are for yourselves.

So do keep them busy, for if you shirk,

Old Man Mischief will give them work.

But if they have plenty of work and play,

Old Man Mischief will keep away.

—Author Unknown.

THE FOUR PLANTS.

An old teacher was once taking a walk through a forest with a scholar by his side. The old man suddenly stopped and pointed to four plants close at hand. The first was just beginning to peep above the ground, and the second had rooted itself pretty well into the earth, the third was a small shrub, while the fourth and last was a full-sized tree. The tutor said to his young companion:

"Pull up the first."

The boy easily pulled it up with his fingers.

"Now pull up the second."

The youth obeyed, but not so easily.

"And now the third."

The boy had to put forth all his strength and use both arms before he succeeded in uprooting it.

"And now," said the master, "try your hand upon the fourth."

But lo! the trunk of the tall tree, grasped in the arms of the youth, hardly shook its leaves.

"This, my son, is just what happens with our bad habits. When they are young we can cast them out readily, but only divine power can uproot them when they are old."

—Young People's Paper.

"If the world ever comes to a realization of the mind of Christ, it will solve the riddle of existence. For in that mind was perfect clarity, perfect understanding and perfect sympathy."

A PRAYER.

Our Father:

"Help us to be kind.

Help us to learn

To put ourselves in others' places:

Help us to do as we would be done by;

To carry the burden of tired ones,

To remember those that are in bonds as bound with them,

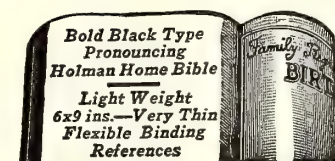
To speak for them who cannot speak for themselves,

And never to find in another's pain our sport.

Help us to be like Thine own self
Who are all love, kindness and tender mercies."

—C. W. Wentz.

BIBLE FOR OLD FOLKS and the HOME



When the
Eyesight
Begins
to Fail

Extra Large Print
with References.
Size 6x9 ins.

Specimen of Type in This Bible

AND it came to pass, that
when Isaac was old, and
his eyes were dim, so that he
could not see, he called Esau
his eldest son, and said unto
him, My son: and he said unto
him, Behold, here am I.

PRINTED from large, clear, Pica Type, with Marginal References. Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durable Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A TRILLING STORY.

Many of us read books or magazines with the expectation of getting a thrill, or, in the language of the street, a "kick" out of them. And a large per cent, or if not the majority of us, have the idea that in order to get a thrill, or a kick, we must read fiction, or a detective story, or some blood and thunder make-up. This is a grave error. George Elliott won fame and a permanent place in the field of literature by taking the common place, the ordinary, the everyday experiences, and writing about them in such a graphic and revealing manner as to rivet and hold the readers attention and give her readers a thrill. Her stories were not of the lords and ladies of high life, nor of the romance and adventures of the leisured upper class, but of the daily experiences of the carpenter with his tools; the plowman in his field; the domestic at her cooking. She gave these ordinary people a chance to be heard in the world, and wrote of their inner experiences in a way that made them interesting and really thrilling to the reader.

Now comes Ina Corinne Brown and takes a most familiar and common place topic and not only writes an interesting and revealing history, but tells the story of the American Negro that will bring a thrill to any lover of good books, and wholesome, elevating literature. Miss Brown is a Southern girl, born in Texas, and got her college training there. After completing her college work at the Southern Methodist University in Dallas, she went to Nashville, Tennessee, where she served for thirteen years as a secretary for the missionary education of young people in the Methodist Episcopal Church, South. Her work as secretary for missionary education carried her often and much through the South, teaching and speaking in colleges, summer camps, and conferences for both white and Negro groups, in which her church and Mission Board were interested. For four years Miss Brown was a trustee of Paine College for Negroes in Augusta, Ga.

In 1929-30 she traveled in Europe, Africa and Asia, studying problems of contact, and crossed Central Africa from the mouth of the Congo on the west coast to Mombassa on the east. Out of such a background of southern rearing and culture, and out of study and observation and wide travel, both

in this country and abroad, Miss Brown lays the foundation deep and secure in established historical facts and records, and then writes a story of the American Negro that will fascinate anyone who, white or black, brown or yellow, is concerned in the high drama of history, and the thrilling incidents of experience and achievement of a large group of the world's citizenship. Miss Brown is not settling, or trying to settle, "the Negro problem," nor does she attempt anywhere in her thrilling story to charter a course, definite and fixed, that the whites or Negroes must follow in order to arrive at definite conclusions, or a fixed solution of this intricate problem. She does what the title of her book indicates, namely: Gives her readers a story of the American Negro and does so with such accuracy and acumen, and yet with such color and charm, as to fascinate her readers and bring them face to face with what she's talking about.

In her Foreword she gives one some idea of her task and her story in these words, "This book is not another study of the race problem as such. It is rather a simple, chronological story of the Negro as the chief figure in one of the most dramatic migrations and adjustments made by any people who, in custom and temperament and even in physical features, have been modified and changed by their life in the New World. They, in turn, in no small measure have molded and influenced the total life and history of the American people of which they are a part. It is, therefore, as interesting and significant human beings, neither better nor worse than other folk of like opportunities, that I have tried to present American Negroes in these pages."

Then the final chapter which she entitled "A Postscript for White Americans" has this paragraph, "In this book I have tried to step outside of race and to tell the story of the Negro as objectively and impersonally as possible. I have tried to forget my own color, the place of my birth, the nature of my training, and even the potential readers of this book. There are no personal pronouns in its pages, no words meant specifically for either white or Negro readers, no special emphasis on the place of the church or any other institution. Moreover, 'The Story of the American Negro' properly ended in the last chapter. The facts in the case

cannot go beyond the present: prophecy, prediction, warning, or admonition does not belong in this narrative."

This book which is one of the mission study books for the year, is out of the ordinary, since the author, though writing with a purpose, makes no appeal for funds or folks, but lays bare with a vivid and facile pen a condition and facts which every citizen and household of our America should know, and will be interested in, and the better, for knowing.

"What shall be done to solve the race problem?" asked Miss Brown of a distinguished sociologist. "I do not know," replied the man of wide study and research, "We will have to leave that question with those who know less about the task and problem than I do."

Reading Miss Brown's book will at least thrill and charm us while we read, and then leave us to wonder how little we know about the so-called "race problem," and to seek knowledge and understanding and wisdom from God as to how this and all our other difficult problems are to be solved. The Friendship Press, 150 Fifth Avenue, New York, is the publisher of the book which can be had in cloth for \$1.00, or in paper for \$.50, and believe it or not, you can take it from this writer that every reader will get more than his money's worth from this edifying and bewildering story.

J. O. ATKINSON.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 5, 1936.

Sunday Schools.

Lebanon, Semora, N. C.	\$ 1.10
Franklin, Franklin, Va.	5.00
Mebane, Mebane, N. C.	5.00
Hopewell, Hopewell, Va.	1.25
Henderson, Henderson, N. C.	4.79
Beulah, Wake Forest, N. C.	3.82

Balance of total for August ...\$ 20.96

Previously acknowledged 17,919.72

Total for year ending Sept. 1 ..\$17,940.68

SINCE SEPTEMBER 1, 1936.

Sunday Schools.

High Point, High Point, N. C. ..	\$ 2.35
Pleasant Ridge, Ramseur, N. C. .	4.91
Bethlehem (Nans.), Suffolk, Va. .	2.00
Reidsville, Reidsville, N. C.	6.94
Mt. Bethel, Stokesdale, N. C.	1.84
Union Ridge, Stokesdale, N. C. ..	1.84
Union Ridge, Burlington, N. C. ..	5.00
Mt. Pleasant, Vass, N. C.	1.34
Suffolk, Suffolk, Va.	25.00

49.38

Individuals and Churches.

Turner's Chapel, Sanford, N. C. .	2.00
A Friend	15.00
Burlington, Burlington, N. C. ...	28.95
	45.95

Specials.

Franklinton, E. J. Cheatham, Par- sonage	19.00
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Summary.

Sunday Schools	49.38
Individuals and Churches	45.95
Specials	19.00

Total since Sept. 1, 1936.\$ 114.33

J. O. ATKINSON, *Secy.*

IMPORTANT NOTICE.

The Mission Board of the Southern Convention of Congregational and Christian Churches will meet at 9:30 A. M. Wednesday, September 16, 1936 at Suffolk Christian Church. This is the annual meeting of the Mission Board, and all who have business with the Board should communicate with Colonel J. E. West, Suffolk, chairman, or Dr. J. O. Atkinson, secretary.

AN ALFRESCO MEETING.

The Woman's Missionary Society of the Suffolk Christian Church enjoyed very much their alfresco meeting. In a beautiful park, beneath the tall original oaks and elms, and about the out-of-door tables gathered the women of the Society. Folding chairs had been carried from the Fellowship Hall of the church, the women furnished sandwiches, lemonade, pickles, fruit, and flowers, and just as the sun was turning the smooth waters of Lake Kilby to a sheen of seeming gold, we reverently bowed our heads in thanksgiving for life and fellowship, and for the bounty spread before us.

It was easy to turn from thoughts of God's goodness to thinking of how thankful we should be for the Gospel, and Churches, and Christian worship. The supper over, there followed a brief session of business and then a closing moment of worship. With a breeze bringing refreshment from a day which had been very hot, with the sunset softening into twilight, and with a sweet freshness lifting from the cool waters of Kilby, it was easy to sing softly,

"Day is dying in the west,

Heaven is touching earth with rest;

Wait and worship while the night

Set her evening lamps alight

Thro' all the sky."

The Scripture readings seemed to be sweeter, the prayers simpler and more earnest, as the enveloping beau-

ty of the out-of-doors unified our thoughts and ennobled our hopes for the whole wide world. In such moments we get a much better perspective of what God would have us be and do. It was one of the easiest meetings to have, and one of the best to remember of the entire year. A sore of extra heart-throb held us as we thought soberly of our duty to our Christ at home, and unto the uttermost parts of the earth!

REPORTER.

MISSIONARY NEWS ITEMS

By Mrs. W. M. JAY, Editor

The Wakefield Woman's Missionary Society reports a splendid year in every respect. The attendance, interest and offerings have been up to expectations. The world's day of prayer was observed in February.

In March a public program was rendered.

This society entertained the Waverly District missionary meeting in April and proved to be a fine hostess.

Two new members were enrolled during the year. Mrs. R. E. Murphy is the secretary of this society.

The Young People's Society of the Eure Christian Church was organized and held its first meeting Nov. 6, 1936. Mr. Atmill Felton was elected president and Miss Amy Harrell was made secretary. Miss Louise Eure was elected superintendent and has proven herself a capable and helpful leader. They have a membership of forty-five young people and hold regular meetings each month with good attendance. They have worked hard to make all the points on the Standard of Excellence and have been doing some charitable work in the community also. These young people are a wide awake group and are doing a good work. Such a fine group is an inspiration and a help to any church. Keep the good work going and may your second year be even better than your first.

The Bethlehem Woman's Missionary Society has had a very successful year. At the beginning of the Conference year there were 45 active members and 3 associate members, and to date the Society has enrolled 11 new active members. Five active members have dropped their names and one member died, which leaves a total active membership of 50.

The Society being divided into three circles, each circles has worked for new members, and one-third of the apportionment.

They were happy to report at the end of the second quarter their apportionment paid in full, and since then have taken out a life membership for their pastor. They also gave \$5.00 towards sending a delegate to a Summer School of Missions.

Each circle took up the Home Study Book "Toward A Christian America" at their monthly meetings, and the society as a whole attended the lectures given in Suffolk by Mrs. Lee Britt on the foreign book "That Other America."

They have had very interesting programs presented each month by their Spiritual Life Superintendent, Mrs. J. W. Folk and her assistant, Mrs. L. A. Savage. In December a very impressive public program was rendered by Mrs. Folk with different members of each circle taking part.

There has been good attendance at each of the monthly meetings and great interest manifested by the members, and through cooperation, prayer and faith they feel the Society has accomplished great good this past year.

Mrs. W. C. Joyner is the president and Mrs. J. C. Taylor secretary of this loyal group of women.

The Holy Neck Woman's Missionary Society has enjoyed a most encouraging year under the leadership of Mrs. J. O. Davidson. An inspirational public program was given in November at which time the thank offering was received. On January 22 they held their twentieth birthday anniversary social, and in addition have had quarterly social meetings. The finances have been taken care of by the division of the Society into three groups with competent leaders for each. They held joint meetings with the hall and church for the World's Day of Prayer observance, and to hear Mrs. Lee Britt teach the foreign study book. The home book was taught by six of their own members at the regular society meetings. Attendance at all meetings, including the District Meeting at Mt. Carmel has been good. Five new members have been enrolled and only one lost, due to leaving the community.

The above news was sent in by Mrs. W. John Norfleet, reporter for the society.

He who believes is strong; he who doubts is weak. Strong convictions precede great actions. The man strongly possessed of an idea is the master of all who are uncertain or wavering. Clear, deep living convictions rule the world.—James Freeman Clarke.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

"THE SIMPLE THINGS."

I would not be too wise—so very wise
That I must sneer at simple songs
and creeds;
And let the glare of wisdom blind my
eyes
To humble people and their humble
needs.

I would not care to climb so high that
I
Could never hear the children at
their play;
Could only see the people passing by,
And never hear the cheering words
they say.

I would not know too much—too much
to smile
At trivial errors of the heart and
hand;
Nor be too proud to play the friend
the while,
Nor cease to help and know and
understand.

I would not care to sit upon a throne,
Or build my house upon a moun-
tain top,
Where I must dwell in glory all alone,
And never friend come in or poor
man stop.

God grant that I may live upon this
earth
And face the tasks which every
morning brings,
And never lose the glory and the
worth
Of humble service and the simple
things.

—Edgar A. Guest.

IF.

(With Apologies to Rudyard Kipling)

If you can go to church when all
about you
Are going everywhere but to the
house of prayer;
If you can travel straight when others
wobble
And do not seem to have a right-
eous care;
If you can teach and not get tired of
teaching,
Or tell the truth when others lie
like sin,
Or pray and pray and carry heavy
burdens
Without a murmur—sonny, you
will win.

If you can undertake a noble service,
Expecting others to pitch in and
boost,
But find them doing everything to
hinder,
Or sitting down like biddies on a
roost;
If you can serve while some stand off
and jabber,
And never think of climbing up a
tree,
Or keep right on the path of love and
duty,
And never stoop to an iniquity;
If you can smile when cliques unite
in scoffing,
Or laugh when factions prophesy
defeat,
And hold your tongue when choirs
kick up a rumpus,
And sisters fight like furies when
they meet.

If you possess yourself and pray, "God
bless you!"

When every muscle in you aches to
smite;

When something says, "Give up!
Give up the struggle!

Since others fail, why stand alone
and fight?"

You'll find a Presence by you in the
furnace,

You'll find a Presence by you on
the sea;

You'll find a Presence by you in the
battle —

Yes! Everywhere and always vic-
tory!

If you can trust when others faint
and falter,

If you can stand and serve when
others flee away,

Unmoved by either Jezebel or Ahab,
Remaining faithful every livelong

day;

If you can keep your courage as few
have ever done—

You'll prove yourself a very noble
human,

And what is more, you'll be a saint,
my son!

A MEMORY SYSTEM.

Forget each kindness that you do
As soon as you have done it;
Forget the praise that falls on you
The moment you have won it;
Forget the slander that you hear
Before you can repeat it;
Forget each slight, each spite, each
sneer
Wherever you may meet it.

Remember every kindness done
To you, whate'er its measure;
Remember those who lend you aid,
And be a grateful debtor.
Remember praise by others won,
And pass it on with pleasure.
Remember every promise made
And keep it to the letter.

—Anon.

THE LAW OF LOVE WORKS.

CHRISTIAN ENDEAVOR TOPIC FOR
SEPTEMBER 20, 1936.

Scripture: I Sam. 24:1-22.

Daily Bible Readings.

Mon.—Active love. Lev. 25:35-38.
Tues.—Good advice about kindness. I
Kings 12:1-7.
Wed.—How love manifests itself. I Cor.
13:1-7.
Thur.—Joseph's generosity. Gen. 50:15-21.
Fri.—Natural kindness. Acts 28:1, 2.
Sat.—Love in daily life. Eph. 4:31, 32;
5:1, 2.

How do we know the law of love
will work? Because it has worked in
a marvelous way that cannot be ig-
nored. Let one eliminate from his-
tory all labors of love and its leaves
will be tattered and torn. Take love
out of history and you eliminate every
consecrated leader who ever rescued a
helpless people and brought them into
a land of promise. Take love out of
history and you must omit the heroic
account of every noble soul who ever
suffered for a great cause, every con-
secrated servant of the Most High who
would suffer rather than compromise
with the forces of evil.

Take love out of the home and we
dash into nothingness those acts of
devotion which have made life worth
living and home worth remembering.
Truly, "Love is like the sun—it light-
ens the darkest places and warms the
coldest day."

Love is not merely a delicate flower
that grows in domestic circles, it is a
creative force that must be reckoned
with in human society. Dr. Walter
Judd, a medical missionary in China,
faced the constant danger of the
Communists and bandits. Someone
said to him one day, "If I were liv-
ing as you have been living, I would
want a gun." "Well," he replied,
"if I had had a gun I wouldn't be
here now."

The law of love works. It is the
only ingredient that can save our civi-
lization.

MRS. W. B. W.

Sunday School

By REV. H. S. HARDCASTLE

THE COUNCIL AT JERUSALEM.

LESSON XI—SEPTEMBER 13, 1936.

GOLDEN TEXT: "For ye brethern were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another."—Galatians 5:13.

LESSON: Acts 15:1-35; Galatians 2. Printed Text, Acts 15:22-29; Galatians 2:1, 2, 9, 10.

A Critical Issue.

The first Christians were Jews. Even though they were Christians they continued to observe some Jewish customs. Gradually as we have seen in this quarter's lessons, these Jews discovered that the Gentiles were included in God's love and in His plan of redemption. In obedience to a vision Peter preached to some Gentiles, and in keeping with his heavenly vision Paul was preeminently a missionary to the Gentiles. Gradually, and in increasing numbers, therefore, Gentiles became believers and sought admission into the Christian Church. This fact precipitated a crisis in the life of the early Church. There were those, strict but undoubtedly sincere Jews, who insisted that in order to become a Christian, one must be circumcised. "Except ye be circumcised after the manner of Moses, ye cannot be saved"—that was their dictum or ultimatum.

On the other hand there stood Paul who insisted that salvation came through faith in Christ, apart from rites and ceremonies. Paul insisted that a Gentile could become a Christian directly without first becoming a Jew, that is religiously a Jew. Paul saw the far-reaching implications of the Jews' position. He saw that it would make Christianity legal and narrow. He saw that it would stifle its spirit. Therefore he determined to make an issue of the matter and to establish once and for all the principle of salvation through faith. To Paul it was a matter of life and death, a decisive battle.

The Better Way.

In spite of the sharp disagreement and the warm feeling engendered these people showed an admirable spirit. Paul in writing later to the Galatians said that what was done was done by the revelation of the Spirit. In any event these Antioch Christians decided to refer the matter to the mother church at Jerusalem, to those who were leaders by virtue of

wisdom and experience, to the apostles and elders. It was a sensible and gracious thing to do. If only individuals and groups and nations would arbitrate their differences, if only they would submit their differences to wise and sympathetic friends and councils, how much bitterness and even bloodshed would be avoided. The League of Nations and the World Court are examples in point of the effort of nations to apply this principle to their international relationships. It is Jesus' way.

A Fair Hearing.

The apostles and the elders and the church heard both sides of the case. It would seem that it was an open-minded council. It encourages people to bring their differences to arbitration if they are assured that they will get a fair deal. Courts of law must be kept just and fair at all costs. One of the tragic factors in modern life is the lack of confidence which many people have in courts of law.

Irrefutable Evidence.

After the Judaizers had had their say, Peter, and Paul and Barnabas had their say. They met arguments with facts. Peter first told of his experience in the house of Cornelius where God poured out His Holy Spirit on those who were Gentiles, even while he was yet speaking. There was no rite of circumcision in this case. Those Gentiles experienced the saving grace of Christ in spite of the fact that they had not been circumcised. And Paul and Barnabas added their testimony, "declaring what miracles and wonders God had wrought among the Gentiles by them." It was irrefutable evidence. There was nothing that could be said in refutation. "Then all the multitude kept silence." The principle still holds good. The irrefutable evidence for Christianity is changed lives. One sincere Christian is worth more than a thousand arguments. An honest personal testimony is far more effective and final than any theory or argument.

A Momentous Decision.

James rendered a decision on behalf of the Council. "Wherefore my sentence is that we trouble not them, which from among the Gentiles are turned to God." It was a momentous decision. It established in principle the principle of freedom in Christianity. It released Christianity from the shackles of Judaism. It announced the principle of salvation directly through faith in Christ. It undoubtedly avoided a break in Christianity. It gave the spirit a victory over the letter of the law. The ques-

tion of salvation by grace alone was forever settled, as far as the church universal is considered in this council. "Had the decision gone the other way and circumcision been made necessary for salvation, not only would there have been two great doctrinal divisions in the church, but it is difficult to see how the gospel would have ever gripped the Gentile nations as a whole, as it did in the succeeding centuries."

Thoughtfulness of Others.

The Council did suggest that where there were Gentiles and Jews in the same congregation, the Gentiles refrain from giving offense to the Jews on certain matters. These things, such as refraining from pollutions of idols, from eating things strangled, and from eating blood, were matters of Christian courtesy rather than of principle. The matter of fornication was held somewhat lightly in Gentile communities, but was condemned by Jews. Gentiles were therefore asked to be very careful at this point also. It was a wise decision and a fair request, based on Christian courtesy and religious amenities. It is not a mark of a Christian gentleman to offend another, even when no principle is involved.

RUTS GET DEEP.

Most of the world runs in ruts. We stay in our ruts because it is easier than to try to get out of them, or because our fathers before us traveled in the same ruts. The deeper the rut, the longer people have moved in it, the harder it is to get out of it.

The only really free individuals are those who succeed in getting out of the ruts in which their fellows are moving. Once in the rut, the individual is merely one of the crowd. He is not free to move in any direction except that in which the crowd is moving. He has to follow a pattern or a trail marked out for him by others.

No man is entirely free from some sort of restraints. The worst slaves, however, are the ones who could be free but who prefer to stay in the rut and revile the more enterprising ones who have succeeded in climbing out of it. It is human nature never to shoulder the blame for one's own condition, but to try to find a scapegoat who is responsible for all of one's individual troubles.

STUPIDITY AN OBSTACLE.

Nobody can watch the world go by for as many years as I have been permitted to do so without coming to the conclusion that the chief obstacle in

(Continued on page 14.)

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY

"THE GRACE TO BLUSH"

"O my Lord, I am ashamed and blush to lift up my face to Thee, my God."—Ezra 9:6. (Read Ezra 9:5-9.)

To be meek and humble is considered by some to be unmanly. The fellow who wrote, "I am the captain of my soul," seemed to feel that it is noble, heroic and Christlike to face front with an iron will that undertakes to subdue every oncoming circumstance, disregarding the principles involved. That man is in error. Humiliation and shame is as manly as heroism when there is cause for it. And surely there is much cause for it in us poor weak errant human beings. There are deeds, words, yes, thoughts, that we need to be ashamed of. Who can stand in purity before the purity of our Lord Jesus Christ?

Prayer—Our Father, we lift our faces unto Thee. Make us ashamed of wrong any time or anywhere. Have pity upon us and raise us daily unto manliness of true repentance. In Christ's name, we ask it. *Amen.*

TUESDAY

"YET NOT I."

"I labored more abundantly than they all; yet not I, but the grace of God which was with me."—I Cor. 15:1-11.

Paul knew his strength and delighted in his achievements. Every strong and achieving soul has a right to exultation. The Christian harvester comes with rejoicing, bringing his sheaves with him. He is happy, for he hears his Master say, "Well done, good and faithful servant."

But always Christ's faithful servant says with Paul, "Yet not I." Always he knows that in his own strength he is nothing. Always he is conscious of his all-powerful Helper.

There is no room for pride in the life of a true Christian. If pride gets in, there is no room for Christ.

Prayer—At all times, our Saviour, may we say, "Not to me, not to my weakness and unwisdom, but to Thee be all the praise."—*Amen.*

AMOS R. WELLS.

WEDNESDAY

"ALL FOR ONE"

"The children of Israel committed trespass in the accursed thing."—Joshua 7:1. (Read Joshua 7:1-26.)

It proved to be only Achan that

had taken the part of the spoil that should have been reserved for the Lord, but because of him the whole people suffered a disastrous defeat, and the curse was not removed until Achan and all his family were punished by death.

You and I should recognize in our lives our relations to mankind. To do good, we bless; to sin we send out a curse. None of us can act alone and without affecting others. Our influence spreads from ourselves to the family, from the family to other families, to the community, the town, the country and to the world. This is our greatest responsibility. From the beginning God has made us keepers of our brethren.

Prayer—Our Father, we would hate sin with the hatred that Thou dost hate it. We pray for this hate for sin. We flee to Thee this morning for a passion for the world, for the passion of the Saviour to bless us.—*Amen.*

THURSDAY

"CHRISTIAN OLYMPICS."

"Let us run with patience the race that is set before us."—Heb. 12:1.

"So run that ye may obtain."—I Cor. 9:24.

The runner paused—

To quit was in his mind,
So many fleeter feet
Were leaving him behind.
Then this thought came
With all said and done;
Was it not within himself
That the real race was run?

He had two selves,
Living deep inside;
One always a quitter,
Was without pride.
The other was constant
And a truer friend:
He always urged effort
To the bitter end.

He hated that quitter!
His face was grim—
At least—so he determined
That he would outrun him!
He took a deep breath;
His heart felt light
As he forged ahead
With all his might.

He reached his goal
With sweat-beaded face.
He heard a great shout—
He had won the race!
But he thought to himself
As the praises ran free,
That the best race was the one
That the world didn't see.

—Alma Leggett Lonsdale.

Prayer—Our Father, may we never lose heart, let come what may, for Thou art with us "Thy rod and Thy staff they comfort us."—*Amen.*

FRIDAY

"THE BEST KIND OF BELIEF."

"Blessed are they that have not seen and yet have believed."—John 20:29.

(Read Jno. 20:24-29.)

The heart is the first consideration in belief. If the heart is fixed on material values and sees no further than that, it is a dead heart. He whose heart discerns spiritual values penetrates into the invisible of things and becomes conscious of that greatest and most powerful life,—the invisible.

God cannot reveal himself to a dead heart. He cannot come into such a heart. He who is life, the life of all things, dwells not in decaying temples but dwells in living Temples not made with hands.

Prayer—Our Father, bless us with the Christ life this day.—*Amen.*

SATURDAY

"COMING GLORY."

"Beloved, now are we the children of God, and it is not yet made manifest what we shall be."—I Jno. 3:2.

(Read I Jno. 3:1-9.)

"Children of God." Really? If so, can we conceive anything that exceeds this in glory?

John at least conceived a greater glory and a more magnificent power. He could not imagine what it might be; but he believed that it was waiting for him, because he knew that he was a son of God already, and he knew also that there is no standing still in the Father's kingdom, but that we are to go on from grace to grace and from glory to glory.

Progress. Endless advance in all things holy and beautiful and desirable! That is the happy fortune of the children of God.

Prayer—Our Father, Life of our life, forbid that we shall ever try to live without Thee. May we grow in grace and in the knowledge of the Lord, and grant unto us those new and surprising joys that John saw.—*Amen.*

SUNDAY

"SHAME AND GLORY."

"Is not this great Babylon which I have built for the royal dwelling place, by the might of my power and for the glory of my majesty?"—Dan. 4:30.

(Read Dan. 4:28-33.)

Nebuchadnezzar ate grass like an ox because he had a mind like an ox, because, says Amos R. Wells that no more than an ox did he understand the universe and comprehend his own
(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE LORD GAVE.

By JOHN G. TRUITT.

"Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."—Acts 20:35.

We stand on the threshold of a new church year. We are properly gathered about the Communion Table. How conscious we are as we gather about this table that the Lord gave. It is fitting that we begin this year with the idea of seeing how much we can put into it. And especially is this timely since for the first time in many years our church will have an every member canvass for the current and benevolent pledges to our budget beginning next Sunday.

To give is blessed. The Lord Jesus knew the blessedness of it. From the first years of his life when he gave obedience, and loving service to his parents in Nazareth to the last years when he gave of his life for others he knew the blessedness of giving. One of the oldest refrains in one of the oldest books of our sacred Scriptures is: "The Lord gave." It is the Lord's way. Ever he gave. Where did he ever withhold? He came that they might have life. He gave life. Wherever there was that which withheld life he overcame it. Hunger was an enemy of life. He gave food, literally fed the thousands symbolic of his gifts to the hungry wherever his principles prevail. Disease was an enemy of life. He gave healing. Every known disease of his day fell back beaten at his hands. Sin is an enemy of life. He forgave sins. He pardoned sinners. He overcame evil with good! The last enemy that should be conquered was death. He gave his life to overcome death, that those who believe on him should not perish, but have life everlasting.

Does that seem too platitudinous? Well, let us bring it a little nearer home. We enjoy worship in this beautiful church today. Without Christianity, without the Gospel of Jesus Christ, without the historic Jesus this would be a howling wilderness of swamps, forests, creeping men and wild animals. Or suppose a civilization without Christianity should have come to these shores. You do not have to imagine what that would be like. Hunger, strife, disease, poverty, brutal punishment, greed, imprisonment of the defenseless, and servitude of

the weak follow like a black death where God is not known and worshipped. "The Lord gave." Yes, he gave us today all that is worthwhile in ourselves and in our civilization. The Lord gave us our cultivated Christian conscience. The Lord gave us our family life as it is at its best. The Lord gave us through his followers our beautiful songs, our comforting and encouraging scriptures, our high ideals of right, and our joy in serving others unselfishly.

James 1:17 says, "Every good, and every perfect gift is from above, and cometh down from the Father of light." Even our very talents come from God, "For to one is given the spirit of wisdom, to another the word of knowledge, etc." I Cor. 12:8. "Covet earnestly the best gifts." The very best gift of all is life eternal, more than we can measure or understand, "Thanks be unto God for his unspeakable gift." II Cor. 9:15.

The common blessings of life, food, water, air, toil (Heaven is blest with perfect rest, but the blessing of earth is toil) all these things are from God: "and also that every man should eat and drink, and enjoy the good of all his labor, it is the gift of God" (Eccl. 3:13). To give is blessed. It is to be like God. It is to know an eternal joy, a sense of satisfaction within one's soul differentiating him from the beast. All we have the Lord gave.

"We give Thee but Thine own,

Whate'er the gift may be:

All that we have is Thine alone,

A trust, O Lord, from Thee.

"May we Thy bounties thus

As stewards true receive,

And gladly as thou blessest us

To Thee our first-fruits give."

"It is more blessed to give than to receive." Are we givers or getters? Our modern business has exalted the "go-getter." The ages honor the "go-givers"! "Go—give," are divine commands, with divine blessings in the obeying. It is because enough good Christian people are following the latter command that we have as good homes, and hopes, and blessings of life as we do. If we could saturate civilization with some evil acid of selfishness so that it would be all "getting," and never "giving" twilight would already be turning into midnight darkness. The living waters of Mt. Hermon would truly head downward toward the fatal waters of the

Dead Sea. Why is the Dead Sea dead? It gets and never gives!

Do you know, my friends, that one of the very greatest services organized Christianity, and especially the local church, has to offer is the channel for regularly giving unselfishly to a good and righteous cause. We probably have not thought about the sheer blessedness of regular, systematic, week by week, month by month, and year by year giving to God! It vitally links us up with God, it definitely entwines us into the heartstrings of our fellowmen. "It is more blessed to give than to receive." But some will say, I like to give when I feel like it, or when I have a bit extra, or when there is some definite demand,—spasmodically. Suppose the things we need were given to us like that: We need the steady heart-beat, suppose it let up a while! We need regular food, and water, and air. Life is not spasm! It means something to have a steady, regular part in helping the onward going of the Church of the living God. Bring all the criticisms that are justly due against the Church, and any others that one's prejudices or personal bias may demand, and still the Church is the greatest sponsor of goodness, and righteousness beneath the shining stars!

Paul tells us in Ephesians that the Lord gave himself for the Church. He considered it worthy. It is good to give to other things, but keep open a place in your heart, and purse for the Church, and I do not advocate this because by it the church's expenses are paid, but rather because by it one's own life is enriched. Christian giving is a Christian grace!

THE FAMILY ALTAR.

(Continued from page 12.)

littleness and the greatness of his God. When he came into a comprehension of God he arose from his bestial estate. When he placed God in His rightful place in his heart and on his throne he regained his majesty. When he reached the humble state of realizing that he could do nothing of himself, then he became able to accomplish something.

When man bows low before God, then and only then does his soul stand upright. When man lays all of his achievements at the foot of God's throne, then and only then is he a victor and an accomplisher.

Prayer—Our Father, we would exalt Thee in our lives as King of kings. Forbid that we shall dream of wearing crowns, but to dream of the crown of righteousness that shines with glory forever.—Amen.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

On September 6, we had our Annual Home-Coming Day for the children who have gone out from the Christian Orphanage. This is a day when every child is invited back home. Many of the children came and enjoyed meeting old friends and making new friends of the children who have come since they left.

The morning was given to exercises in the Orphanage Chapel. The meeting was opened with a song. Prayer was offered by Dr. J. U. Newman of Elon College. Rev. E. M. Carter of Youngsville, N. C., a former superintendent of the Orphanage, was present and made a talk in which he recalled a few incidents that occurred at the orphanage when he was superintendent. Dr. J. O. Atkinson, in his usual beautiful manner, presented Judge James L. McLemore who delivered an address. Judge McLemore, in his calm and pleasant way, presented truth after truth for serious thought.

Lunch was served on the grounds to all present. The afternoon was spent in looking over the premises and talking of old times. The day was ideal and all the children present seemed to enjoy being back home on another Home-Coming Day.

In our financial report in the SUN of August 13th, we erroneously reported the Suffolk Sunday school and the Elm Avenue Sunday school offerings under the heading of Eastern North Carolina Conference instead of Eastern Virginia Conference. We regret the error and thank the good lady who called our attention to it.

CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 10, 1936.

Amount brought forward\$ 8,717.52
Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Happy Home	23.34
Union Ridge	5.00
Western N. C. Conference:	
Mt. Pleasant	48
Eastern N. C. Conference:	
Mebane	5.00
Eastern Virginia Conference:	
Barretts	1.28
Franklin	5.00
Old Zion	5.00
Bethlehem	2.72
	14.00
Valley Va. Central Conference:	
Mayland	1.00
Dry Run, June, July, & August	7.55
Winchester	4.27
	12.82

Alabama Conference:	
Pisgah	1.09
Ga. & Ala. Conference:	
Vanceville	1.00
Specials.	
Mrs. W. P. Eaton, St. Peter's Church	.50
Mrs. Hunter Sipe, Mt. Olivet (R)	.25
Mr. E. M. Fultz, St. Pet- er's Church	.50
Mrs. A. W. Andes and family	3.75
Mrs. J. B. Montgomery.	5.00
Mrs. Lasher, support of child	20.00
L. W. Wagoner, for coal	5.38
C. D. Johnston, for coal	16.63
	52.01
Total for week	\$ 114.74
Grand total	\$ 8,832.26

OUR MISSION BOARD.

(Continued from page 6.)

of no value unless it advances the kingdom of God on earth. As the writer observes the existing situation in our convention, the impelling need is to bring our churches together into convenient pastorates, either willingly or advisedly, so that they will be of inspiration and help to the minister—the one whom they invite to be their counselor in things spiritual. How long will we neglect the opportunities, dissipate our energies, and allow the kingdom to go to waste, simply for the lack of an intelligent and cooperative plan of organization? Every evidence of God is that He is an all-wise being, intelligent in His organization and economic in His dispensation, save when it comes to beauty and mercy, and here He is gloriously extravagant. I cannot conceive of it being the will of God for one man to drive or ride a hundred miles to serve a church and then two other men ride or drive the same distance to serve two other churches with a radius of ten, fifteen, or twenty miles. Plainly, I believe it to be the responsibility of our church to form our part-time churches into convenient and workable pastorates so that a pastor may live and work in a given community or contiguous communities, thus uniting his pastorate as to people and his efforts to do the will of God in their midst.

Perhaps some readers may feel that this is not the business of the Mission Board. Maybe not, but it is the business of the Mission Board to refuse to give funds on conditions not agreeable or impracticable to the board. We have today churches scattered thru-out the convention without pastors. We have pastors without churches.

Both are suffering. There are certain things that the Lord will do for us. There are other things that he expects us to do, for he has given to you the capacity. My hopes and earnest prayers are with our board as they convene in annual session, and I trust that not only will lines of security be emphasized but that plans for solidarity and for aggressiveness for the church may be seriously considered and wisely undertaken. L. E. SMITH.

STUPIDITY AN OBSTACLE.

(Continued from page 11.)

the way of human progress is not greed or tyranny but stupidity. Show me a man who prides himself on being conservative, and, nine times out of ten, I will show you that his so-called conservatism is merely stupidity. He has been taught, or has taught himself, certain fixed rules which, to his stupid mind, chart the only perfect course of life. He refuses to listen to any suggestion that a new way or a different way of doing things might be better for everybody, including himself.

I do not mean to suggest that the new way or the different way is always the better way. What I am trying to say is that the true conservative, if he is intelligent, will look at any new ideas with an open mind and an impartial eye, instead of dismissing them from all consideration merely because they do not conform to his preconceived ideas.

LEADERSHIP SCARCE.

The only way the mass of mankind gets out of the old ruts and the habits which handicap it is when some forceful character who has set himself free from the inhibitions which bind most of us to the old ways, points out a new way so persuasively that first a few and then the many are induced to try it.

Such leaders are rare. Not very many of them are born in any generation. When they do arise they change the world.

I have in mind particularly one young man who has achieved the presidency of a great business enterprise because he was not afraid to try new ways of doing things, and has been successful in persuading huge numbers of people to accept new ideas, while his competitors in the same line of business have been content to stay in the rut and follow the patterns which their predecessors laid down for them. While they were losing money, he started new ventures at the bottom of the depression and made them pay.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

HARRELL.

Whereas our Heavenly Father hath seen it in His infinite wisdom to call from time into eternity our friend, James Harrell, who was a faithful member of Liberty Spring Church, therefore be it resolved:

First: That we bow in humble submission to God's will, and that we seek to emulate all that was good in the life of our departed friend;

Second: That a copy of these resolutions be sent to the family, a copy sent to The Christian Sun, and a copy entered upon the records of Liberty Springs Church.

Respectfully submitted,

MRS. I. T. BYRD,
MRS. O. L. BAKER,
MRS. E. B. RAWLES,
MRS. F. F. BRINKLEY,
R. E. ROGERS,
E. F. O'BERRY.

Committee.

DUNN.

Again the circle of the Woman's Missionary Society of the Congregational-Christian Church, Lynchburg, Virginia, was broken when on Monday, May, 25, 1936, God in His infinite wisdom called to her eternal home Mrs. Ella Pribble Dunn, a beloved member, and wife of our faithful steward, Mr. A. S. Dunn.

We wish to pay tribute to the memory of one whose going has brought sorrow to us all, therefore be it resolved:

First: That we know our Heavenly Father doeth all things according to His love and mercy, therefore we bow in submission to His will;

Second: That her service, her faithfulness and her staunch loyalty we shall ever hold in loving remembrance;

Third: That we extend our heartfelt sympathy to her companion and children and point them to God whose grace is sufficient in the hour of trouble;

Fourth: That a copy of these resolutions be sent to the family, a copy be inscribed on the minutes of our Missionary Society, and a copy be sent to The Christian Sun.

MRS. W. E. TATE,
MRS. E. W. HARVEY,
MRS. S. R. GAY.

HORNADAY.

On July 8, 1936, our Heavenly Father, in His infinite wisdom, saw fit to call unto Himself our beloved brother, W. A. Hornaday. We cannot understand why this one who was so faithfully filling his place in our Sunday school, church, Christian Endeavor, and community, and whose work was so badly needed should be taken from us.

He loved this Pleasant Hill Sunday school and church above other interests to the extent that for 12 years as superintendent he was there on time with his usual kind greeting and deep interest in the things that build up the Kingdom of God.

We, the church, the Sunday school, and Christian Endeavor society wish to express our appreciation of him in the following resolutions:

1. That his example of loyalty and devotion to the church, the Sunday school, the Christian Endeavor society, and to every good cause in our community has been an inspiration to us all.

2. That we do hereby express our gratitude to God for the faithful service he gave as superintendent of our Sunday school and for his interest and presence in the religious meetings of the community.

3. That we shall greatly miss him in the services which he attended so regularly, his great faith in God, his high ideals, wise counsel and trustworthy judgment has built up the church and community life and won the confidence, esteem and appreciation of all who knew him.

4. That we seek to follow his example to carry on the Master's work.

5. That we extend to the family our deep and sincere sympathy, and that we bear them in our petitions to our Father in Heaven "For earth has no sorrow that Heaven cannot heal."

6. That these resolutions be spread upon the permanent records of the church in loving memory of our beloved friend, that copies be sent to the family, to The Christian Sun and the county paper for publication.

Committee.

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WHY CONFERENCE APPORTIONMENTS?

Why.—

Members of local churches sometimes ask why they are expected to send money to Conference. They have a right to know, and this page is intended to be a partial answer. Every member of the church should know what is expected, and why. This article applies primarily to the Southern Convention of Congregational and Christian Churches.

The Conference.—

Long ago it was found that "in unity there is strength." Groups can do what individuals cannot. For this reason individuals join local churches, churches unite in conferences, conferences form conventions, and conventions (and state conferences) unite in a national council.

The conference receives reports from pastors and churches at its annual session, plans programs of cooperative work, aids new or weak churches, and shares with the larger bodies of the church in things that cannot be done by a conference.

It takes some money to run the conference itself, and more to aid churches in the conference, but most of the money received by the conference is sent to the convention.

The conference asks each church to make contributions for the work it does, and for the convention.

The Convention.—

The Southern Convention is composed of the five conferences in Virginia and the Carolinas. Dr. S. C. Harrell of Durham, North Carolina, is president, and Dr. I. W. Johnson of Suffolk, Virginia, is secretary.

The Convention meets every two years and is composed of delegates elected by the conferences.

The Convention receives money only from conferences. It makes no direct call to churches or individuals. Unless the conferences support it, the Convention cannot serve.

Two-fifths of the money received by the Southern Convention is sent to the General Council for its support. Part of the remainder goes as a subsidy to THE CHRISTIAN SUN, which leaves only a small amount for running expenses.

The Convention is responsible for certain boards and institutions, and asks the churches, through the conferences, to support them.

Elon College.—

One of the first cooperative enterprises of our Southern Church was Elon College, established in 1889. The College is an institution of higher

learning maintained by the Church for the training of Christian workers and the development of Christian character.

Obviously, the College is both a necessity and a missionary enterprise. Those interested in the growth of our churches through the leadership of trained workers, and those eager to develop Christian character in growing youth, find Elon College a good investment.

The College is supported by Sunday schools, churches, conference apportionments, and gifts from individuals. Dr. L. E. Smith is president.

Board of Christian Education.—

In 1918 the Board of Religious (Christian) Education was organized to promote leadership training, Christian Endeavor, and all forms of young people's work.

Rev. Joe French of Norfolk, Virginia, is president, Mrs. W. E. Wisseman of Greensboro, North Carolina, Secretary, and Rev. F. C. Lester of Norfolk, Virginia, Executive Secretary.

This Board sponsors the Elon Summer School of Leadership Training, local training schools, Youth Fellowships, Christian Endeavor, Sunday school work, and all phases of religious education in local churches. Books, pamphlets, plays, program material, and quite a variety of helps are available from the Board office at 505 South Main Street, Norfolk, Virginia, without charge.

The Board is supported by the Sunday School and Christian Endeavor Conventions, gifts from the Sunday schools and Christian Endeavor societies, and by about four per cent of conference apportionments.

Board of Ministerial Relief.—

This Board undertakes to see that aged ministers, their widows and orphans, are cared for in the time of their distress. Most ministers receive small salaries and have many calls to meet. Being generous souls, they save little or no money. When age, illness, or death comes there is no money for the emergency.

The churches minister to these needs by giving an offering at Christmas, and through the conference apportionments, about 8 per cent going for this good cause.

In 1933, the last year figures at hand, fifteen families were aided by this fund.

Dr. J. O. Atkinson of Elon College, North Carolina, is chairman of the Board.

The Orphanage.—

Homeless, orphan children tug at the heart-strings of Christians. For 35 years our Church has offered a home for these children at Elon College, North Carolina. About 100 are there now, and dozens of them have reached maturity and gone out to make good citizens as well as to live Christian lives. This is both a humanitarian and missionary work.

Mr. Chas. D. Johnson is the much-beloved and efficient superintendent.

Sunday schools, churches, and individuals make contributions direct to the Orphanage, but the amount is credited on conference apportionments.

Board of Publications.—

The Board of Publications is charged with the responsibility of editing and publishing THE CHRISTIAN SUN, the organ of the Convention. This paper was established in 1847, and is now the only weekly publication of the Congregational and Christian churches in the U. S. A. Dr. N. G. Newman of Holland, Virginia, is chairman of this board.

THE CHRISTIAN SUN receives money from subscriptions, from the Orphanage, Elon College, the Mission Board, and the Board of Christian Education, and from the Convention Fund. A larger list of subscribers will reduce the amounts necessary from other sources, and will be a blessing to the homes the paper reaches.

The Mission Board.—

With Col. J. E. West, of Suffolk, Virginia, as chairman and Dr. J. O. Atkinson as secretary, the Mission Board seeks to build new churches and strengthen old ones within the Convention, and to send the Gospel to eleven other countries around the world. In the foreign work we cooperate with the American Board of Commissioners for Foreign Missions.

The Woman's Board is a department of the Southern Convention, and works with the Mission Board. The women have societies in many local churches, and sponsor mission work among young people and children. Mrs. J. G. Truitt of Suffolk, Virginia, is president of the Woman's Board.

The Mission Board receives money from Sunday schools, missionary societies, churches, individuals, and conference apportionments. All these funds, except from missionary societies, are credited on conference apportionments.

The CHRISTIAN SUN

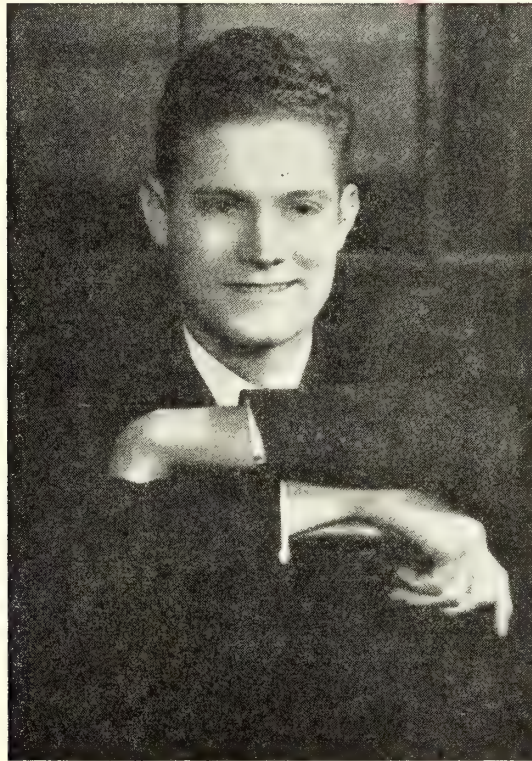
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII. RICHMOND, VA., THURSDAY, SEPTEMBER 17

NUMBER 38.

Mrs B F Frank
12-1-36



REV. ARMOUR LANSON GRANGER.

Rev. Armour Lanson Granger, Jr., was born October 29, 1914, at Norfolk, Virginia. He graduated from Maury High School with the class of 1932, and received his A. B. degree at Elon College with the class of 1936.

While in College he was a member of the Philologian Literary Society, served on the editorial staff of the College paper and annual, was president of the Ministerial Association, vice-president of the Student Religious Organization, assistant to the College pastor, and pastor of two churches.

He is president of the Southeast Youth Fellowship, and at the National Youth Conference at Lakeside, Ohio, the past June, he was elected as the first president of the National Pilgrim Fellowship of Congregational and Christian Churches.

He is a member of the First Christian Church in Norfolk, Va., and has done successful pastoral work as an assistant at Greensboro, N. C., and as pastor at Auburn Church, near Raleigh and at Providence Memorial Church in Graham, N. C.

On September 28th he will enter the Divinity School of Yale University, where he hopes to receive the B. D. degree three years hence.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. Jesse H. Dollar, of La Grange, Ga., was the preacher at the Congregational-Christian Church in Newport News, on last Sunday.

The Eastern Virginia Young People's Missionary Conference will hold its annual meeting in the Suffolk Christian Church on the evening of September 25th. All young people of the Conference are invited—and so are older people, especially the ministers and youth leaders.

The Ocean View and Berea churches of Norfolk, Va., have welcomed the return of their pastor, Rev. Joe French, and his bride, the former Miss Ann Taylor, of Crossville, Tenn., from their bridal tour. Both churches have given receptions to the happy couple, and have supplied them with many lovely and useful gifts.

News from Florida is to the effect that the workers there, including Dr. E. C. Gillette, Rev. W. T. Scott, and Miss Pattie Lee Coghill, are busy on the fall program which includes a variety of meetings. That is a fine team of workers. Many other States to the north of them would do well to have such a group of workers directing the efforts of our churches.

Professor P. J. Kernodle, an important person in the councils of the Christian Church, long-time printer and business manager of THE CHRISTIAN SUN, passed to his reward on Saturday morning, September 15, 1936. His son, John T. Kernodle, the present printer of the SUN, and the other members of the family have the sympathy of their many friends of the SUN family.

The Portsmouth, Va., newspapers recently carried a picture of Rev. R. A. Whitten and a long write-up of the work he has accomplished there during the past few years. The paper announced that Rev. Mr. Whitten has accepted the pastorate of our Winchester and Timber Ridge churches, and that he will move to Winchester just as soon as the Portsmouth church releases him from contract there. His many friends will wish him much success in his new field.

Rev. J. Everette Neese, of Elon College, N. C., writes that he is vacating his churches this fall to begin

a pastorate at the First Christian Church of Henderson, N. C., and that anyone interested in his present field may correspond with the following persons: Haw River, Mr. Frank Baine, Haw River, N. C.; Carolina, Mr. Earnest Paylor, R. 3, Burlington, N. C.; Shallow Ford, Mr. W. E. Walker, General Delivery, Burlington, N. C.; Martha's Chapel, Mr. Walt Morgan, R. 3, Apex, N. C.

A correspondent writes: "Nine new members united with Shallow Well Christian Church by profession of faith at the closing service in Religious Emphasis Week. The pastor, Rev. F. Erwin Hyde, did his own preaching, and was assisted by Mr. Henry Lewis, of Jackson, Miss., who is a tenor soloist of outstanding ability. Mr. Lewis sang his way into the hearts of this congregation, as he does wherever he goes. The people feel like these services of the first week in September were very profitable and inspirational."

The women in the Eastern Virginia missionary societies are busy finishing up their work and getting ready for the annual meeting which is to be held on October 2nd, at Suffolk Christian Church. The treasurer, Mrs. J. M. Raby, of Windsor, Va., says that some societies have sent in more than their apportionment. All reports were supposed to be in her hands by September 15th, and most of the societies cooperate by sending in the report on time. Those that have not done so will aid in the work by sending in the report at once. Mrs. Elizabeth P. Bryant Harris, of Norfolk, is the president of this Woman's Conference.

A recent letter from Rev. Alfred W. Hurst, one-time pastor of the Elon College Church, tells some things that are of more than personal interest, and the editor takes the liberty of passing this information along to the SUN family. He says: "Our work here moves along encouragingly. The past year has been a very interesting one. I have just concluded a year as president of the Chattanooga (Tenn.) Pastors' Association, an organization of eighty members. During the year we brought to the city Dr. Ivan Lee Holt, president of the Federal Council of Churches, for two addresses, and Dr. Toyohiko Kagawa for one address. We also promoted an interdenominational pulpit exchange in May. During Holy Week seven denominations downtown, our own among the number, joined in a

union communion service. Pilgrim Church has just spent \$500.00 in re-decorating the church outside and in and in repairing the furnaces. We are preparing to entertain the Tennessee Conference here October 20th-22nd."

VIRGILINA LETTER.

Three successive weeks in July in series of meetings, and a vacation during the month of August are the principal things of interest to report in this letter.

I was assisted the first week in July at Liberty by Rev. W. M. Stevens; the second week at Virgilina by Rev. W. E. Wisseman; and the third week at Lebanon by Rev. A. L. Granger. The preaching was excellent and these brethren labored faithfully in every way to help believers and to point the lost to the Lamb of God. I am comforted in the hope that much good was done in the Master's name. Fifteen members have been received as one result of these meetings. Hebron did not hold a meeting this year.

Both family and self have been graciously remembered in a substantial way. Liberty gave me a suit of clothes, and Lebanon assisted liberally in the expense of my vacation. Individuals have aided in cash and substantial for our pantry.

Each of the four churches voted me a vacation for August. After spending a few days with our daughter and grandchildren in Washington, D. C., I went for a week's stay at the Massanetta Bible Conference. The time spent there was a period of strenuous work rather than one of rest. So wonderful were the opportunities that I felt I must make the most of them. In seven days I attended and took notes on thirty-five sermons and lectures. I found the water excellent and the hotel fare all that one could desire. My stay was made more pleasant by the presence there of Dr. and Mrs. I. W. Johnson of Suffolk. Dr. Johnson came to see me every day, and took me in his car through a portion of that wonderful section of our country which I had desired to see for years.

Vacation is over and I am back at work hoping to be of more help to the people I try to serve as an appreciation to them for their goodness in allowing me a period of recreation.

C. E. NEWMAN.

No one is useless in this world, who lightens the burden of it for anyone else.—Charles Dickens.

To My Friends

By THE EDITOR.

Some of my friends tell me that I am thinking of everything in terms of THE CHRISTIAN SUN. But I sincerely hope that such a calamity will never come to me. This new work has made me think more about the whole program of the Church than ever before. It is my candid opinion that the Church Paper should help to develop individual life, and all phases of church work. I suspect that most of us become so busy with the thing close at hand that we fail to see how what we are doing fits into the whole program of the Kingdom of God.

ABOUT SUBSCRIPTIONS.

All money for subscriptions should be sent to the Editor, who has the responsibility of handling the subscription list. That is not an excellent arrangement, but it is the one under which we are working at the present time.

September has been much the best month so far in collections. By the tenth we had received 76 new and renewal subscriptions. And still they come. In order to get our list up to what it should be, it will be necessary to average ten subscriptions each work day of the year. It gave us a thrill here in the office when we reached that number one day recently. If the people out in the churches will keep working, it will not take so long to get our CHRISTIAN SUN shining in three thousand homes of our churches. Then we can do business!

Commissions are allowed only to churches and church organizations, and then only on the basis of a paid up list equal to ten per cent of the church membership. The organization sending in the list, receives twenty-five per cent of all money collected, whether for new or renewal subscriptions. Any subscriptions sent in before reaching the ten per cent of membership should be paid in full. The total commission can be retained at the end of the campaign, or will be refunded by the editor.

WE ARE GLAD TO.

Some of you, my good friends, have found that we sometimes make mistakes here in the office. I am a mere man, and have many of the limitations of humanity. The two girls in the office are trying hard to keep records straight, but they are human,

too. The printers in Richmond are eager for everything to work smoothly, but they are also subject to human limitations.

If by chance you find that we have not given you the credit that should have been given, that we have sent a statement that your subscription has expired, when really it has not, or that anything else we have handled is not correct, *please* send us a note giving the correct information, and we shall be glad to make the correction. We are just as eager to get everything in proper shape and keep it that way as you are.

It is a real joy to get some of your letters. They are so kind and courteous. Old friendships come to mind. Unknown friends say kind things. We like to hear from you. Write us as much and as often as you like. And remember that it is a friendly thing to call our attention to ways in which we can improve our work.

LET'S BE FRIENDS.

In the struggle to live a full and happy life, it is necessary for us to be friendly and to be friends. We are all members of the Father's family and members of the same Church. We have the same temptations. Many of our weaknesses are the same, or similar. Your friendship and helpfulness make it easier for me to live. And I like to think that when I sweat away here in this office day and night that you may read this little paper, by so doing I am proving my friendship for you.

If some little item, some poem selected, or some article written, brings to you a bit of inspiration, courage, or guidance, then I feel that I am being a friend of yours, and joy comes to me for being friendly.

I thank God for sunshine and bird-song, for the sweet morning light upon the hill-tops, and the tender eyes of my loved ones. The great world is awake and athrob with life. I, too, am awake and life is pulsing through my veins. I have a part in the great world, in its work, its joys and its sorrow. Today I can be a little center from which I shall radiate peace, kindness and good-will. I thank God for opportunity. A beautiful golden sunbeam has entered through my chamber window, and awakened me to the gladness and beauty of the morning. May my spirit be awakened and kindled by the Divine Spirit, so that all this day it may warm and gladden the hearts it touches.—*Stevenson*.

AT THEIR EASE IN ZION.

There are too many people who are satisfied with their present condition. Great lives are never free from the desire for more and greater achievements. Paul believed that he could not live a happy, fruitful life unless he advanced in the virtues of Christian growth. The one supreme ambition of every true believer in Christ is to become more conformed to the likeness of Christ as he advances in years. I believe it was Phillips Brooks who said, "Bad will be the day for every man when he becomes content with the thoughts he is thinking; with the life he is living, and with the deeds he is doing; when there is at all times a deep desire beating at the door of his soul for the accomplishment of something greater, which he is conscious he was created to do, because he is a child of the King."

The Christian religion is more vital today than ever before. The crises we are facing in this age makes it more imperative that we think honestly and intensively about our social and religious welfare. With so many omens concerning the future of the Church that we pause in our bewilderment to catch some new vision as to what we can do or what we should follow. How our standards of living, it seems to me, have fallen! Ask the man who has not identified himself with some Christian brotherhood why he is not affiliated with the Church, and he will ask what the Church has to offer him more than he finds in the world.

Too much and too long has our education failed to be enough Christian. I saw seventeen young people baptized not long ago in the name of the Father, Son, and Holy Ghost, and received into the fellowship of a Christian brotherhood, but how pathetic it was when I was told that there was not anybody among the older members of that church who was capable educationally of leading them on in their motives and activities to a more fruitful life. Too many members of the Church have been at their ease in Zion.

A. R. FLOWERS.

People who are content to dwell in dirty and ill-kept surroundings are quite certain to be wanting in high spiritual ideals, and in deep religious sentiment. They cannot possibly be near to God either in their lives, or in their thoughts. God loves order and cleanliness. Poverty can never be pleaded as an excuse for dirt and disorder: for poverty ought to shun dirt as its worst enemy.—*Anon.*

EDITORIAL

EDITOR

F. C. LESTER,
505 S. MAIN ST., NORFOLK, VA.

ASSOCIATE EDITOR

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CONTRIBUTING EDITORS

I. W. Johnson Elisha A. King
J. O. Atkinson Geo. N. Edwards

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SHALL WE GROW?

Within a few weeks the churches will make their reports of what has been accomplished during the past year, and will then begin on another conference year. These reports are often very revealing. They tell what the church people have done, how interested they have been, and how well they have succeeded. Some reports indicate that the secretary has carefully filled out the report, but others seem to indicate that whoever was responsible for the report thought that it made but little difference whether it was right or wrong. It is very important that church reports be accurate. Unless one can find accuracy, truth, in the Church, where can one find such?

It is to be hoped that the reports this year will show a healthy growth. We have been going the wrong way in recent years. It is time to change the tide. It is time for us to make an aggressive attempt to increase members, activity and accomplishments.

The President of our country says that we have passed the depression and are now in the days of prosperity. All we need, says the President, is to scatter the prosperity among all our people. Fact is that most of our church people are now in pretty good financial circumstances. It is not now necessary for our churches to plead poverty as an excuse for not putting on a progressive program that will reach the entire membership as well as that much larger group who are outside the church and should be brought within the fellowship.

It is the candid and considered opinion of this writer that our churches can grow. We need make no excuse for failure. We have the needed money to finance a fine program. We have the ability within our churches. The real question rests upon the will of the membership. If we want to grow, we can. God is giving all the things needful for growth. If we have the will to use our resources, we can grow. Shall we grow?

F. C. L.

LEGAL OR RIGHT?

A few years ago a friend of mine drove his car in front of another that was loaded with liquor, and he was considered by some to be a criminal. He never put alcoholic beverages in his auto. He acted only as a lure to attract the officers of the law and keep them away from the rum-runner. That was all wrong four years ago.

Today big trucks loaded with dozens of barrels of liquor pass the street in front of my church. No official stops them. They have the protection of the state, because the beverages they haul bring revenue to the state.

Transportation and sale of alcoholic beverages are legal here now. But are they right? The reason it is wrong to murder is not because it is against the law. It is against the law because it is wrong. The change in the law has little or nothing to do with the question of right and wrong. The law does not change the effects of alcoholic beverages.

Legal beer, wine, and liquor, are just as destructive to human flesh, mind, will, and moral ideals, as illegal beverages are. They do not make people more gentlemanly or ladylike. They destroy rather than build. The effect of the alcohol is exactly the same regardless of whether the government gets a profit or not.

An up-standing young fellow is offered a job in a drug store where they sell beer and wine. He needs the job. He does not drink beer, wine or li-

quors. Should he sell that which he does not use and which he does not want his friends to use because it will injure them? It is legal, this sale of beer and wine. But is it right? Will taking this job strengthen the moral fibre of his character, or will it weaken his moral backbone? His pastor believes that it will have the same effect on him that pitching his tent toward Sodom had on Lot. Because the work is legal is no sign that it is right.

Christians live by love, not by law. They live under civil government, but their final authority comes from the Moral Ruler of the universe. They must follow the upward trail regardless of human laws.

F. C. L.

OUR INCREASING FELLOWSHIP.

It is difficult for some of us in the Southern Convention to feel even yet the thrill of the larger fellowship into which we moved by the union of Congregational and Christian churches. We have been so busy with local problems, with building our college, our orphanage, our missionary and educational programs, that we have failed to see the significance attached to the merger.

The Southern Convention now covers only the Carolinas and Virginia, because Georgia and Alabama formed state conferences after uniting with the Congregational churches. But there are about the same number of people in the convention as before. We are now more compact as a convention and can deal with local problems in a more intimate way. For instance, it is easier to direct the formation of pastorates now than when the far South was included.

While there can be a more intimate fellowship within the Southern Convention of Congregational and Christian Churches and a broadening fellowship with new people from the two branches of the former churches, there is also a wider fellowship that reaches throughout the entire Southeast. The Southeast Convention grew out of this larger fellowship, and includes the Southern Convention, Kentucky and Tennessee, and all the other states to and including Florida.

It is very interesting for some of us to learn what the Congregationalists were doing in Florida and what our own Christian Church people were doing in Kentucky. This new knowledge, the new acquaintances, the broadening fellowship, is, indeed, very strengthening to the church loyalty and spiritual stamina of our lives.

And some of us rejoice greatly that now we are part of a fellowship that reaches all around the earth, that when we give missionary money we know that it will help to preach the Gospel of Christ to people in at least twelve countries. The long view gives new beauty and joy. The golden glow on a western sky at twilight-time is far prettier than the damp darkness of the nearer view on a cloudy day. The world-wide fellowship of our Church brings richer joys and greater challenge than the smaller group of which we were formerly a part.

F. C. L.

ABOUT WORDS.

About sixty years ago a boy from a remote community in the southern mountains was converted in a revival meeting and decided to become a preacher. This eventually meant his leaving his home and going to a school which was not far in miles from his old home, but very far in its ways of living, and especially in its ways of speech.

Because he meant to be a minister, this boy was from the very first very much interested in improving his ways of speaking. He joined a literary society and was active as a debater. And as he learned, he immediately practiced.

When he went home the first summer and succeeding summers, he came in for a good deal of raillery because of the change in his way of talking. In spite of the fact that he was inclined to be self-conscious and self-distrustful, this was a matter in which he felt such a degree of conviction that he persisted in spite of all obstacles, pronouncing his words in the way he had found to be correct, and using the right grammatical forms. In the course of time hardly a trace of his old speech habits remained. In every essential, his speech had become a new creation.

This sort of progress may represent a moral triumph of no small proportions. Most of us have at one time or another made a real effort to improve our speech, but there are limits beyond which we do not have the courage to go. These limits are usually imposed by the standards of the people around us—we must at all costs avoid being thought affected! And what an abysmal sense of insecurity it gives to feel that some phrase you have employed in a moment of enthusiasm without being absolutely sure of your ground has been used out of place and is resulting in raised eyebrows on the part of your hearers!

Far better, however, to use a wrong phrase occasionally than never to venture at all. And what a satisfaction there is in learning to use out-of-the-ordinary words and feeling at ease with them, and how stimulating it is to hear other people do so!

"Your speech betrays you," said a maid to a frightened Galilean. Our speech is likely to betray the part of the globe from which we come, and it is said that the initiated in such matters can also tell from our speech from what part of the world, even from what states, our parents come. It betrays something about our general reading and the care with which we listen to the sermons and lectures we hear; it betrays a good deal about our habits of carefulness and accuracy. Most of all, it tells whether we are of the select company in which words have a special value, to which belong all those who feel "the urgency of the necessary word."

One modern poet has said that God in his goodness has devised many beautiful things,

"But made not anything at all
So beautiful as words."

Fellow enthusiasts will pardon the overstatement. It is true that words must have experience behind them in order to have reality; it is also true that the fitting word can interpret experience to ourselves and to others.

Let us pluck up our courage and improve our vocabularies.—*International Journal of Religious Education*.

SUGGESTIONS FOR WORSHIPPERS

Our church service would be improved if our worshippers followed these suggestions: 1. Get to the church before the service begins. 2. Leave the three rear pews for late comers. 3. Fill up the middle part of the pew first, leaving the ends of the pew for those who come later. 4. Take your cue from the minister and the choir. If they whisper, you may. The children will not whisper if the adults do not. 5. If the service has begun, wait in one of the rear rooms until there is a break in the service. 6. Join with the choir and congregation in the hymns and responses. 7. When the service is over exchange greetings with those who have been seated near you. Do this whether you know them or not.—*Anon.*

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.—*A. M. Kelley.*

PASSING OF MEN.

Politics not only remind us of the strength and weakness of men but the passing of men. Only among those who are looking toward the Sunset Valley can we find individuals who knew Presidents before the turn of the century. The ranks of those who came into personal contact with the spectacular Teddy Roosevelt, who was at the helm of national affairs at the ushering in of the present century are rapidly thinning. But that President Roosevelt is no more in the flesh. Death has also removed his contemporary, William Howard Taft. More than a dozen years have passed since the broken-hearted Woodrow Wilson went to an immature grave. Warren G. Harding quickly passed from life's stage of action in the midst of his troublous days. His successor, the beloved Calvin Coolidge, has also passed to that land from which no man returneth. How men die!

Among those who escaped the torturous and deadening life of the Presidency and are still living, the names of James M. Cox, John W. Davis and Alfred E. Smith are best remembered. Their names were household words in the days when millions flocked to see and to hear them as standard-bearers of their party. They are now almost forgotten save by a group of their closest friends and admirers.

As for lesser lights, Vice Presidents and candidates for the Vice Presidency, few of us would make a passing grade to name those who have come and gone since the turn of the century. Quickly do men pass from the stage of public career into isolation, into death.

National issues also pass and die. The shifting of civilization's problems and needs brings new responsibilities. Some men, regardless of their age, adjust themselves to these inevitable changes in the hearts and outward manifestations of men and thus live out their years as admirable servants of the generations which they serve. Others see only as they once saw, feel only as the aims and issues of another era stirred them, and think in terms of yesterday's struggles, not of today's turmoils. They are one generation men.

Not so very many years hence such names as Roosevelt, Landon, Garner, Knox, and others who hold the political spot light of today, will be remembered only by matured men and women. Others will take their places in life's great arena where men fight for power and supremacy.

C. B. R.

CONTRIBUTIONS

SUFFOLK LETTER.

Many writers are busily engaged in the task of giving a satisfactory diagnosis of the ills of the church. Ministers are telling their congregations what is wrong with the church. Laymen are decrying the weaknesses of the ministry and suggesting the ways to a recovery of spiritual leadership. In the last week's issue of THE SUN, Mr. Roger Babson used this sentence concerning the church: "The real difficulty to-day is that the Church utterly fails to satisfy existing hunger for spiritual help."

Mr. Babson has a national reputation as a statistician and columnist on financial conditions. But when he undertakes to be an authority on preaching and the administration of spiritual affairs in the Church, he appears to this writer to miss the mark in many respects. He seems to assume, as many other laymen do, that when an ordaining presbytery lays its hands upon a man who once was a layman, that much common sense and many business qualifications are subtracted from this person who is transferred from the pew—the status of a layman—to a minister.

The above quotation presumes that there is an "existing hunger for spiritual help." And is it a fact that "most sermons . . . drive more people away from the churches than they attract?" Is there a hunger for righteousness among the masses of laymen today? Who can give us reliable information and accurate statistics concerning this spiritual hunger? And is it true that the services of worship, including preaching, are not satisfying and helpful to those who attend? If the services are not helpful and uplifting, why do the people who go regularly to church grow in grace and in the richness of spiritual fellowship? Of course no one could fail to understand that the people who are not hungry find no satisfaction in the service of the church. A man who has no appetite for food cannot appreciate the joy of eating a well-prepared dinner. The dinner has been well prepared. The food is delicious and attractive. The meal is well balanced. But the poor sick man has no appetite. He loathes the food. He turns away from the table in disgust. But the difficulty is not in the food; it is in the physical condition of the man.

The masses of people are not hun-

gry for any kind of a sermon or service of spiritual worship. Fire and enthusiasm will not develop an appetite in a sick man. A minister may "fire both barrels" in the face of an apathetic congregation without "hitting the mark" for those who are not hungry for a spiritual message. If there is a real spiritual hunger, a sympathetic listener will find some help in most of the sermons of the average pulpit of this generation. The ministers could improve their work and raise the standard of their preaching by prayer and faithful preparation, but they cannot restore spiritual appetites to sinners. A hungry congregation will inspire any consecrated minister to render more acceptable service. The present day critical attitude of many laymen is enough to chill the enthusiasm of strong ministers. In most cases, the laymen who seek to give advice to the ministers wrap it in stinging criticism.

The ministers are not all that they should be. They have their faults. And the same observation can be made concerning the laymen in the pew. And the laymen who do not attend church should have the same inclusive consideration. The ministers should have a hunger for better preaching, and the laymen should be hungry for the Gospel message.

I. W. JOHNSON.

"LIKE A MIGHTY ARMY."

Since the day of Pentecost, the Church has been moving through human society with an irresistible force. In its movings, it has been changing things, cleansing human minds, purifying human hearts, and regenerating human souls. This transforming force that touches the world, we have been taught to think of as power—spiritual power—not material power, not physical power, not intellectual power, but spiritual power; the power that has the ability to harness human energies and direct human lives to high and holy ends. This power was made possible to man because of man's oneness, because of his agreement. When "they were all with one accord in one place," the spirit came and possessed them, and as a result of His coming, a marvelous work of grace was wrought. Had they not been agreed, there is no evidence that the spirit would have come; and further,

there is no evidence that the spirit will abide where there are contentions and strife and discord. According to human experience, worthwhile things are accomplished in agreement and in concerted action. Politics and political parties have demonstrated to the world, not only the feasibility, but the practicability of a compact organization if desired ends are to be reached.

I am a member of the Christian Church; I am in favor of the congregational form of government. I think that our church should hold fast to the heritage of our fathers. I am not in favor of the Episcopacy or of a dogmatic church policy, but I am positively in favor of a constructive leadership for our convention. There is not any question in my mind but that our church has suffered severely, and when the Church suffers, we all suffer for the lack of a thorough plan of organization and coordination that we might make the best of the opportunities that God has given us.

There is no need for my good friend, Colonel West, to raise the question as to whether our losses have overbalanced our gains. The published facts for the past years support this statement. This to me is alarming. This, however, is not a fault of the congregational form of government, but it is the fault of the leadership of the church that represents that form of government. I am in favor of congregationalism, but I am utterly opposed to the continuation of the situation that we have in the Southern Convention. First, I am opposed to two churches within five to ten miles of each other, each having a different pastor and requiring each pastor to drive from fifty to one hundred miles to serve a church. Second, I am opposed to a system that offers a pastor to a part-time local church for the Sunday services only. Third, I am opposed to a system that permits pastors to preach for a few churches and turn to do other things to make his living. The folks of the Christian Church are just as good as the folks of any church, and if the pastor will give his time to the folks and look to them for his support, he will not be without the necessities of life. But if we are to continue a system that invites unholy competition between the ministers of the church, the church will continue to pay the price for such folly.

If we will group our churches into convenient and adequate pastorates—pastorates that will require a pastor's time and that will, in turn, provide

(Continued on page 9.)

For the Children

Dear Boys and Girls,

Isn't it wonderful how the weeks just slip by without one even knowing where they go? Vacation is gone, and you are back in school again, or many of you are and the others will be soon. I sometimes wonder where the weeks go anyway. It was just yesterday, it seems, when I wrote a page for this paper, and here it is time for another. But I like to write to you, and like to get your letters, so it does not bother me that the time goes rapidly.

There is only one letter this week. How about some more of you boys and girls writing me a letter? It would make me very happy to have just lots of letters every week. Then I would have a good time picking out the best ones to print in the paper. And I believe you would enjoy writing. Try it. Here's the letter for this week.

Suffolk, Va.,

Sept. 8, 1936.

Dear Uncle Fletcher,

I am delighted with the Children's Page in *THE SUN*. There are so many things I want to say, but I guess space is limited. However I wish lots of boys and girls would write each week.

School has begun and it is work, work for nine long months, but I enjoy it. Vacation seems a dream, but I had a wonderful time. I would like to see a short Bible story printed on our page. If my letter is not too long, I hope to see it in *THE SUN*.

With very best wishes, I remain,

Very sincerely,

JANET SAVAGE.

Thanks, Janet, that is fine. I am delighted that you have the chance to attend school, and that you like the work. I have just been thinking of some little folks who are sick or crippled who cannot go to school. How eager you should be since you have good health and can learn.

Right now I cannot lay hands on the kind of a Bible story that would be right to print. But you may like to read a story that I often read when I get a bit lazy or discouraged. It is one of the best that I know to give one new life. You will find it in the first chapter of the Book of Joshua, the first nine years. Moses was dead, and Joshua, a young man, was to be the leader of the Jews as they

marched into Palestine. I guess Joshua was a little afraid. Anyway God spoke to his heart and said:

"Arise, go over this Jordan, thou, and all this people. I am giving you a great country. There shall not any man be able to stand before thee all the days of thy life. As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, and do what is written therein. Then thou shalt make thy way prosperous and have good success. Be strong and of a good courage; be not afraid, for the Lord thy God is with thee."

Don't you just love a story like that? Read it in your Bible. I did not give it just as it is in the Bible, but almost. Think of the young soldier who was afraid. Think what it meant for God to tell him he did. Then when you get afraid to do the things that seem to need doing, remember this story of Joshua and go on with the hard task, and God will be with you.

Send me some good stories, poems, puzzles, and anything that you think will be helpful. And be sure to tell me about yourself, your school, your home, your playmates, anything that you like. You may send your letter to The Editor Children's Page, or simply to Uncle Fletcher, 505 South Main Street, Norfolk, Va.

Love always craves for fellowship, and love for Christ invariably presses on to fellowship with him. Nothing strengthens our moral fiber like fellowship with those who are stronger than ourselves. The mightiest moral dynamic in the world is fellowship with the all-conquering personality of Christ.—*H. Maldwyn Hughes.*

ALABAMA LETTER.

Roanoke, Ala.

September 4, 1936

Dear Brother:

Will you allow me space in *THE CHRISTIAN SUN* to give a little report of my summer evangelistic campaign?

My first meeting was with Lowell Christian Church, Roanoke, Ala., of which I am pastor. The preaching was done by the pastor, and local talent was used in conducting the song services. Brother Joe Harris, was the efficient leader and the Lowell quartet rendered valuable assistance. This was a good meeting and quite well attended. The meeting began the second Sunday night in June and closed the third Sunday night in June. We had no increase in members but many souls reconsecrated themselves to the Lord, and the Church. We are very much encouraged with the interest manifested in this church. They are very thoughtful of their pastor's needs and very sympathetic in their expressions.

Permit me to say in this first letter that I am at home this morning from an eight-weeks' tour of evangelistic service. Seven weeks of this time I have done the preaching—have preached seventy sermons in the seven weeks besides filling my own appointments at all my churches. I praise God for his support. I shall try to give a weekly report.

My second meeting was at Antioch Church in Covington County, Ala. Rev. W. H. Tillman is the pastor. I reached him on Monday, following the second Sunday in July. Here we had a great time together, I had never met but a few of these people, but I found them real friendly; and they were ready to hear the word of the Lord and we all richly enjoyed the refreshing from His Presence.

(Continued on Page 14.)

BIBLE FOR OLD FOLKS and the HOME

Bold Black Type
Pronouncing
Holman Home Bible

Light Weight
6x9 ins.—Very Thin
Flexible Binding
References

When the Eyesight Begins to Fail

Specimen of Type in This Bible

AND it came to pass, that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: and he said unto him, Behold, here am I.

Extra Large Print
with References.
Size 6x9 ins.

PRINTED from large, clear, Pica Type, with Marginal References, Family Record and Maps. This Home Bible is new and very desirable for everyday use, containing all the advantages of a family Bible in a compact size that can be easily handled, with Record for Births, Marriages and Deaths. The best Bible obtainable for old folks who need extra large, clear print and a light-weight book.

No. B2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles \$5.00

No. B2022. French Seal Leather, divinity circuit, overlapping covers, extra lining and fly leaves, head bands and marker, red under gold edges, gold titles \$5.75

No. B2002. Black Silk-Finished Cloth, round corners, gold titles, burnished edges \$3.00

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

AN ANONYMOUS GIFT TO THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions announced last Monday, through the treasurer, Harold B. Belcher, that a deficit of \$5,939.51 on the fiscal year ended August 31, 1936, had been met by an anonymous gift made available before the final closing of the books. This is the third year that the books have closed without addition to the accumulated debt of previous years, which now stands at \$111,713.03.

The total expenditures for the year amounted to \$1,036,140.35. This is \$62,000 less than the expenditures of last year, the reduced amount being largely due to the further carrying out of the reduction program that was put into effect three years ago. This reduction program was necessitated by the rapid decline in the gifts from Congregational and Christian Churches and the shrinkage of other sources of income.

For the year just ended the gifts from the Congregational and Christian Churches total \$436,678.42. And while this total is less than last year, it is encouraging to note that during recent months the gifts from the churches have nearly equalled the corresponding months of the previous year. During the last three months of the fiscal year, gifts from over 2,500 individuals have been received totalling \$83,764.06. The increased number of gifts and the many increased amounts are evidences of the devotion and generous interest of the friends of the Board to whom the officers and the missionaries are deeply grateful.

DOROTHY P. CUSHING.

REVIVALS IN THE HILLS.

Our Elmore have been holding revivals at all the preaching places in the hills. Rev. O. S. Elmore has done all the preaching himself, and how he has any voice left is more than I can tell. He closed a one-week's meeting at Rocky Ford with seven new members added to the church. They had good crowds throughout the meeting and the best of attention.

At Elk Spur our revival closed with ten new members added to the church. We are proud indeed of our church this summer. The people here are going to church over muddy roads and are carrying the small children

and showing lots of interest in the Sunday school. Our pastor is still enjoying his work here, and the people surely enjoy hearing him preach. His spirit-filled sermons are finding their way into the hearts of our people here. These meetings have been more than just revivals. It has been a seed-sowing in soil that will bring forth fruit. It is as a gate being opened into a new road that leads to the city of Light.

In addition to the above mentioned revivals, our pastor has preached one week at Sandy Ridge. That is in an out of the way place where they have never had a revival that I know of. The people there were anxious to hear the Gospel, though it was new to them, or the way it is set forth by a Christian preacher is new to them.

In the remote sections of our hills the folks have a kind of faith, but it would sound odd indeed to the Christian world if I were to put it down here for you to read. Enough is said when I say that these Elmore are doing a great work as they plow their way through these dark and rugged hills spreading, wherever they go, a light that cannot fail.

We thank God for these unselfish and God-fearing Elmore who are willing to climb these rugged trails to reach those who have not been reached. They are being rewarded, so far, for their efforts. Our hilly Sunday schools have already reached 773 this summer. That is besides visitors who came in from time to time from out of our territory. We do not count visitors, for they are not on roll. We are looking forward to a greater year next year.

And I must say that these hills have surely learned to love Mrs. Elmore. Her even temper and sincere smile have won a place for her in the hearts of the people here. Though she is young in years she seems to be a mother for all who cross her path. That woman has religion.

VICTORIA OF THE HILLS.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 12, 1936

Sunday Schools

Sanford, Sanford, N. C.....	\$ 1.00
Wakefield, Wakefield, Va.	1.73
Monticello, Brown Summit, N. C..	1.64
Zion, Sanford, N. C.....	1.00
Newport, Shenandoah, Va.	2.46
Waverly, Waverly, Va.	4.00

Timber Ridge, High View, W. Va.	2.06
Winchester, Winchester, Va.....	4.26
Linville, Linville, Va.	5.89

Total\$ 24.04

Individuals and Churches

Hopedale, Burlington, N. C.....	2.75
Henderson, Henderson N. C.....	5.30
World's Friendship Club, Sanford, N. C.	5.00
Mr. W. B. Madison, R-4, Reidsville, N. C.	10.00
Lynchburg, Lynchburg, Va.....	38.40

Total 61.45

Cent-A-Meal- Box

Miss Emma W. Atkinson, Norfolk, Va.	2.25
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Total\$ 2.25

Total for week ending September 12, 1936	\$ 87.74
Previously acknowledged	114.33

Total since September 1, 1936..\$ 202.07

J. O. ATKINSON, *Sec'y.*

MISSION NEWS ITEMS.

The Franklin Woman's Missionary Society reports an unusually good year under the leadership of its president, Mrs. E. P. Jones. The attendance at all meetings has been good and the programs have been an inspiration to all, to carry on in a larger way.

On December 15th the Woman's and Young People's Societies gave a very impressive pageant at which time the mite boxes were opened and a satisfactory offering received.

December 22nd this society sponsored a Christmas cantata which was held at 5 o'clock in the afternoon. A large congregation assembled to hear and see this beautiful rendition.

Several of these members attended the review of the mission study book, "That Other America," by Mrs. Lee Britt, which was held at Holland. They report a profitable and pleasant day.

The annual birthday party was held March 25th, at which time a beautiful and colorful program was given under the direction of Mrs. J. J. Felton.

The annual cradle roll meeting was held June 8th, under the supervision of its superintendent, Mrs. Hayes Holland. An attractive little program was rendered by the small children and a social hour followed with plenty of ice cream and cake.

The society had a real treat on June 28th, when Mrs. Hendricks Jones, of Holland, gave a very inspiring address on church symbolisms. At the

conclusion the mite boxes were placed at the foot of the cross as a fitting climax.

This society raised \$5.00 to help defray the expenses of a delegate to the School of Missions.

Their August meeting was held at the Country Club with a full attendance. A picnic supper was enjoyed and an inspiring meeting was held. Thus they close a year of good fellowship and with the realization that all points on the standard of excellence have been met.

The Young People's Missionary Society of the Bethlehem Christian Church, has had a successful year, both in a spiritual and financial way, under the leadership of Miss Margaret Byrd, president. Miss Audry Byrd is the secretary, and Mrs. J. E. Harris, the wide-awake superintendent. All requirements have been met and much good in a spiritual and social way has been realized.

The mission study book was taught by their pastor, Rev. R. E. Brittle.

MRS. W. M. JAY.
Editor.

LEADERSHIP TRAINING SCHOOL MISSIONS.

In connection with our Leadership Training School in the Suffolk Christian Church beginning October 18th, we are conducting a class in Missions, in which we hope to consider the following:

1. A study of the organization of our missionary program, convention, conference and local.
2. The Foreign and Home Mission study books taught by women who attended the Mission Conference at Eagle's Mere, Pa., last spring.
3. Study as thoroughly as time will permit "Missionary Education in the Church," by Herbert W. Gates.
4. Materials and methods for effective program building.

We invite all interested to share in this course.

MRS. JOHN G. TRUITT.

The most marked trait that distinguishes the strong from the weak is the ability to see what is essential and what is non-essential.—*Dr. Frank Crane.*

"If you think your church the best
Tell her so!
If you'd have her lead the rest,
Help her grow!
When there's anything to do,
Let the fellows count on you.
You'll be happier when it's through
Don't you know."

"LIKE A MIGHTY ARMY."

(Continued from page 7.)

for him the necessities of life, I am convinced that our ministry will be more content, will be happier, and that our lives will be far more productive. The time spent in traveling long distances can be far more profitably spent ministering to the needs of the people. I believe that our ministers and our churches are interested sufficiently in the welfare of the church and in the coming of the kingdom to cooperate in a plan designed to accomplish that for which the church was founded and for which we pray. It is not necessary to have a bishop or an Episcopal form of government to obtain these things, but they may be realized in common counsel, in earnestness of purpose, and in the fervency of the spirit.

My good friend, Colonel West, must be reminded that the churches constituting the other conferences of the convention are not so closely related in point of territory as are those of Eastern Virginia; and further, that there is, perhaps, a more aggressive leadership in Eastern Virginia than in the majority of our other conferences. The Eastern Virginia Conference has a larger percentage of trained ministers, and therefore, greater things are to be expected. Colonel West and I are agreed. What I am pleading for is for the work of organization, so well begun in Eastern Virginia, to continue till the churches of that conference are adequately organized into pastorates and that this business of organization shall continue until the churches of all of our conferences are organized into pastorates so that they may be conveniently and effectively served by our pastors, and that they may be encouraged to give adequate support to the ones serving them.

I believe in church loyalty and have tried to practice it, but I am convinced that if the local church does not engender church loyalty in the minds and hearts of its people before they reach college age, that the college would be given a difficult task to make them loyal after they become young men and young women. If we are to have church loyalty in our denomination, we must teach it to our children in our Sunday schools. Elon College stands ready to do its share, and does to its utmost. Many of the things suggested in Colonel West's article of last week, as he realizes, of course, come in a distinctively theological school. We do teach history at Elon College. We teach church history at Elon College. And, by the way,

wouldn't it be a fine thing if somebody would arise and write a history of the Christian Church, setting forth its genius, its organization, and its accomplishments, adaptable to classroom work in college. I know of no one better fitted or more capable of doing a job of this kind than one of Elon's illustrious sons, Mr. Wilbur MacClenny of Suffolk, Virginia, who is associated with Colonel West in business.

Please be assured that I have no personal ambitions in these statements, but that I do have a great passion for the coming of the kingdom of God through our church. I know that we can do better with our opportunities than we have done.

If we can be agreed, if we can come together in one accord, if we can form ourselves into a compact organization for righteousness, truly we may sing, "Like a mighty army, Moves the Church of God; Brothers, we are treading Where the saints have trod; We are not divided, All one body we, One in hope and doctrine, One in charity."

L. E. SMITH.

TREES AND MEN

The tree that never had a fight
For sun and sky and air and light,
But lived out in the open plain
And always got its share of rain,
NEVER became a forest king,
But lived and died a weakly thing.
The MAN who never had to toil,
Or never stooped his hands to soil,
Who never had to win his share
Of sun and sky and light and air,
Never became a super-man,
But lived and died as he began.
Good timber does not grow in ease—
The stronger the winds, the tougher
the trees;
The farther the sky, the greater the
length,
The more the wind, the more the
strength.
By sun and cold, by rain and snows,
In trees or man good timber grows.
Where thickest stands the forest
growth
We find the patriarchs of both,
And they hold converse with the stars
Whose broken branches show the scars
Of many winds and much of strife—
This is the Common Law of Life.

DOUGLAS MALLOCH.

It is the sins of omission that are likely to do the greatest harm in family life; the gentle words that lie on our tongue, but which we do not speak; the thoughtful things we might do to give cheer and comfort, but which we do not do.—*Anon.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

OUR FRONT PAGE.

The picture of Lanson Granger on the front page is a surprise to him, for he is such a modest fellow he would not want it there. Lanson has done so much that the editor thinks that it is only fair that his efforts be recognized and appreciated.

He has worked his own way through college and has, at the same time, made a real contribution to college life and to the churches nearby. His keen mind and eloquent speech and willingness to work have been dedicated to the Lord and His Church so completely that his contacts make life richer wherever he goes.

It is because of his personal work that the young people elected him president of the Southeast Youth Fellowship and later of the Pilgrim Fellowship for the entire denomination.

The good wishes and sincere prayers of many will go with him to the Divinity School of Yale University, and wherever else opportunities may beckon him.

EASTERN NORTH CAROLINA YOUTH FELLOWSHIP.

The place of our second annual meeting was Mt. Auburn Christian Church, near Manson, N. C., on the 28th day of August, 1936.

The meeting was called to order by the president, Miss Rosebud Kimball. The opening song, "Give of Your Best to the Master," was voted upon to be the theme song for this Fellowship. The worship program was also conducted by the president who gave many inspirational ideas on worship.

The welcome was by Mr. Thomas Ellington, Jr.

Misses Ford and Perry, who were holding a Bible School in the vicinity, spoke a few minutes on their work.

Minutes of the last meeting were read, and also the treasurer's report was given.

In the absence of Rev. F. C. Lester, Lanson Granger made the address, which everyone enjoyed. A hymn and benediction followed the address.

After lunch we all entered into the recreational period, which was thoroughly enjoyed by all.

The afternoon session opened with a hymn, followed by a pageant conducted by the young people of Mt. Auburn, entitled "Who Bids?"

The address of the afternoon was by Rev. W. E. Wisseman, of Greensboro, N. C. The points of this were: The visions of people should be translated into action—go when the call comes, consecrate our lives to the Lord, and none need live in vain.

Then the key-workers discussed the work they had done and each gained new ideas. Mrs. W. E. Wisseman led the discussion.

The present officers were reelected with the exception of superintendent of publications, in which post the incumbent, Miss Katherine Newman, was succeeded by Miss Mary Nell Eaves.

KATHERINE MACON, *Sec'y.*

ARE MISSIONS DONE FOR?

CHRISTIAN ENDEAVOR TOPIC FOR

SEPTEMBER 27, 1936.

Scripture: Mark 16:14-20.

Daily Bible Readings.

Monday.—Home Missions.—Luke 4:16-21.
Tuesday.—A Missionary to Ninevah.—Jonah 1:1-3; 3:1-4.
Wednesday.—Personal Evangelism.—Acts 8:26-35.
Thursday.—The Gentiles Hear the Word.—Acts 10:1-6; 34-48.
Friday.—Men that Hear the Call.—Acts 16:9-15.
Saturday.—Preach the Word.—2 Tim. 4:1-5.

Are missions done for? If they are let us pray that God will have mercy on Christian people. For theirs is the huge task when we stop to consider the fact that statisticians have figured out that eighty-three heathens pass into eternity without Christ every time a minute is registered by the clock. But missions are not done for. Could we believe that when we sit in the vast audiences and hear missionaries home on furlough tell how the natives will walk miles and miles over muddy roads, sometimes requiring two or three days to travel, in order to reach the mission station and hear the story of Jesus; when they tell of the persecutions some of them must endure as a result of following Christ; and tell how in some of the Christian colleges in the Orient there is not even compulsory chapel, yet the men and girls choose to go to chapel?

While missions are not done for, there are many hindrances the missionary on the foreign field must combat. The unsaved in India cannot understand why American missionaries seek to tell them how to live

when there probably are other Americans walking the streets of India who are indulging in riotous living. Why should our missionaries try to save them if some of the types of movies America sends there for their entertainment portrays the way men and women of America are living? Why tell them alcoholic drinks hurt their bodies and at the same time America repeals the 18th Amendment? They wonder why the missionaries do not Christianize their own country first.

Not only is the missionary compelled to face situations such as these, but they also have to worry about finances. When a church has to cut its budget in many instances the missionary quota has to bear the brunt! This is one burden that each of us can help in our own small way. We may feel that we cannot give but a small amount, but if each of us would do the very best we can we would soon realize the result of our combined efforts.

But even with these hindrances, missions are not done for. Our task of fulfilling the Great Commission will not be complete until every man, woman and child in the world has been told the story of Jesus, and is brought to the realization that God is the Father of all, and His Way is the Way of Salvation.

MRS. W. B. W.

IF YOU WOULD BE BANKRUPT

In friendship, live for yourself alone.

In purse, spend everything and then some.

In spirit, admit that you are down and out.

In initiative, follow the line of least resistance.

In influence, pay no attention to selfmastery.

In happiness, always think of getting the joy instead of giving it.

In health, heed not the timely warnings which disease usually dispatches.

In imagination, just shake your fist in the fact of progress and shout, "It can't be done."—*Anon.*

To the question, "What is the difference between one who is a Christian and one who is not?" a Chinese girl answered:

"Happiness."

Sunday School

By REV. H. S. HARDCASTLE

CHRISTIAN LIVING.

LESSON XII—SEPTEMBER 20, 1936.

GOLDEN TEXT: "*Christ liveth in me.*"
—Galatians 2:20.

LESSON: Romans 12. (Printed Text,
12:1-3, 9-21.)

The key word to the twelfth chapter of Romans is the word "therefore" in the first verse. In the preceding chapters of this great letter Paul has been setting forth the doctrine of salvation through Jesus Christ, salvation not by works, but by the grace of God through Jesus Christ, salvation by faith. And in the twelfth chapter he shows the implications of this thrilling truth. Because God through the riches of grace in Christ and by faith has saved us, we ought to do something about it. We are not saved by our works, but our works ought to show that we are saved. "I beseech you *therefore.*"

The Christian and God in Christ.

Because Christ has loved us and given himself for us, we ought to love him enough to give ourselves to Him. We are to present our *bodies a living sacrifice* unto God. They are the temple of the Holy Spirit, they are the instrument through which we are trust, and they are to be presented at their best, holy acceptable unto God. Hands, feet, ears, eyes, head, voice, lips, heart—they are to be yielded to God for His service.

And we are to yield our minds to God also, minds that have been *transformed* by the spirit of Christ. The mind that has been thus transformed will understand what the will of God is to do it. If the eye of the mind is light then our whole life shall be full of light.

The Christian and the Body of Christ.

We are members, one of another. We are tied up in the "bundle of life." We may have different gifts but there is a place for us all. We have more than others, but we are not to think more highly than we ought to think of ourselves. Whether prophets or ministers or teachers or philanthropists or ruler or humble man in the ranks we are to remember that we are all members of the body of Christ, each with his place and part, each necessary to the well being of the whole body, each subject to the will of Him Who is the Head, Jesus Christ. How the individuals and the denominations and the industrial organizations and the nations need to keep

in mind these words—we are members one of another.

The Christian and His Fellow-Christians.

We do not, we cannot live in a vacuum. We touch other lives for weal or for woe. Because we are of the body of Christ we should express the spirit of Christ in our relationships with others. This twelfth chapter of Romans covers almost the whole range of Christian virtues—simplicity, sincerity, mercy, cheerfulness, devotion to the good, hatred of the evil (not the one who does the evil), kindness, love, self-forgetfulness, courtesy, diligence, enthusiasm, joy, patience, sensitiveness to spiritual impulses, steadfastness, generosity, hospitality, sympathy, humility, democracy, magnanimity, peaceableness. These qualities of life are not the result of something put on life from without; they are the product of the life of the Spirit within. They are the fruits of the Spirit, both beautiful and useful. Read carefully verses nine to eighteen and see how in brief compass this inspired writer presents in a gripping and challenging way the spirit and attitude which should characterize Christians in their relationships with others.

The Christian and Outsiders.

The law of love which is the law of Christ is exacting. We are to love not only those who love us; we are to love even our enemies. Paul did not preach or practice a one-sided or an incomplete gospel. He therefore enjoins his readers, and us, to remember that we are members of the body of Christ when we deal with those who are outside the household of faith, and even those who are our enemies. Vengeance does not belong to us—God is the Judge and the Great Avenger. We are to return love for hate, kindness for unkindness, the spirit of peace for the spirit of strife. Our attitude must be positive. It is not enough merely to be passive; we are to be active in our attitude toward those who have done us wrong. Paul boldly assumes and confidently states that by so doing we shall get a great victory for ourselves, and furthermore, win our enemy. This principle holds true in other phases of life. The easiest way to break up vicious habits is to cultivate virtuous habits. The surest way to drive out evil thoughts is to think good thoughts. The safest way to a good life is a good purpose.

"The ambition to do well is far better than the ambition to be well to do."

A TEACHER'S PLEDGE.

We have been hearing a great deal here of late about the Teachers' Oath or Pledge in the public schools, and rightly so, for the efforts of some States to enforce this pledge or oath is a menace to democracy and a denial of freedom of conscience. But the Baptist Church of Elmhurst, L. I., submits a pledge of another kind to the teachers of its church school which is worthy of consideration. It reads as follows:

"I will sincerely endeavor to be present at every session of the Sunday church school at least ten minutes before time of opening. If illness or other causes prevents my attendance I will provide a competent teacher. I will also notify the superintendent of my department as early in the week as possible.

"I will endeavor to attend every monthly workers' conference.

"I will be faithful in attendance at all regular services of the church—for I cannot expect to ask the pupils to do that which I am unwilling to do.

"I will insist upon regular and frequent departmental teachers' meetings and help in planning varied and helpful services of worship.

"I will try to visit all pupils at least once a year, and also if they are absent more than one Sunday.

"I will endeavor to be the best worker that it is possible for me to become. I will therefore prayerfully study the lesson at least one hour each week. I will endeavor to lead pupils to acceptance of Christ as a personal Saviour and help them to live the Christian life."

That pledge takes high ground. It demands something of those who sign it. And yet in the light of sacredness of the office of a teacher, does it ask too much? How many of those of us who read this pledge are willing to take it as our own? Those who do will find a new joy in service and an abundance of fruitfulness. Let us not be afraid of that which is high.

To be popular at home is a great achievement. The man who is loved by the house cat, by the dog, by the neighbor's children, and by his own wife is a great man, even if he never had his name in "Who's Who."—*Thomas Dreier.*

Six evils must be overcome by a man who desires prosperity: sleep, sloth, fear, anger, idleness and procrastination.—*Hindoo Proverb.*

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY

"THE COMING OF CHRIST'S HOUR"

"Mine hour has not yet come.—
Jno. 2:4. (Read Jno. 2:4-11.)

What and when is Christ's hour? These words of our Lord are not interpreted to refer to the on-coming manifestations of His sacrifice. They are interpreted to mean that the hour of His public manifestation, with all that it implies in thrusting himself forward and in the rejection of Him by those who would seek to oppose Him, had not yet come.

We are also to understand that our Lord had His own time for accomplishing His purpose in the hearts of men and for giving blessing to His followers. As the farmer awaits the season for planting and must also prepare the soil for the seed, so the Lord has His time for His work. To try to anticipate it may lessen the blessing and diminish the happiness. If we try to force His affairs ourselves we may even deny His goodness to us and also to others.

"But the farmer," one says, "anticipates the seasons and prepares for it." Yes, and so do we anticipate our Lord's time and invoke His blessings by humble, contented, Christian waiting on Him, always assured that His time is best and that He will act without sloth or delay when our hearts are warm and ready. The perfect hour will bring perfect happiness.

Prayer.—Lord Jesus, Thou knowest best, and Thou knowest us better than we know ourselves. Forbid that we shall ever yield to foolish or unwise desire, and may we always be submissive to Thy all-wise divine will. *Amen.*

TUESDAY

"THE CHRISTIAN'S OPEN MOUTH"

"Be thou not rebellious—open thy mouth, and eat that which I give thee."—Ezek. 2:8. (Read Ezek. 2:8-33.)

Parchment did not seem an appetizing meal to Ezekiel. But after eating it, we are told that he thought it was sweet as honey. Then and there Ezekiel learned that obedience to the law of the Lord was supreme. He also learned that many things thought to be bitter are sweet, yea even that the Lord is able to turn bitter things to sweet.

The Lord who made man's mouth

knows best how to fill it. The Lord who made man, knows best how to direct him. The Lord who made man's world in which he lives knows best how to use it.

Man is always hungry for something and he is never satisfied, even when he gets what he wants. Too often he desires what is not best for him. He is sitting at the wrong table eating the wrong sort of food and he wonders why he is not satisfied. Too often he regards Christian principles, its teachings and its sort of living as a parchment and he turns away from it. Despite this, we have the history of Christian experience to be thankful for, which is that they who have embraced the Lord's provisions have found it a source of continual delight.

Prayer.—Our Father, who art in heaven, give us this day, from Thine own heart, our daily bread. *Amen.*

WEDNESDAY

"OUR RESURRECTION"

"And you did he make alive, when ye were dead through your trespasses and sins."—Eph. 2:1. (Read Eph. 2:1-10.)

When we say "Resurrection" we are apt to think of the resurrection of Jesus and that it applies to Him alone. We must get away from that. The resurrection of our Lord has a far richer meaning. It means that we have a resurrection every day of which His is but the type and the symbol, a resurrection that is a continual delight and joy.

"The wages of sin is death." He who sins is void of life and finds himself deprived of life's most blessed things. The true Christian lives in the joy of the Saviour. He is lifted up. He is released from the power of sin. He rises to life every day. He knows the power of the resurrection.

Prayer.—O Lord, Thou art our daily resurrection and joy. Help us to trust constantly in Thy Salvation. *Amen.*

THURSDAY

"THE BLESSEDNESS OF BELIEF"

"Blessed are they that have not seen and yet have believed."—Jno. 20:29.

When Jesus declared to Thomas the blessedness that comes to those who believe in the unseen realities of life, He must have been thinking of all those in Palestine who had not the opportunity to meet Him and

hear Him but yet had believed on Him, likely through what they had heard of Him. He must have been thinking also of the uncounted millions who would believe in Him in the oncoming centuries. They all are far more blessed than Thomas who refused to believe until he could put his own fingers in the wounds in the body of the crucified Lord.

The highest faith is the faith in immortal truth. Truth is founded on eternal realities.

Prayer.—Our Father, we draw nigh to Thee that we may embrace Thy spirit. Make us kin to Thine own soul and more and more give us a consciousness of that life lived in Thee. *Amen.*

FRIDAY

"A FIGHT WORTH MAKING"

"Fight the good fight of faith."—
1 Tim. 6:12. (Read 1 Tim. 6:11-16.)

Christianity does not laud war, therefore the warlike utterances of Paul seem strange. But these utterances are born in a warlike age, and are not militant. They are used to express the struggle which has to be made in order to win in one's undertakings and they are frequently taken from athletic contests rather than military operations.

At any rate, they are strenuous reminders of a strenuous man that Christian living is a strenuous living—a life of intense struggle, ceaseless exertion and endless strife for that which is good.

Happy is the Christian who can face the world and say that his fight is the good fight of faith. In this faith he is contending against the foes of the cross; he is contending for right; he is seeking with all his power to advance the kingdom of God, and he is seeking all this with the surety that he is going to win. Only the good fight of faith will accomplish this.

Prayer.—Our Heavenly Father, we belong to Thy army. Thou art our commanding officer. Thy spirit alone can make us faithful and give us the victory over our foes and the foes of the kingdom. In Christ's name we ask it. *Amen.*

SATURDAY

"OUR BUDDING ROD"

"And it shall come to pass, that the man's rod, whom I shall choose, shall blossom."—Num. 17:5. (Read Num. 17:1-7.)

This story of Aaron's budding rod records God's approval of Aaron's
(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE INNER CIRCLE.

By JOHN G. TRUITT.

"He suffered no man to follow him, except Peter, James and John, and the father and mother of the maiden."—Luke 8:51.

Here is one of the most touching stories in the New Testament. It shows the faith, patience, and composure of Jesus. It gives us a look at a ruler of the synagogue. It pictures the mocking crowd. It throws a ray of light on the inner circle. It is a picture with many colors. It sets forth things as they were. It is a picture taken right out of the life in Jesus' day. It is worth studying.

They tell us that a painting of natural scenery should have in it sky, and land, and water. It should touch all phases of the natural view. As a picture of people this one does it. Jesus infinitely aloft as the blue sky above, yet touching and enveloping all; the land level of the three inner circle disciples, Peter, James and John; and the people like a never resting sea of humanity as far as eye can see! This picture touches all phases of the natural view. Life, death, evil, good, weeping, laughing, tears, triumphs, sympathy, scorn, crowds, quiet solitude, old, young, publicity, secrecy, fear, and faith,—all this and much more is found in this picture of sunshine and shadows.

And that is life. Jesus moved thru it, organized it, brought out its infinite power and possibilities. That is what Christianity should do to civilization today. That is the function of the church in the community. It is a steadying, life-giving, influence touching the most intimate and fundamental needs of the individual and the home, and through them the whole circle of society round about.

A man came to Jesus—a real man with a well-known name, Jairus. He was a man in need. A ruler of the synagogue,—a place of great prominence in his day. He was in need. His prominence did not keep him out of that! He was as far from blind Bartemeus as the east is from the west, as far from the poor cripple at Bethesda as the north is from the south, yet in trouble he could come to Jesus. He knew enough to do that. He was in very great need for his only daughter lay dying! When he saw Jesus he fell at his feet, and begged

him with tears running down across his face to come to his home, and heal his child.

There were crowds about Jesus, but Jairus did not mind them. "A poor sick woman was pressing also through those crowds to touch if she might, the hem of his garment, but Jairus was not aware of that. Little mattered save that his child was dying, and he needed the infinite help of God. Our need is as great today. God is as near. Getting men, women, and young people to see that need, their need, is one of the pressing problems of the day.

Before Jesus could make his way out of the crowds a courier came with the message that the daughter was already dead. Jesus must have seen the hopeless agony that filled the father's face, for he comforted him with the words, Fear not; believe only; and she shall be made whole.

When he arrived at the house he was confronted with a wailing, weeping multitude. Much of it genuine, for it was a very sad death; much of it professional for Jairus was a very prominent man. Jesus lifted his hand to still their crying, and told them: "Weep not; she is not dead but sleepeth." "And they laughed him to scorn, knowing that she was dead." The street corners still resound with scorn. The wise-ones still laugh at the Lord. The humble, both high and low, still find their way to the source of help, and still secure his blessings for their sons and daughters.

Passing up the laughter of the scorners Jesus went into the room where the child was. And here we have a new phase of this picture. We have seen the Master moving among the multitudes, heard the cry for help, seen him arrive at the house, and have heard the jeers of the crowd when he says that the child shall be made whole again. And now we see him entering into the room where help was needed. And with him the men of the inner-circle!

Here is one of the most beautiful parts of this picture. The Son of God entering into the room of life and death—where battle royal would reign between the powers of darkness and the powers of light. It is something to know that at that battle Jesus took with him Peter, James, and John. What did they do? They were "with him." None save the parents

and these three went in. The parents naturally, and the three others invited by the Lord. What did they do? The Scriptures do not tell us. We are told what the father did, we are told what the crowd did, we are told what the child did, and we are told what Jesus did, but we are not told what the three disciples, Peter, James and John did. There were times when just to be "with him" meant much to Jesus. For instance when Jesus went down toward the brook Kidron after having instituted the Lord's Supper he took his disciples with him. His farewell speech had been made to them, and he knew he must go alone into the garden of Gethsemane to suffer, but he took the eleven disciples along with him just as far as he could. Going on further he took the three with him,—if he could only have someone "with him"! Finally he bade them wait while he went on a little further, alone!

Not only did it mean something to Jesus to have the three "with him," but it meant a great deal to the disciples themselves. By it they learned more of his love, saw more of his most inner self, learned how to be more and more like him in the hour of crisis. Something finer, bigger, nobler, gripped their own souls, and a larger part they were given to play in advancing the Kingdom of God on earth.

They came to be in the inner circle by choice,—by their choice, and by the choice of the Lord. If they had not wanted to be near Jesus he would never have forced them, had he not wanted them he would never have called them. Are you choosing a place near the heart of God? It is yours for the asking. Are you choosing the joy of the inner circle? It carries with it added responsibility, and infinitely added joy! It will require that you stand ever "with him" and he will be with you always even unto the end of the world!

Life is just a little mixture

Of joy and sadness too,
You must have a little bit of each

Before your days are through;
But joys outweigh the sorrows,

And smiles are more than tears,
And the days of woe are seldom,
But joys are ours for years.

—Charles Day.

If anyone tells you that such a person speaks ill of you, do not make excuse about what is said of you, but answer: "He was ignorant of my other faults, else he would not have mentioned these alone."—*Epictetus.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Filling the silo at the Christian Orphanage is one hard job. As I sit at my desk writing this letter, I can hear the hum of the silage cutter as it cuts and blows the green corn into the silo. It is an occasion when all the boys have a job. Our silo is of the metal type and holds 125 tons. The larger boys load the corn in the wagon and some feed it into the machine. The little boys have lots of fun in the silo packing the silage. It is work for them too, but it is play work. They have a big time running around the wall one after the other, but as they play they are packing the silage—the thing we want done.

The boys who load the wagon do not have a play job. It is real work but they stick to it till the job is done.

Handling 125 tons of green corn is no easy job. I am glad it only comes once in a year. We are all happy when we see the silo full and running over at the top.

The Lord smiled on us this year as we had no wind storm to blow the corn down. When it stands straight up we can cut it with our corn harvester which ties it in bundles which makes it so much easier to handle.

Our little folks were happy a few weeks ago when Mr. Wagoner (my assistant) went to the watermelon patch and pulled a truck load. Our melons are late this year on account of the extreme dry weather in the early spring. To show you how well our boys can stand temptation, this melon patch is right in full view of all our buildings and as well as boys like watermelons not a single boy has broken the rule "not go in the patch," which we feel is quite a compliment to our boys.

School opens next Monday. There will be books, pencils, tablets and the usual supplies for school. And does it take money? And too, our checking account is so low it about takes our breath when we look at it.

A friend when we are in financial distress is a friend indeed.

CHAS. D. JOHNSTON, Supt.

REPORT FOR SEPTEMBER 17, 1936.

Amount brought forward.....\$8,832.26

Sunday School Monthly Offerings.

N. C. and Va. Conference:

Lynchburg\$ 5.06

Danville 12.49

Lebanon 1.00

18.55

Western N. C. Conference:

Pleasant Cross77
Pleasant Hill 6.02
Ramseur 6.89
Needham's Grove 2.08
Biscoe 1.18

16.94

Eastern N. C. Conference:

Oak Level 1.00
Sanford 1.00
Cary75

2.75

Eastern Va. Conference:

Suffolk 25.00
Johnson's Grove 3.94
Rosemont 10.66
Holland 6.84
Waverly 4.25
Liberty Spring 7.00

57.69

Valley Va. Cent. Conference:

Mt. Olivet (R.), July, Aug.,
and Sept. 4.90
Timber Ridge 1.27

6.17

Special Offerings

Robert D. May, support
of children 3.00
Mrs. Dalton, support of
children 24.50
A friend 5.00
Men's Bible Class of Rose-
mont Christian Church,
support of Robert Currin.. 12.50
Mrs. Ella Gray 2.00

47.00

Total for week\$ 149.10

Grand total\$8,981.36

ALABAMA LETTER.

(Continued from Page 7.)

This old church has a fine future before it, and it is supported by many aged Pilgrims, who are happy on their way to the Glory Land.

I enjoyed the friendship of these Saints of God and especially so that of Bro. Tillman and his good wife.

Brother Tillman is one of the most patient men I have ever seen. His wife is an invalid and has been for some ten years. She can scarcely walk, but she is the most cheerful soul I have ever met—deeply spiritual and much concerned for her church, and is in full and sweet accord with her husband in all his work, and he is so patient with and thoughtful of her needs.

The Lord gave us a great spiritual meeting here, many hearts rejoiced, and many renewed their pledge to God and the church. Many expressed their appreciation of our efforts.

My home was with Brother and Sister Johnie Adams, whose kindness I shall never forget. G. D. HUNT.

THE FAMILY ALTAR.

(Continued from page 12.)

act and His disapproval of the acts of the high priest.

Lesson: Resultless lives are not Christian lives. Life in Jesus, rather Jesus in the life, are not waste nor empty and hollow lives. God set his seal of approval on such lives and they blossom and bear fruit.

At the same time this lesson reflects fruitless lives. Fruitless lives are like the rod that did not blossom. This is an inspiration to examine ourselves. Find out in thy life what definite achievements in Christian living thou canst point to. It doesn't have to be some big thing. Christ said that it might be no more than a cup of cold water to a thirsty one, even so it is a blossoming rod.

Prayer.—Our Father, be with us that we may do Thy will. Strengthen us that we may accomplish Thy purpose. Amen.

SUNDAY

"WHAT ARE YOUR CONSENTS?"

"And Saul was consenting unto his death."—Acts 7:54-81.

Saul, a member of the Sanhedrin, voted for the death of that noble Christian, Stephen. Stephen thus became the first martyr of the Christian age.

This was the most terrible act of Paul's life. It followed him to his grave, and he paid the price with his own life in a similar manner. God forgave Paul for his sins, and He made him one of the greatest powers of the ages. Nevertheless, Paul always felt himself the chiefest of sinners, pardoned only by divine grace.

Paul's sin was only consent, nevertheless it was a consent which made this deed possible. How often dost thou consent to passing sins? Perhaps it is only listening to slander, or profanity, or tacit approval to utterances of infidelity, or perhaps to degrading stories, without rebuking them or even showing thy disapproval. He who does this, consents, and who can estimate the impetus that may be given to sin by such a consent? Who can estimate the proportions and the magnitude to which sin may grow under this consent?

Prayer.—Our Father, give us the courage of Jesus, Our Saviour, to renounce sin wherever we may find it. Amen.

The measure of a man's life is the well-spending of it, and not the length.—Plutarch.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

MORNINGSTAR

Iva Ethel Morningstar, daughter of John W. and the late Marie Elizabeth Morningstar, was born March 31, 1919, and died July 28, 1936. Age, seventeen years, three months and twenty-six days. She leaves father, three sisters and three brothers as follows: Blue Bell, May, Janie, John, Jr., Thomas and Kenneth. Her mother died four years ago. The funeral was conducted by the writer at Union Church, Virgilina, Va., on the afternoon of July 30 and the burial was in the town cemetery. A large crowd of sorrowing relatives and sympathetic friends attended the funeral. The floral offerings were abundant and beautiful. Iva was a very bright and attractive child. At about 8 years of age, while attending school, she was hurt in an accident from which she suffered intensely as she grew older, and which resulted in her early death. Her afflictions caused the family to be more devoted to her and to grieve more at her passing. Yet, there is great comfort in the assurance that she no longer suffers, but is forever at rest.

C. E. NEWMAN.

ATKINS

Seldom has the town and community of Virgilina been in deeper sorrow than that occasioned by the death of Mrs. Bettie Irene Atkins on July 27, 1936.

Sister Atkins, the daughter of Peter and Agnes Fulp, was born in Forsyth County, N. C., on March 28, 1935. Age, forty years, eight months, and twenty-nine days. When young she united with the M. E. Church, but in 1916, transferred to Union Christian Church. In 1915 she married Daniel Atkins, of Virgilina, who survives her together with three daughters, Louise, Maud and Bettie Jean. She is also survived by three brothers and three sisters as follows: Robert, Elias, and Daniel Fulp, Mrs. Nobie Gordon, of Virgilina, Mrs. R. Richeal, of High Point, Mrs. C. A. Wilson, of Charlotte, and Mrs. S. P. Crum, of Belew's Creek. The deceased was an excellent Christian lady, a real home-maker and unselfish toward all.

The funeral was at the home, and burial in the town cemetery. A large number of sorrowing relatives and neighbors attended. The flowers were in abundance and very beautiful. Husband and daughters are almost heartbroken, but are comforted in the assurance of a reunion in the home prepared for the humble believing ones.

C. E. NEWMAN.

HILL

Mrs. Georgian Hill departed this life August 18, 1936, at the age of 75 years. She leaves of her immediate family one daughter, Mrs. Mollie Hill of Lannett, Ala., and two sons, W. G., of Lannett, and J. P., of Pleasant Grove, Ala. One little son

preceded her in death many years ago. Her husband died just one year ago. She leaves several grandchildren and numerous other relatives, together with a host of friends.

Sister Hill has been afflicted several years, but she has borne affliction with patience. No complaint nor murmuring. Always cheerful and happy, a fine specimen of Christianity. A faithful member of Pleasant Grove Christian Church for more than 50 years, she was always in her place ready to do her part for God and the church as long as her health permitted. She was never happier than when doing something to make others happy. He home was the first home visited by the writer in her community 47 years ago, and she has remained one of our best friends through all these years. I count myself fortunate indeed to have enjoyed the fellowship, and pray God to richly bless the bereaved.

The funeral was held at Pleasant Grove Church by the writer assisted by Rev. G. W. Penn, of Lannett, Alabama.

"Peace to her ashes."

G. D. HUNT.

The man who can get along with his next door neighbors can usually get along with anybody; but the man who cannot abide his nearest neighbors will find that there are many others very much like them.—Anon.

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Richmond, Va.

Why Some Newspapers Exclude Liquor Advertising

The American Business Men's-Research Foundation of Chicago has recently completed a study of why, despite the flood of liquor propaganda, many influential daily newspapers steadfastly ban from their columns beverage alcohol advertising.

It may surprise some readers to learn that his Foundation discovered that the reasons given by newspapers for adhering to the policy of rejecting the advertisements of brewers and distillers "were by no means those of morals or social welfare, but even more definitely those of commercial benefits from more and higher-class legitimate advertising and increasing circulation due to popular acceptance of the policy."

A prominent publisher stated: "We are convinced that it is good business **not** to carry liquor advertising in competition to merchandise advertised in our columns." Another publisher commented: "Our policy in refusing liquor advertising is an aid in obtaining other business." A daily newspaper serving a community of more than 500,000 population wrote: "Altogether we were well satisfied with our decision last year to refuse advertising of alcoholic beverages and haven't the slightest thought of changing." This publisher believes that he has turned down in the past year from \$50,000 to \$60,000 worth of liquor advertising. Yet, he stated: "We have had very substantial circulation and advertising gains and feel that our liquor policy has definitely contributed to the former."

Frank E. Gannett, who publishes a group of nineteen daily newspapers in New York, Connecticut, New Jersey and Illinois, with an aggregate circulation of approximately 600,000, has a more comprehensive and clearly defined policy of rejecting liquor advertising, which the Foundation summarized as follows:

"Believing that the use of alcoholic beverages is harmful both to the individual and to

society, I cannot consistently accept beer and liquor advertising in my newspapers. It is probably the most potent force today in changing habits and points of view as well as in the selling of goods and services.

"It seems to me, further, that the prevalent type of desire-creating advertising for liquor is as stupid as it is anti-social. I mean stupid from the point of view of persons who profess to believe that temperance and not prohibition is the way to deal with the liquor problem.

"If the liquor interests were wise—and they have never been wise—they would content themselves with factual advertisements appealing only to persons who drink.

"But hardly was repeal in effect before all the scientifically developed advertising appeals of sex, ambition, popularity, health, color, and humor were being used not only to increase their consumption of liquor, but to induce others, particularly women, to become tipplers.

"We feel that a paper that goes into the home should be fit for the home. We don't believe that parents in the home who take a paper would like to see their favorite paper filled with appeals for consumption of alcoholic beverages.

"We feel that no progress will ever be made against the liquor traffic until advertising of liquor is prohibited and promotion of the business is checked effectively."

The Foundation survey indicates how complex is the problem of the control of liquor advertising, but it shows also the forces of righteousness have powerful allies in combating the liquor traffic in one of its most venomous and dangerous activities. The refusal of newspapers to accept liquor advertising is an effective form of mass education.

—International Journal of
Religious Education.

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

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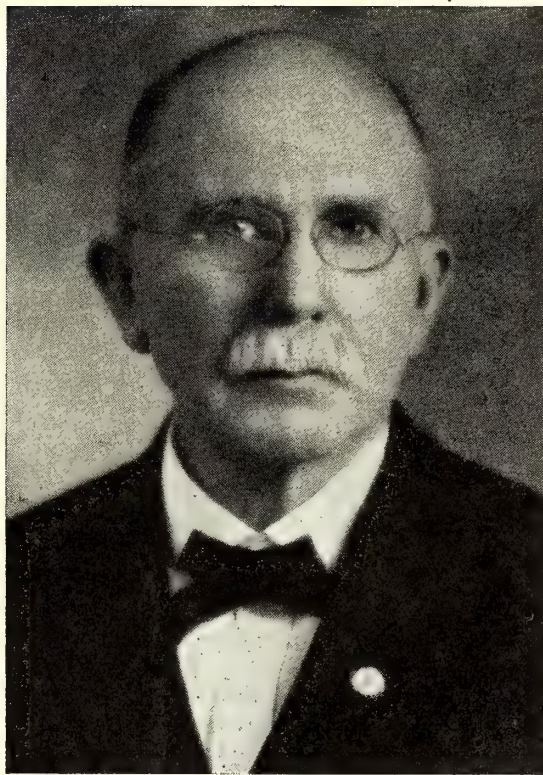
VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, SEPTEMBER 24, 1936.

NUMBER 39.

Mrs. B F Frank

12-1-36



PETER JEFFERSON KERNODLE

January 12, 1855—September 12, 1936

“Know ye not that there is a prince and a great man fallen this day in Israel.”—II Samuel 3: 38.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

A surprise awaits the readers of THE CHRISTIAN SUN in the issue of October 15th. Watch for it.

Improvements on church buildings have been the order in Georgia during the summer, many of our congregations making needed improvements on and beautifying our edifices. Bethany Church, The Rock, Georgia and Vanceville Church, Tifton, have installed electric lights.

Miss Pattie Lee Coghill is spending two weeks in Ohio, speaking in the interest of the Home Boards at several Association meetings and several churches under the direction of Superintendent Fred Hall. She expects to return to Florida, October 6th.

Rev. Warner C. Carpenter, Tifton, Georgia, pastor of Enigma, New Light, Ambrose, and Vanceville churches, reports very successful meetings at each of his charges this summer. More than twenty members were received at Ambrose. Vanceville Church will entertain the South Georgia Association September 25th-27th.

The program for the Georgia State Conference, which meets at Oak Grove Church, Chipley, Ga. is being prepared. Each church is entitled to two delegates, and the Christian Endeavor Society, Women's Society, and the Sunday School are each entitled to ONE delegate each. The conference meets October 27th-28th.

Rev. Harry H. Jones of Stuart, Florida, has been called to serve as pastor of the church at Palm City, which is near Stuart. Mr. Jones has been for several years serving as part time pastor of the church at Jensen. He has a record of several years of efficient service in Florida churches, among them being New Smyrna, Miama and Jupiter.

Dr. Kerrison has been called to the pastorate of the church in Ormond, Florida, and will begin his service there on October 1st. Dr. Juniper was for several years pastor of the First Congregational Church of St Petersburg, and later of the church in San Francisco. More recently he has been serving the First Church in Miami.

The Christian Missionary Association of the Eastern Virginia Confer-

ence will hold its annual meeting at Liberty Springs Christian Church December 8, 1936. The purpose of this notice is to remind all members to be present with their dues and all church leaders to secure as many new members as possible. Rev. R. E. Brittle is recording secretary, Rev. Joe French is financial secretary, and Rev. J. F. Morgan, president.

The Middle Georgia Association of Congregational Christian Churches held its annual session at Bethany Church, The Rock, Georgia, August 29-30, with a full attendance of ministers and churches. The occasion made very significant the 50th anniversary of Bethany Church. Rev. David Shepherd, pastor, was Moderator of the Association. Officers for next year were: Moderator, Rev. Frederick Held, Columbus; Assistant Moderator, Mr. T. J. Holloway; The Rock, Ga; Registrar-Treasurer, Mr. R. L. Farrar, LaGrange.

The ministers of our churches in and about Norfolk, Virginia gave a dinner party on Thursday evening of last week honoring Rev. Joe French and his recent bride. Even though a hurricane was passing through that vicinity all the ministers and their wives in the Norfolk group were present except one who was out of town. Dr. Charles Eldred Shelton made an appropriate talk welcoming Mrs. French into the Norfolk fellowship. Rev. H. S. Harcastle acting as toastmaster presented the happy couple with a present from the group.

Miss Frances Everette, president of the Eastern Virginia Young People's Missionary Conference, is urging all young people, pastors, leaders of young people, and friends of young people of the Eastern Virginia Conference to attend their annual meeting at Suffolk Christian Church, Friday evening, September 25th, beginning at 7:30 o'clock. Their theme will be "The Trail the Negro Travels." Mrs. W. E. Wisseman of Greensboro, N. C., will speak on "The Contributions the Negro Has Made to Our American Culture", and several young people of the conference will discuss various phases of the theme.

FIFTIETH ANNIVERSARY.

Mt. Pleasant Church was organized September 29, 1886, in Hoke County, N. C. by Res. G. R. Underwood and D. T. Jones. The anniversary program began at 10:30 A. M. August 30, 1936., present pastor presiding. Main features: singing, pra-

yer, Scripture reading and a brief history of the Church read by Deacon E. M. Marks. Rev. T. E. White, president of the Western N. C. Conference, climaxed the morning exercise with a striking sermon entitled, "Right Things in the Wrong Place."

A picnic dinner was served on the church yard to a large group of people.

On the evening program appeared Rev. J. S. Carden, Durham, N. C. with a timely sermon on the subject of "Growth, he being the only former living pastor of the church present. Good fellowship was manifest throughout the day, for which we are thankful.

L. L. WYRICK, *Pastor.*

POINTS ON PREPARING A SUNDAY SCHOOL LESSON.

1. *Start Early.*—Begin your preparation early. Know what the lesson is about as far ahead as possible. Thus you can be thinking over the lesson in your spare time, your thoughts can be incubating, you will be able to make your preparation more thorough, you will be able to pick up many illustrations from your reading or from your observation, you will have a much greater wealth of material.

2. *Read the Scripture Lesson Itself.*—There are many suggestive helps for Sunday school teachers, written by capable and consecrated workers; but before you read what others have written or said, read what the Bible itself says. God has given you an individuality, and He wants you to use it. You may see some truth that others have not seen. You may see the same truth that others have seen, but from a different angle. Have faith in your own mind. Let the Word of God speak to you first, let it make its own impression.

3. *Do Your Own Thinking.*—This is a re-emphasis of what has just been written. Jot down the impressions a careful and repeated reading of the lesson has made upon you. Try to recall everything that you have ever read or heard on the subject. Jot down any illustrations that come to mind. "Squeeze your subject dry" before you turn to others. As a wise man has said, "Never read until you have thought yourself empty; never write until you have read yourself full."

4. *Use All the Helps You Can.*—The context of the lesson, commentaries, notes by others, teacher's quarterlies, anything and everything that throws light on the lesson are grist for the teacher's mill. Read as wide-
(Continued on page 10.)

For the Children

Dear Children:

We have a pleasant surprise for you this week: Mrs. May E. Bullock of Westboro, Ohio, has consented to edit your page this week, and the material given below is from her pen.

EDITOR.

TO MAKE YOU THINK.

The First Book of the Bible.

The first book in the Bible is called; and the word means "Beginnings." It tells of the beginning of L..., of L....., of S..., and of S..... (Genesis 1:3-20; 3:6-15 will help you). It also tells of the beginning of a Nation which God called for a special purpose. The father of that nation was named, and he came from a city called .., in the land of .. His son's name was, and this man had twin sons named and, the of whom had sons. His name was changed to which means Prince of God. Through one of his sons named and because of a great in the land, the family, sixty in all, moved to the land of.....

The Second Book of the Bible.

This book is called; the word meaning "Going forth." It tells of how the children of (This means the children, grand-children and ever so many times great grand-children) went out from the country of, They were led by a man named and his brother, A sister,, also went with them. They crossed a body of water called the ... Sea, and were led by a of by day and one of by night. This showed them that God was with them. After they had been about three months on the road, they stopped at a mountain called, and here God gave them some laws called The ... These are found in the chapter of this book.

The Third Book of the Bible.

This is the Book of Laws, called It gets its name from one of the sons of Jacob, whose name was Levi, and whose descendants were chosen to be the priests and religious leaders of the people. Chapter 10 tells of the deaths of and because they thought they need not obey the new laws. Chapter 23 tells of Feasts. The first is the Feast of the (verses 4-5); and the second is the Feast of (verses 6-8), a harvest feast.

The third is the Feast of (Verses 10-14); and the fourth is the Feast of (verses 15-23, the "fifty" of verse 16 means the same as the day mentioned in Acts 2:1).

The Fourth Book of the Bible.

This book is named because it gives an account of the numbering of the people (or children of). The first chapter tells us in verse 46 that when they started, there were Chapter 26, verse 51 tells us at the end of their wondering, there were people. Had they gained or lost? How many. Of all those over twenty years old when they started, only two were left. You will find their names in Chapter 26: 63, and the reason for the death of the others in Chapter 14. The journey from Egypt to the Land of Canaan, the "Promised Land," usually took three months. Chapter 14:34 tells how long it took this time, and why. Write it down.

The Fifth Book of the Bible.

The name of this book is It is a Hebrew way of saying the first four words of the book. It really means "Review." It tells of four addresses made by In Chapter 5, he repeats the The 6th chapter, verses 4, 5, were the first Scripture taught to every Israelite (or Jewish) child. Can you repeat them? Chapter 27 tells of curses and blessings delivered from two mountains named and When Moses knew he was to die, he called to him, a young man who had often helped him and had been commander of the armies. In chapter 31:5, is some very good advice for every young person, and the 8th verse will be just as true for today as it was for then. Memorize these verses. Finally, the old man. (find his age in chapter 34:7, and write it down here) called the people together and blessed each tribe by name (chapter 38), then he went up into the mountain range of, to the top of Mt., and there he died. God buried him in a in the land of, and his grave was never found. The people mourned for him days. Chapter 34:10 tells us, "There arose not a since in like unto, whom the Lord knew to"

Be sure to study this Bible lesson, and next week we will have a review and see just what you have learned.

Selfishness blinds the eye, dwarfs the heart, destroys the character, dampens the ardor and determines the destiny.—*Anon.*

ANNUAL FLORIDA MINISTERS' CONVOCATION.

The tenth annual Convocation of Congregational ministers in Florida will be held at the Ponce DeLeon Hotel at DeLon Springs, beginning with supper on October 5th, and continuing until after breakfast on October 8th.

The first of these series of convocations was held at Rollins College in 1927. Two years the Convocation had to be suddenly called off, once because of a hurricane and again because of the sudden illness of both speakers. Otherwise, the Convocation has been an annual event and has been a most favored meeting for our ministers. Not only is it intellectually stimulating and spiritually inspiring, but the fellowship is most enjoyable. We believe the program this year to be of a high order and we trust that every minister of our fellowship will be there from the beginning to the end.

Dr. John L. Lobinger, of the Education Society, will give a series of five lecture discussions on the general topic: "The Pastor and the Educational Ideal." Other speakers will include the following from among the Florida group: Prof. A. B. Trowbridge of Rollins College, Dr. Trover Mordecai, Rev. Walter Metcalf, Rev. O. T. Anderson, Dr. Elisha King and Rev. Everett B. Losher. There will be a period for discussion of our current church problems, led by Dr. E. Gillette and Rev. Wm. T. Scott.

SOUTH GEORGIA ASSOCIATION MEETS THIS WEEK.

The forty-seventh annual session of the South Georgia Association of Congregational Christian Churches meets this week, beginning on Friday, September 25th, at the Vanceville church, Tifton, Georgia. The general theme of the association will be, "Making Our Churches Effective," and a well worth while program has been prepared by the program committee. The officials of the association are: Rev. D. J. Pearson, moderator; Rev. J. F. Haddan, assistant moderator, and T. S. Corbett, registrar-treasurer. Rev. W. C. Carpenter is pastor of the entertaining church.

THE KIND WAY

Do not look for the flaws as you go through life,
And even when you find them,
It's wise and kind to be somewhat blind,
And look for the virtues behind them.—*Ella Wheeler Wilcox.*

EDITORIAL

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ASSOCIATE EDITOR

E. C. GILLETTE

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR HERITAGE.

It is difficult for most of us to realize how great a heritage is ours. We accept the Church as a matter of fact—attend its services or leave it as we like. Many church members never know what sacrifice was necessary in order for them to sit quietly in a beautiful house and worship the one supreme God.

It is a long struggle from the cave man up to our present civilization. The religion of the ancient has gone through a fiery process of purification that has called for the sacrifice of human life. Without the preaching of Paul in Eastern Europe there would have been no Europe or American churches unless God had worked it out some other way. But this preaching cost Paul a stoning that almost took his life, shipwreck, and long imprisonments. If Jesus had not gone to Calvary there would have been no Easter Day and no Christian Religion. If his followers had sought for ease and comfort there would be

no Church today. Without the Church education would be neglected, material progress impeded, and the human family would probably be far down the scale of living from where it is.

The institutions of Congregational and Christian churches are the heritage which our fathers and forefathers have given to us. Our Orphanage, College, mission churches, educational program, missionary outlook—all these are our heritage passed on from another generation. It is no more right for us to neglect them than it would be for us to destroy the will of parents who had sacrificed and saved for our well being.

F. C. L.

OUR PARTNERSHIP.

The institutions of our Church bind us as members together in one big partnership. Dr. L. E. Smith is president of Elon College, but Elon is not his college, and he is not the college. He is a member of our United Church who is doing a task commissioned to him by those who constitute the partnership and own the college.

Mr. C. D. Johnston is superintendent of our Orphanage at Elon, but he is only the servant of the larger group who have sent him there to manage finances, direct workers, and develop children into good citizens and Christian servants. The orphanage belongs to the partners, you and me, who have inherited this institution from those who have sacrificed for its founding and to keep it going by their contributions.

Colonel J. E. West is chairman of our Mission Board in the Southern Convention, and Dr. J. O. Atkinson is its secretary, but these brethren are not the Mission Board. They are the servants of our Church who have been called upon by the partners in missionary activity to aid in raising our contributions and pass them on to where they can be used to the best advantage.

So it is with all of our boards and institutions. They belong to the members of the local churches who have received their heritage from the past, and who are partners in the process of building the Kingdom of God here on earth in our own day. If the rich and the poor in churches that are large and little can realize that they are partners in carrying forward a heritage which is ours, then the support of our institutions will become a joy rather than a burden; the raising of conference apportionments will be a privilege and not a hardship. It is this spirit which we need to cultivate among the people of all of

our churches, and when this spirit dominates the life of our churches it will be easy for us to support all of our institutions, and our Church will grow.

F. C. L.

STORMS.

Last week a hurricane roared up the Atlantic coast doing a considerable damage to life and property. Three years ago there were two such storms that came through Norfolk. Then and now the tide rose enough for the tide water to come up to my church. We are beginning to understand storms a bit in this section.

The Bible tells us about storms. Jonah tried to sail the seas against the winds and failed; Saint Paul met with shipwreck because the sailors misjudged the value of the south wind that blew softly; Jesus slept in the bottom of a boat when the storm raged about Him, and on another occasion walked amidst the waves on his way to those He loved.

The people with Jonah and Paul and Jesus were afraid of the storms, but these three men were not. Jonah said the storm had come because of his sin; Saint Paul said the angel of God stood by him in the night while the billows tossed the boat; Jesus found peace and quiet and was unafraid and marveled at the fear and unbelief of the twelve.

There are storms within and storms without. Those within the mind and soul of an individual are more destructive to human life than those that nature displays. There is a sure and safe retreat in the midst of storm. The ancient poet knew about it when he wrote, "God is our refuge and strength, a very present help in trouble, therefore shall not we fear." Faith in God brings peace and quiet to the human spirit regardless of what may be going on around one. It is this calm which the world needs today more than it needs battleships, or dugouts, or dungeons. The human family will never be safe from the storms which threaten us until we learn to find security in the presence of the Eternal God.

Storms sometimes strike within the Church, and when they do, wreckage is the result. The only security from this kind of storm is a fine spirit of love within the hearts of the members. "Peace be still" might well be spoken in many a church conference where love is kept off the record.

The time to prepare for a storm is before it comes, whether the storm is within the human breast, or in a church assembly, or according to nature's making.

F. C. L.

A BIBLE GAME AND WHAT CAME OF IT.

The story is told of a man who was waited on by a book agent who wished to sell him a dictionary of the English language. The man asked the agent, "What do I want of a dictionary? I have no need of one!" In the same way some people say, "What do I want of a concordance? I know my Bible. I have no need for one!" And yet, a good concordance is as necessary to an understanding of the Bible as a dictionary is for the understanding of the English language.

When I was a small boy my aunt gave me a Bible bound beautifully in a soft black leather with gold clasp and corners. I loved that little book and read it with great interest. Later on I found a concordance in a book store and bought it and learned how to use it. Since then I have never been without one and do not see how anyone can expect to know what the Bible says on this or that subject without one, or, perhaps, a Biblical analysis or a book of topical studies. Some modern Bibles that have "Bible helps" bound in the back, arrange the contents of the book in an index. However, I think a concordance about the best tool for finding out what the Bible says on any particular theme.

This article is not written primarily to encourage Bible study, but to tell the story of Alexander Cruden. He was born in Aberdeen, Scotland, on May 31, 1699. His parents were very strict Scotch Presbyterians which meant, in those days, that Sundays were observed with great care. The boy learned to read the Bible with growing interest and committed many passages to memory. The long Sunday afternoons were spent in Bible reading and in playing Bible games.

One of these games consisted in selecting a Biblical word and tracing it through all the books of the Bible. The results were jotted down and the scores added at the end of the search. Young Alexander liked that game and discovered that it could be played alone. Many long, happy hours were devoted to this new word-hunt. This experience, you see, laid the foundation for his great book published later in life.

He became a proof-reader or, as in those days, a "corrector of proofs." It fell to his lot to read the proofs of Matthew Henry's five-volume commentary on the Bible. He used to sign his name "Alexander the Corrector," and his biographer says that put an idea in his head that he might become a "corrector of manners and morals." He was devoted to what-

ever he undertook and he started out to suppress profanity and to advocate Sabbath observance. In his earnestness, we are told, he became a nuisance! As a result of his methods of carrying on his campaign, he was arrested and put into prison. The fact is, he was considered to be out of his mind.

This imprisonment worked out differently from what the authorities expected. Prison conditions in those days were exceedingly bad, and Alexander undertook to have them corrected. He wrote letters to officials, even to the king; he published pamphlets and made personal calls in the interest of prison reform; he became a national figure, and enjoyed some degree of success in his efforts.

During all those years he spent his leisure time in playing the word-game that he learned when a boy. One day the idea came to him that he would put the results of his investigations into a book, and he began to arrange his notes in order. The result was the publication of "Cruden's Complete Concordance of the Old and New Testaments." It was the most complete book of its kind that had ever been published. Others since his day have produced more pretentious ones, but Cruden's, with certain revisions and additions, is still a popular tool for Bible study.

He died on November 1, 1770, and his name has come down through the years as a pioneer in Biblical explorations. He is considered of sufficient importance to be included in the British Dictionary of National Biography. The full story of Alexander Cruden may be found in a volume entitled "Alexander the Corrector."

E. A. K.

SUGGESTED PASTORATES FOR THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

In recent issues of THE CHRISTIAN SUN, there has been an agitation for the gorming of our part-time churches into convenient and workable pastorates. That is, to group our part-time churches in such a way as to provide a field of closely related churches for a single pastor, making it possible for the pastor to give his full time within the given pastorate.

The advantages of such a plan are evident. The churches could have a man living on the field and serving them seven days in a week instead of merely preaching for them the seventh day once or twice each month. This would occasion greater saving of the pastor himself, and would have a tendency to consolidate our churches into units which, of course, would mean

more efficient work and greater growth. Under such a plan, it would not be long before there could be built for each pastorate a parsonage with sufficient acreage to provide for adequate gardening for the pastor's family.

I do not know just what churches should be grouped together or how large the pastorates should be. I have not taken the time to ascertain who the pastors of our part-time churches in the North Carolina and Virginia Conference are, but I am venturing to propose the grouping for this conference. These are only suggestions. If anyone has a better plan, I would gladly withdraw mine in favor of his; but if there is no better plan to offer, it seems to me that we might make an effort in this direction. This grouping does not take into consideration the full-time churches. I am only dealing with the part-time churches.

Suggested pastorates:

- I. Apples' Chapel, Hines' Chapel.
- II. Belew's Creek, Salem Chapel, Pleasant Ridge, Mt. Bethel.
- III. Berea, Shallow Ford, Bethlehem.
- IV. Mt. Zion, Bethel, Concord.
- V. Palm St. (Greensboro), Monticello.
- VI. Carolina, Hopedale, Haw River, Old Providence (Western N. C. Conference).
- VII. Hebron, Lebanon, Union (Virginia).
- VIII. Ingram, Pleasant Grove, Liberty.
- IX. Happy Home, New Lebanon, Howard's Chapel, Kallam's Grove.
- X. Long's Chapel, Union Ridge.

I believe that if these churches and the pastors of our conference will co-operate in a plan of this kind, that it will mean the development and the enlargement of our work in this conference on a satisfactory scale. I would like to hear from some of the churches and pastors regarding these suggestions.

L. E. SMITH.

YOUR MISSIONARY OFFERING

Give as you would if an angel

Awaited your gift at the door.

Give as you would if tomorrow

Found you where giving was o'er.

Give as you would to the Master

If you met His loving look.

Give as you would of your substance

If His hand the offering took.

—Anon.

CONTRIBUTIONS

SUFFOLK LETTER.

The body of the late Dr. P. J. Kernodle was laid to rest in Cedar Hill Cemetery, Suffolk, Virginia, Sunday, September 13, 1936, at 4:00 p. m. Eight ministers were present. Dr. (or "Prof." as he was more generally called) Kernodle was a man of wide range of activities during his life of more than eighty years. He taught school in Suffolk and in Elon College, both of which Institutions represented the Christian Church in a vital way. He was an expert printer, an authority on mathematics, and, at the time of his death, was completing a Latin grammar. He was a careful student, diligent in his research and tireless in his effort to discover and record exact information.

In the Christian Church he served for many years as Secretary of the Southern Christian Convention. This office gave him an opportunity to gather much historical data concerning the ministers, leading laymen, churches and institutions of the denomination. His memory was far above the average, and he was able to act as a guide for many others who desired to search the historical records of the past. In this respect he was exceptional, for it is unusual for a person of mathematical mind to have a memory capable of retaining a multitude of details.

He published a book in 1909, entitled, "Lives of Christian Ministers." This is a large volume of its kind, and represents years of laborious research and tedious investigation. This book is a credit to any author, and is an outstanding example of his ability as student and a writer of history and biography. At the time of his death he left hundreds of bits of scattered historical data concerning Christian Church history, invaluable to future generations, if they could be collated, edited and published. Nothing of importance related to his church escaped his attention. He collected and kept on file every thing of apparent importance as historical data.

He rarely attempted to speak in public. He was modest and timid in public utterance. He was at his best in his study, in the school room, and in the printing office. He made an address before the Eastern Virginia Christian Sunday School Convention when the writer was a small boy. He asked the boys and girls of the Convention to answer this question:

"What king mentioned in the Bible slept on an iron bedstead?" (See Deut. 3:11.) This writer had never heard of that king before, and it was impressed upon his memory, being my earliest recollection of the deceased.

He was deeply interested in the progress and unity of the denomination to which he gave the best years of his active life. His heart was in his church. He talked about its possibilities, prayed for its growth, and gave himself to carry on its work. The Central Publishing Company represented his largest and most successful adventure in the realm of business, but he made sacrifices in this project in order to continue the publication of THE CHRISTIAN SUN at a time when other publishers were unwilling to undertake such a task, under the conditions imposed upon him.

In his local church he always manifested a deep interest. He was loyal and devoted to it in adversity as well as in prosperity. His true value as a member of the church and as a tireless worker, will never be fully realized by his contemporaries. He was not a publicist; he was a worker. He did his best in the scholastic workshop. Those who wish to appraise him adequately will be compelled to spend a while in his workshop—in investigating and evaluating his labors. The Christian Churches of the Southern Convention, especially, owe him a debt of gratitude and sincere appreciation. A valuable man of God has fallen asleep, and his works do follow him. I. W. JOHNSON.

DR. P. J. KERNODLE.

Others more closely related and better qualified will, in all probability, write concerning the life and achievements of Dr. P. J. Kernodle of Richmond, Virginia. I trust that I will be pardoned for a few personal references regarding this Christian statesman. Professor Kernodle, as we knew him at the college when I was a student, was a very admirable character: brilliant in mind, irreproachable in character, steadfast in principles and efficient in the class room. Few men of our church possess the keen intellect that was his.

As a student in Elon College, I knew him as professor of mathematics. He was admirably qualified for the position. Rarely, if ever, did he refer to a text book for anything. He seemed to know every problem and its solution as well as the author of the

text book himself. The students who were fortunate enough to be in his classes at the college will not forget him. He possessed the ability of impressing students with the necessity of thorough preparation and honorable presentation of their knowledge. He was not given to inquiring into private and personal matters, but inately he seemed to understand the attitudes and practices of individual students. He could not condole any kind of dishonesty on the part of a student. His own personal life was a safe example for all who came under his influence.

He was not only a teacher, but an author. He wrote text books for schools and colleges, and a history for the instruction and help of his church. His book, "The Lives of Christian Ministers," will keep before the church many who otherwise would have been forgotten by the rank and file of our people.

Aside from his professional duties, he possessed a keen insight for business. He established the Central Publishing Company of Richmond, Virginia, and through his business and executive ability, this concern has become recognized as one of the representative printing companies of the capital city of Virginia. This company has printed THE CHRISTIAN SUN, the *Christian Annual* the Elon College Catalogue and other periodicals of the church for many years.

For the past few years he, as a result of failing health was confined to his room. His body was afflicted, his strength had well-nigh failed him, but his mind continued keen and active. In the early days of the Southern Christian Convention, he compiled and edited its manual, the Government and Principles of the Christian Church. Since that time several editions of the manual have been produced, but none recently. He was greatly concerned that the church have its manual revised again and brought down to date. In his confinement he offered to the committee a manuscript embodying his ideas for such a manual.

The church in general has never appreciated the value of Dr. Kernodle as it should. Elon College, in the appreciation of his literary ability, some years ago conferred upon him the honorary degree of doctor of literature. The college again wishes to express its appreciation and debt of gratitude to the life and labors of its friend and former professor as life for him in the flesh comes to a close. The college also wishes this opportunity to express its sympathy to the family and to assure them of its prayers in their behalf. L. E. SMITH.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our report for this week carries us up to the ninth rung of our financial ladder for this year. This leaves nine more to reach by the end of the year. Our income this year has not been what we expected. Last year the infantile paralysis cut off our income very much on account of so many of our Sunday schools closing. This year the severe drouth in the spring hit us again. The prices of most everything is soaring so rapidly that it digs into our bank balance so rapidly that it is nearly blank.

The autumn months are here with coal to pay for, so that the children can be comfortable. School opens this week, and books, many books, are to buy, besides the minor school articles.

Then, as the mornings get chilly, and frost bites the toes of the little fellows, the cry for shoes will ring in the writer's ears from every side. Then the winter clothes—jackets, and sweaters, and lots of other garments. It all takes cash, and we are dependent upon you to see to it that we are financially supported.

The committee appointed by the Orphanage Board met several days ago and the applications on file were considered, and enough accepted to fill the vacancies. The committee tries to help the most needy ones and those who have no one to help them.

Mothers cross over to the other side and leave a family of innocent little children or a father is called to his reward and a mother left stranded financially with a family of little tots and no way to make a living for them. An appeal for help. It's a worthy case. It's a case where the church should step in and visit the helpless family with food and clothing and care. What are we going to do about it? Are we going to live some for others, or are we going to live for self alone?

The greatest joy that we get in this life is not in our possessions; but in doing for others. Some years ago a little boy came to the orphanage to live. He was in need of friends and a home. He has made good. He finished high school and is now in his senior year in college. Who would regret a single dollar they have invested in this splendid young man? Help give the boys and girls here a chance.

C. D. JOHNSTON,
Superintendent.

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Ingram	\$ 7.00
New Lebanon	7.05
Durham	13.11
Mt. Bethel	2.16
Happy Home	3.34

Western N. C. Conference:	
Burlington	36.15
Union Grove	3.00
Ether	1.56

Eastern Virginia Conference:	
Cypress Chapel	4.98
Franklin	11.34
Berea, Nansemond	5.00
Oakland, I. W. Johnson	
Bible Class	3.00

Alabama Conference:	
Bethany	1.00
Special Offerings, Etc.	
Mrs. Thelma Hines	11.00
Mrs. Mary J. Mosley for	
Robt. Hines, Jr.	18.00
Lawrence S. Holt, Endow-	
ment	150.00
Singing Class from Union	
N. C.	13.14
	192.14
Total for week	\$ 290.83

Total to date\$ 9,272.19

The church is made up of individuals. It can do nothing except as its members work, and work together.—
Anon.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:
44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.
1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
d Deut. 28. 13.

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE MISSION BOARD MEETS.

The regular session of the Mission Board was held at Suffolk Christian Church, Wednesday, September 16th.

Since the last meeting of the Board, Rev. A. W. Andes of Harrisonburg, Va., has passed away, he being the first one who had died while a member of the Board, since its organization in 1907.

Members absent from the meeting were: Brother J. M. Darden of Suffolk, Va., and Brother J. A. Williams of Franklin, Va., on account of illness; Mrs. W. M. Sellars of Burlington, N. C., whose presence was prevented by the illness of her husband; and Brother K. B. Johnson, who was in Texas at the time of the meeting.

Members present were: Col. J. E. West, Chairman; Rev. H. S. Hardcastle, Vice-Chairman; Rev. C. Rexford Raymond of Southern Pines, N. C.; Mrs. E. W. Boshart of Raleigh, N. C.; Mrs. J. G. Truitt of Suffolk, Va., and the Executive Secretary, J. O. Atkinson.

It was a busy day, being given to the serious consideration of missionary and church extension interests within the bounds of the convention and to the work in our foreign fields.

No board meeting for a day during the year is called upon to decide more important and vital issues to our church life and work than this board. It is concerned with every possibility of advancing the work, and to new fields, in the convention, to sustaining churches that are on the decline and have to have help in order to live, and to the evangelizing of under-privileged areas within our borders. Up to the depression in 1930, the Board had an income of from \$20,000 to \$50,000 a year with which it could do much aggressive work. The depression caught the Board, as it did many other enterprises, faced with obligations to which it had to turn its attention; and with decreased funds these obligations have absorbed most of our income. Income dropped to less than \$15,000 in the fiscal year 1933, from \$25,000 in the fiscal year 1931. The total income the past year was \$17,440.68. These figures are deplorably small and indicate the great indifference to Missions in a constituency of more than 30,000 members.

As a church we will never grow much until we learn to give to Missions—to evangelize the unevangelized, to build and sustain churches that the gospel of righteousness may be

preached to those in need at home and abroad. No church grows except through its missionary endeavor and outreach, and our church can prove no exception. Christ promised to be with His disciples until the end of the ages only on one condition, namely, that they obey Him and "Go preach the gospel to all nations." The report of the Board showed that it had been discharging obligations made in previous years, and the Board looks hopefully to being out of debt in another twelve months, that it may again go forward as in former years in trying to enlarge our borders and strengthen our stakes by building churches and preaching the gospel where needed, and in sustaining churches that are dying from lack of funds.

We reduced our indebtedness during the year from \$5,605.71 to \$3,143. This amount includes assets which if turned into cash would discharge these obligations. The Board still has an obligation of \$968 on the indebtedness of our South Norfolk Church, which obligation it has reduced the past year from \$2,000.

In addition to the outstanding obligations which must be met in the debt-paying process, the Board voted to assist in the coming year a pastor in the Valley of Virginia Conference, a group of churches now without a pastor and unable to employ one; also to assist Lynchburg in going from a part time to an all time pastor for the growing work there; and to assist on the pastor's salary in Richmond, Va., pending the clearing up of financial conditions, which entail current obligations upon that church which are more than it is able to meet and keep going. The Board will continue to assist Winston-Salem Church in its growing work in this large city of North Carolina, prospects of which grow more hopeful with the passing months. We are to sustain the coming year and to do a more extensive work in Carroll County, Va., and also at Ocean View, Va., than that previously. These two fields afford an opportunity for a real missionary endeavor and growth. These are among the most important and essential items that are to receive attention from the Board, some smaller contributions being made to points which had to be helped in order to keep going.

The appropriations, however, are only a small part of the work of the Board whose interests, as above stated,

reach out to every part of the convention and of our fellowship. The Secretary of the Board was instructed to keep the Board informed by surveys and the collecting of data, as to points needful of help, counsel and encouragement.

This Board is now working with the Church Extension Boards through whose agency we are able to assist financially in supplementing the pastors' salaries in our churches at Asheville, Niagara, Sophia Parish, Albemarle, Winston-Salem, N. C., and in Charleston, S. C. We had previously merged our work in the foreign field, and this completes the merging of our work here in the home field. The two Boards now work in harmony and in cooperation with each other.

It is understood that the funds coming to the Board are divided one-half to foreign and one-half to home missions, unless otherwise designated. Our foreign funds are handled by the Prudential Committee of the Commission on Missions, of which our Secretary is a member, and which work on foreign fields he stays in touch with through the regular meetings and proceedings of the Prudential Committee.

One day our people will awaken to our tremendous Mission opportunity and obligation, if God wills, and then there will be that growth and progress and joy to which those are entitled who seek in all things to obey their Lord and to win souls and build up the cause of righteousness in His name. Should anyone inquire as to why our Congregational-Christian Churches, unitedly, have such slow growth, tell such an one that these churches have not taken seriously the command of our Lord, nor put into practice in their hearts and their churches the "great commission." The world was never more in need of the gospel and the preaching of Christ than it is today, and those who have not that gospel and the living message of the Cross are waiting and will wait until those who have that message shall give it to them. Giving to Missions is the most serious and sacred offering we ever lay upon the altar of our Lord, since this offering is made solely, not to make our life and love known, but to make the life and love of our Lord known to those who are in need of His saving light and life.

J. O. ATKINSON,
Mission Secretary.

Somehow, I never feel like good things b'long to me till I pass 'm on to somebody else,—Mrs. Wiggs in "Lovey Mary."

MISSIONARY OFFERINGS.**WEEK ENDING SEPTEMBER 19, 1936.****Sunday Schools.**

Hank's Chapel, Pittsboro, N. C. . .	\$ 2.39
Youngsville, N. C.	2.00
Christian Light, Fuquay Springs, N. C.	1.00
Big Oak, Eagle Springs, N. C. . .	1.36
Mayland, Broadway, Va.	1.00
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
	\$ 8.75

Individuals and Churches

Rocky Ford, Fanev Gap, Va. . .	\$ 1.50
Hopewell, Burlington, N. C. . . .	4.26
Mt. Zion, Mebane, N. C.	29.35
Christian Light, Fuquay Springs N. C.	4.45
Mr. Grover Stoneberger, Stanley, Va.	5.00
Mt. Auburn, Manson, N. C. . . .	2.35
	\$ 46.91

Specials.

I. W. Johnson Bible Class, Oak- land Church, Carrollton, Va. . .	\$ 3.00
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Cent-a-Meal Box.

Franklin, Franklin, Va.	\$ 20.00
Total for week ending Sept. 19	\$ 78.66
Previously acknowledged	202.07

Total since Sept. 1, 1936 . . . \$ 280.73

J. O. ATKINSON, *Secy.***PROGRAM OF THE EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.**

The Twenty-Fourth Annual Session of the Eastern Virginia Woman's Missionary Conference will be held in the Suffolk (Va.) Congregational-Christian Church, Friday, October 2, 1936. The program is as follows:

Theme—"Broadcasting Christ's Message."

Morning Session.

- 10:00 Call to Order.
Worship Service.
- 10:15 Report of District Superintendents:
Norfolk, Mrs. J. F. Morgan.
Nansemond - Franklin - Gates,
Mrs. John King.
Waverly, Mrs. E. T. Atkinson.
Recognition of Ministers and Visitors.
Departmental Reports:
Young People, Mrs. Garland Spratley.
Cradle Roll, Mrs. F. M. Nelson.
Life Memberships and Memorial, Mrs. J. C. Ellis.
Convention Editor, Mrs. W. M. Jay.

Spiritual Life, Mrs. B. G. Harrell.

Literature, Mrs. E. L. Beale.

11:00 President's Message.
Report of the Treasurer.
Hymn.

Appointment of Committees.
11:30 Address—"Twenty-Five Years of Broadcasting," by Dr. J. O. Atkinson.

Special Music.

12:00 "Echoes from Eagles Mere," by Mrs. J. F. Morgan.

12:30 Adjournment for Lunch and Inspection of Literature.

Afternoon Session.

1:45 Call to Order.

Hymn.

2:00 Address—"The Great Interrogation," by Mrs. H. C. Leonard, Philadelphia, Pa.

2:00 Quartette—Ministers.

2:40 Address—"Our Silver Anniversary," by Mrs. John G. Truitt.

3:40 A Skit—"Black and White Gloves."

Reports of Committees.

Miscellaneous Business.

Memoirs.

4:00 Adjournment.

MISSIONARY NEWS ITEMS.

Mrs. W. M. JAY, *Editor.*

BEREA (NANSEMOND).

The Woman's Missionary Society of Berea Christian Church, Driver, Va., has had a pleasant year in every way. They raised their apportionment by the use of the Cent-a-Meal boxes and found it an excellent plan and recommend its use to other societies. Other years they had found it necessary to have suppers, cake sales and similar ways to raise their quota, but this year they found the little boxes a helpful and easy method. In June they celebrated their 18th birthday, and at that time opened their boxes and were surprised at their contents. The boxes were returned to the owners to be opened again at a later date. Mrs. L. A. Daniels is secretary of this society.

PORTSMOUTH.

The Junior Missionary Society of the Portsmouth Church has had a very successful year under the guidance of its superintendent, Mrs. R. F. Edwards. They have worked jointly with the Junior Christian Endeavor Society, using the fourth Sunday night in each month as Mission night. At this time a special missionary program was put on and the mission study book was used.

On August 23d they presented a

special program at the Kiwanis Fresh Air Farm to the twenty-five boys between the ages of 8 and 12 who were guests at the farm at that time. The program was conducted entirely by the society and Miss Mary Floyd acted as leader, using as her topic, "Daniel." The trustees of the farm were very much pleased with the program and expressed many words of praise and appreciation to the young people for their effort. This was indeed a good adventure and they were glad for the opportunity.

DENDRON.

The Young People's Society of the Dendron Church has been busy under the leadership of Mrs. Garland Spratley, as superintendent. They have held regular meetings and added several new members as a result of the membership campaign during the first quarter.

The most outstanding piece of work they did was to study and discuss the book, "Christian Youth in Action" at Wakefield with the Waverly, New Lebanon and Wakefield young people. Out of this grew a strong sentiment against Sunday baseball and a determination to do all they can to discourage it.

The younger members of the group have read "Land of the Golden Man." Next year they are planning to divide the group, with Miss Irene Cotten as leader of the Juniors. This is a good step and much more will be accomplished and the interest increased. Mrs. Spratley gives the following information as to the Young People's Conference which is to be held in Suffolk, Va., soon. The theme will be "The Trail the Negro Travels," divided into three talks, "The Jungle Trail," "Contributions Along the Trail," such as art poetry, music, etc., and the challenge to the young people, "Smoothing the Trail." Mrs. W. E. Wissemann of Greensboro, N. C., is expected to be present and address the conference.

FRANKLIN.

The Young People's Missionary Society of the Franklin Christian Church held its first monthly meeting on October 20th, at which time the new officers were installed. The topic for the year, "Youth and Missions in the Americas," has been discussed in their program. The following subjects have been used: "Life among the Philippinos," "Mexican Life in the United States," "Mountain Life and Negroes in the Southland." The two mission study books used this year were "Lupita," by Alberto Rembas, and "Toward a

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, Editor, 303 S. Main St., Norfolk, Va.

MY SWAN SONG.

There is an ancient belief that just before a swan dies it sings a very sweet song. And so wide-spread is the belief that "swan song" is understood to mean that a person is passing out of the picture.

Six years ago last May, when the young people organized the Southeast Youth Fellowship at the Burlington Christian Church, they asked me to edit a page in THE CHRISTIAN SUN for them. At the time it seemed almost impossible for me to do it. I had never written for publication; I was busy with other things; but I have never been able to resist the call of youth and to share with them any service within my power.

These six years have passed rapidly, and this experiment has brought me much joy. Some have been kind enough to say that helpful things have gone on the page, but I am sure that it has meant more to me than to the readers.

With this week's paper I relinquish my privilege to another. The new editor is a young person, one who has never done this type of work, but one who is quite capable of accomplishing more than I have. It is a pleasure for me to turn over the editorial pen to another, and I shall do it with high hopes that the Youth Fellowship Page will carry more inspirational and helpful materials than it has ever done before.

Releasing the pen does not in any sense diminish my interest in the work of young people. Any call for service will be answered cheerfully. As executive secretary for the Board of Christian Education, it is still my duty to aid young people with their work, and this is a most pleasant duty. As editor of THE CHRISTIAN SUN, it will be my joy to see that the young people's work is aided through the paper.

And now to those who called me from the multitude and put into my hand an editorial pen, I wish to say, "Thank you a thousand times." You opened for me a new door of opportunity and have made my life richer. Give to the new editor the same kind of co-operation you have given me—thus you will enrich another life.

AN APPRECIATION.

For the past year or so, Mrs. W. B. Williams of Newport News, Virginia, has written notes on the Christian

Endeavor topic for this page. Quite a number of people have reported that they appreciated these notes and used them in their programs. This is the reward an editor receives. Mrs. Williams has done faithful and efficient work, and those who have known of the work and used the material are grateful to her.

Mrs. Williams reports that she cannot continue this work for the present. The editor of the page wishes to express publicly his personal appreciation for the service she has rendered and he is sure that quite a large circle of friends join with him in this appreciation.

A successor to Mrs. Williams has not yet been found, but an effort is being made to find one who will continue the work, and it is hoped that the Christian Endeavor notes will be continued as heretofore.

ATTENTION PASTORS AND SUPER-INTENDENTS OF EASTERN NORTH CAROLINA.

Have you sent to the Secretary of the Youth Fellowship for your Convention the names of the young people in your church that would make "key workers" for the Youth Fellowship? The youth of today has energy. They want to do something, and they will be glad to cooperate as key workers in their church if they are once started. Some of the pastors and superintendents of Eastern North Carolina have cooperated very nicely with the officers of the Youth fellowship, but others have failed to appreciate the work of the young people. "Let us work together" is the will of our Master. Are we working together? Have you sent Miss Katharine Macon, Henderson, N. C. the name or names of key workers in your church? If you have not, please do so at once.

MAYLON WATKINS,
Supt. Leadership Training.

REMAINDER OF MINUTES.

By mistake on the part of the copyist, the minutes of the Eastern North Carolina Youth Fellowship annual meeting appearing on this page last week were not complete. The remainder of them follows:

Liberty, Vance, was selected for the place of meeting the next year.

Rev. Lanson Granger, acting in the place of Rev. F. C. Lester, had charge of the installation service.

A collection was taken which amounted to \$4.26, and this was deeply appreciated.

A hymn was sung and the day's meeting was closed by the benediction.

During the coming year may we all do bigger and better work in the Fellowships of our conferences of the Southeast.

KATHARINE MACON,
Secretary.

BUILDING A CHRISTIAN WORLD.

CHRISTIAN ENDEAVOR TOPIC FOR
OCTOBER 4, 1936.

Scripture: Rev. 21:1-7; I Pet. 2:11-17.

Daily Bible Readings.

Monday—Psalm 67: 3-7.

Tuesday—Romans 13: 1-14.

Wednesday—Ephesians 4: 4-16.

Thursday—I Thessa. 1: 1-10.

Friday—Luke 22: 24-27.

Saturday—Romans 1: 13-17.

We have heard much recently about building a new world. This topic deals with building a Christian world. There may be a big difference. The Communist and most of the other modern movements among men visualize a new world, but few, if any, of them think in terms of it being a Christian world. It is the business of Endeavorers to try to discover how to build a Christian world.

In planning this program, those in charge should try to visualize a picture of what a Christian world would be like. Perhaps you will want to take out the dark background of crime and fill it with the light of love. The golden glow of money may need to fade into some less brilliant shade. However, you may see the picture, try to make it whole—complete in all its parts.

Some society may want to discuss several elements that enter into the Christian world. Other societies may want to discuss only one phase of what they think is required in a Christian world. Decide definitely on what you want, after having read the scriptures, then proceed to gather hymns, poems, quotations, all kinds of materials that will go into the building of a program that may have real value for your local group.

It is a hope that this program may be the beginning of definite activities which will be carried out by Christian Endeavor societies in an attempt to make real that which you first visualized as a dream-picture.

Sunday School

By REV. H. S. HARDCASTLE

THE SPREAD OF CHRISTIANITY IN WESTERN ASIA.

(Review.)

LESSON XIII—SEPT. 27, 1936.

GOLDEN TEXT: "*They rehearsed all things that God had done with them, and that He had opened a door of faith unto the Gentiles.*"—Acts 14:27.

DEVOTIONAL READING: Matt. 13:24-33.

The lessons during the past quarter have had as their general theme The Spread of Christianity. The aim of these lessons, as stated by the committee, is "to lead the student to an understanding of New Testament Christianity, and to beget in him the desire and purpose to live the Christian life and to win others to faith in the Lord Jesus." They have set forth in dramatic fashion one of the most thrilling chapters in the story of Christianity. In this review lesson, the writer wants to set down some impressions and emphases of these lessons. They are not necessarily in the order in which they are recorded in the book of Acts.

The Centrality of Jesus Christ.

This comes first on every count. Christ is the heart of the Acts of the Apostles as He is the heart of the gospels. The apostles in all things tried to give Christ the preeminence. They went forth and preached Christ. They exalted Christ as both Saviour and Lord. Their message was Christ.

The Universality of the Gospel.

The conception of the fact that the gospel was for all men did not come all at once. The early chapters of the Acts record the unfolding revelation of this glorious fact. But the background of the work of the apostles was the belief in the universality of the gospel because of the adequacy of Jesus Christ. Jerusalem, Judea, Samaria, then Western Asia, then Europe, then Rome, and thus symbolically unto the uttermost parts of the earth—thus the gospel vindicated its claim to universality, not only as to geographical bounds, but as to human needs. Jew and Greek, bond and free, one and all, whosoever would.

The Faith of the Apostles.

The apostles certainly did not see all the implications of the new movement. But they believed that Jesus meant what He said when He told them to go into all the world. They took Him at his word. They went out not always knowing whither they

were going, but quite confident that wherever they went, He was with them. Their faith was simple—and superb. How paltry our faith as compared with theirs.

The Courage of the Apostles.

These men were unafraid. No peril on land or sea seemed to have any dread for them. Because they had seen the face of God in Jesus Christ, they were not afraid of the face of man. When we remember the age-long and the powerfully entrenched evils of their day and then think of them going out into the Roman Empire and the pagan world, we do indeed take knowledge of them that they had been with Jesus, they had caught something of the moral courage of the Master himself.

The Power of Personal Witnessing.

The spread of Christianity was not due primarily to what we call preaching services. For the most part the foundation work was done by laymen, and in a personal, certainly in an informal way. When persecution arose, these people went everywhere preaching the Word. But for the most part they were lay-preachers. But their word was with power. They bore witness to the truth in Christ. They spoke out of the abundance of a full heart and a rich experience. There was no refutation of a fact like that. Christianity has lost something of its power because it has become less vocal in a personal way.

The Adequacy of the Gospel.

The gospel was able to save all kinds of people in all kinds of places. Christ was sufficient. He needed no apology; He needed only to be revealed. Whenever this was done, and when the hearers responded to his spirit and yielded to his will, they came into a new life. Both in the printed record and in between the lines the adequacy of Christ for all men is embedded in the story of the Acts.

The Guidance of the Holy Spirit.

Read this book with this idea in mind, and see how in mysterious and gracious ways, God's Spirit was the life and power and determiner of the new movement. Whether it was in the selection of men and women, or whether it was the occupation of new fields, it was the Holy Spirit which "said" or which "suffered them not." These men had something more than general orders; they had specific guidance. This story is a challenge to us.

The Practical Power of Prayer.

The heart of the matter, so far as the apostles were concerned, was prayer. Prayer is the central and primary factor in the story of what they be-

came and did. It was through prayer that the Holy Spirit came, that they renewed their courage, that they found guidance, that they received their message, that new fields were opened up, that they won others. The men and women of the Early Church were men and women of Prayer. They did not argue about prayer; they simply prayed. And they would teach us that "more things are wrought by prayer than this world dreams of."

The Vindication of Missions.

The Acts of the Apostles is sufficient vindication of missions. In it is answered every objection which many modern church members make to missions. And these objections are answered not by mere arguments, but by lives and deeds. To be sure times have changed. Our world, outwardly, is different from their world. But the essential problems of humanity are the same. The needs of humanity are just as urgent and no more varied than then. And the gospel is just as adequate to supply all those needs through the riches of grace in Jesus Christ.

NOTES ON PREPARING A SUNDAY SCHOOL LESSON.

(Continued from page 2.)

ly and as wisely as you can. You will have more material than you can use, but this will serve the double purpose of giving you latitude of choice and also a sense of power through reserve.

5. *Have Objectives.*—Your lesson has a subject. You ought to give it an object. Try to have some plan, some purpose, some end to which you bend all your efforts, and around which you organize your material. Above all else, work for results. Bring every lesson down to the point of personal and practical application.

6. *Do Some Writing.*—It might be well to write out your lesson from time to time, even if you do not read it. (In fact it would not be best to read it.) In any event, you ought to have a clear outline of what you are going to say. Unless you can put your thoughts down clearly on paper, you will not be likely to present them clearly to persons. Discipline yourself at this point.

7. *Pray.*—Pray, even before you begin to prepare the lesson. Ask God to illumine your mind, to guide you in all truth, to bring to your remembrance whatsoever things He has said unto you, to help you to understand His Word, to select and arrange your material, to help you to teach the lesson, speaking the truth in love. Pray without ceasing in preparing and in teaching a Sunday school lesson.

H. S. HARDCASTLE.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"GOD'S ELOQUENT SILENCES"

"I cry unto thee, and thou dost not answer me."—Job 30:20. (Read Job 10:16-23.)

One of the distresses of christian living is that christians often cry out of their distresses for God's help and there seems to be no answer. Of all our experiences this mystery is the hardest to understand,—divine silence when we pray out of terrible agony.

But as we look back over a stretch of years and view the outcome of things, we understand vaguely that the father's silences have been as much an answer to our prayers, as though He had said "Yes" or "No."

If we love Him and realize that He loves us supremely, and if we believe that He doeth all things well to them that love and serve Him, then any answer, or no answer at all, from him should be happily interpreted and bring contentment and blessing.

We believe that some day we shall understand His silences and shall praise Him for it. Let us try to seek this understanding, and the earlier in life we are able to do it the greater the charm and the delight of such a faith.

Prayer—Dear Father, help us to trust Thee in all things. Thy way is best and that is enough. Teach us how to be patient and humble in Thy silences and know that Thou art loving us still. In the name of the great answerer, Jesus our Saviour, we ask it. *Amen.*

TUESDAY.

"CHOOSING GOD."

"Let me fall, I pray thee, into the hand of the Lord; for very great are his mercies; and let me not fall into the hand of man."—I Chron. 21:9-17.

This text records David's choice of a punishment which was to fall upon him for the sin of numbering the people. He chose the hand of God rather than the hand of man, and he prayed that the punishment should not fall on any of his people, but upon him only.

God is the only judge who is sure to deal justly with us. Are we ever concerned about ourselves? Let us flee to God. Let us throw ourselves into his hands. There is no other place in the universe so safe, so kind, and so full of God's mercies and forgiveness.

Prayer—O Lord, our Saviour, plead for us at the throne of mercy. Be Thou our judge and our punishment. —*Amen.*

WEDNESDAY.

"DEAF TO GOD'S PROMISES."

"Yet they would not hear."—Isa. 28:9-13.

We have seen a red-letter Bible, marking the promises of our Lord. That has always been a most interesting volume. We heard of a book once that contained nothing but the promises of the Bible, surely a very interesting volume. It is now out of print, we are told.

But one of the finest spiritual exercises one ever engaged in is to take the Word itself and hunt for His promises. When doing so, they seem to flash upon you with unexpected glory. They are a rest in our weariness, solacing and refreshing in our discouragements, and uplifting to victories. Yet how seldom do we turn to these promises! The Lord is so kind and tender and ever ready to help, and yet we will not hear.

Prayer—O our heavenly Father, forgive our deafness. We confess that we hear the vices of the world easily enough. May we hear Thy voice always and in everything.—*Amen.*

THURSDAY.

"WHAT PROFIT TO BE A CHRISTIAN?"

"Ye have said, . . . what profit is it that we have kept his charge?"—Mal. 3:13.

"What shall it profit a man if he gain the whole world and lose his own soul?"—Mark 8:36.

Man is born to deals, and he is constantly asking himself, "What can I get out of it?" So important is the profit business to the youth of our age that it is his first thought in seeking a job. He has lost the importance of a career, and he has no conception of a personal service to the world. Here we find Malachi charging the Jews with this folly over two thousand years ago. It is indeed a common vice.

Why should one wish to profit materially out of obedience to God? No profit is so lovely and valuable as no profit at all. No experience is so enriching as doing things for love's sake. Somebody has beautifully said that "love's givings pay continual dividends." The glory of any service is that we have served, and the advantage of a noble life lies in its nobility, not in material profits.

Prayer—Our Father, we would love Thee through Jesus our Saviour, for

love's sake alone, and for Thy sake alone. And may we serve our fellow-man, the world and Thee this way. We pray for the richest gifts. Forbid that we shall forget that richest of blessings are in Thee.—*Amen.*

FRIDAY.

"THE INNER SANCTUARY."

"Your body is a temple of the Holy Spirit which is in you."—I Cor. 6:19.

Our bodies for the indwelling of the Lord! It matters not how much we have been told this, we still act as though we never heard it. We make our bodies the marts of trade. We fill them, we stuff them and we pour into them in a way to break down their every function. We take them into dens of the devil and turn them loose to the ravages of pleasurable indulgencies. We crown them with habits of every day life that make them homes of the devil.

We clean up our bodies before we go to work in the morning. The housekeeper cleans her house and sets it in order. In the morning, cannot we also say, "Now for the purifying and the beautifying of God's temple." Then we may go forward through the day of toil, saying, "God is in His holy temple." When we lie down to rest at night, we can also say, "We bless Thee, O Lord, that Thou hast honored Thy sanctuary." This is the holiest of thoughts and the highest of privileges.

Prayer—Our Father, we pray for the blessedness of thy presence.—*Amen.*

SATURDAY.

"MEETING GOD IN THE MORNING."

"They entered into the temple early in the morning."—Acts 5:1.

I met God in the morning,

When my day was at its best,
And his presence came like sunrise,
Like a glory in my breast.

All day long the presence lingered,
All day long he stayed with me,
And we sailed in perfect calmness
O'er a troubled sea.

Other ships were blown and battered,
Other ships were sore distressed,
But winds that seemed to drive them
Brought us to a peace and rest.

Then I thought of other mornings,
With a keen remorse of mind,
When I too had loosed the moorings,
With the Presence left behind.

So I think I know the secret,
Learned from many a troubled way;
You must seek God in the morning
If you want him through the day.

—Bishop Cushman.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A GLIMPSE OF THE WORLD.

By DR. ELISHA A. KING.

This morning I have chosen as a text a scene in the wilderness of Judea where Jesus beheld all the realms of the world in a single, swift glance. The incident belongs to the first great trial of Jesus commonly spoken of as His Temptation. Here are the words taken from the fourth chapter of Matthew (8-10).

"Once more the Tempter conveyed Jesus to an exceedingly high mountain and showed Him all the realms of the world and their grandeur and he said: 'I will give you all *that* if you will fall down and worship me'."

Jesus' answer was, "Begone, Tempter! It is written, 'You must worship the Lord your God, and serve Him only.'"

I.

Jesus was wise and far-seeing when He refused to worship the Tempter. If the Satan appeared to Jesus in bodily form, as a person, it might have been easier to resist such a personality than to have conquered an inner mental temptation. In any case Jesus put the emphasis where it belonged, true to His teaching, "You cannot serve God and Mammon." But the temptation included more than what these words imply. All the realms of the world came up into vision. What were they?

At the very moment Jesus was visualizing the world there were great issues and projects at stake. We can only mention the Greeks and the name of Alexander who changed the world's thought; and the Roman Empire and the great Romans, and the Jews and their place in the religious and political maelstrom of history. The greatest Power then in the world was Rome and the very land and people to which Jesus belonged was subject to Rome. Anyone familiar with the history of the world at the time of Jesus' birth does not need to be told of the glory, grandeur, wealth and power that made up the world. But all of that constituted a considerable gift—if anyone had it to confer. Many a conqueror has dreamed of such treasures. (I have this past summer visited the historic building in which the treasures of Napoleon are housed. It is a thrilling experience to follow through in order the evidences of his great power, wealth

and success. But no thoughtful person can make the rounds of that museum without recalling the fact that the glory, grandeur, power and wealth once belonging to that great man faded away and is now only a memory. Surely he left much to prove that he had a tremendously vigorous existence. What Napoleon sought to achieve through war Satan offered Jesus as a gift! But we hasten to say that we do not believe Satan had any such gift to offer and if he had in any sense the right to bestow such a gift he could not have delivered it.

It is entirely reasonable to suppose that this story of the Temptation was Jesus' own account of the great inner struggle related in objective form such as his disciples could understand. No one but Jesus was present in the wilderness to see what transpired. But the Temptation was a real one, greater and more terrifying than we of today can rightly appreciate. Jesus had to face the choice of a life-work. He knew the world in which He lived. His temptation was a problem of political lordship over the world. That was a living issue in His age. His nation was hoping for and expecting a Messiah who would lead it in a successful revolt against the Romans. This meant nothing less than the use of military power, or war. Jesus had to face this—there was no escaping the ordeal.

Jesus did face it and he made his choice. He refused to become the military leader. He asked for no crown, no throne, no army. He refused to be influenced by the pomp, grandeur, wealth and power of the world, but he determined to conquer the world in a different way. This new way of conquest was to be by love, service and sacrifice. *Upon this He staked His life!*

This is pure Idealism and many of the world's practical men have called it foolishness; but with all their practical notions they have made a mess of civilization. George Adams says he had rather be an Idealist than a Capitalist any day. Idealists are not always practical but they lay foundations over which a practical way is finally achieved. The aims of the Idealists, the things they seek to achieve too early for the practical man to adopt, finally become a part of the established order. And very often the pioneer efforts of the Ideal-

ists are forgotten. Idealists have a very thorny road to travel. Jesus was the world's greatest Idealist and they crucified Him. Practical men of His age did not understand Him, but His ideals lived and they always will. They have done more to bring genuine happiness and comfort to the earth than all the schemes of kings and rulers since time began.

It is a long time since Jesus stood on a high hill in the Judean area and visualized a lost and misdirected world. But His meditation was not so much taken up with the lost condition of the world as with plans as to how it could be saved. He knew then, as well as we know now, that the world cannot be saved through jealousy, hatred, greed and war. He was consumed with plans as to how, by love, service and sacrifice this lost world *could* be saved.

There is no hill or mountain in Palestine from which all the realms of the world can be seen and there is no mountain in the world today from which such a sight is possible; but the miracle of modern life makes it possible to see the world every day from our own homes if we will have it so. We live in a wonderful age of the daily newspaper with its telephoto service, its telegraphic and cable communications, and with wireless and radio and fast steamships and flying machines and we are able to know, at least, even though we cannot see with the naked eye, what is going on in the whole world every day. When the daily newspaper comes to our door every morning or evening there, spread out before us is a cross-section of what the world did yesterday or today. And what we read today is not very re-assuring. However, what we observe is not wholly discouraging. We are often tempted to think that the whole world is in a very sad plight. No longer is anything stationary, fixed, settled. Everything is in flux. The whole world is upset, disturbed, groaning in death and new birth. The forces that are struggling are ideas and principles. The evil and the good are still wrestling with each other. In the midst of civil war, of intense nationalism, of increase of armaments and of materialistic paganism we behold more plans for the promotion of peace and good-will than anyone has ever seen in the history of the world. The voice of Jesus is heard over the din and selfish confusion calling the inhabitants of the world to a greater realization of brotherhood. The Gospel of Good-Will and Brotherhood is being

(Continued on page 15.)

MISSIONARY NEWS NOTES.

(Continued from page 9.)

Christian America," by Herman N. Morse.

There have been two social gatherings this year besides the regular meetings, including a "Christmas Package Party" and a Lawn Party.

The apportionments for their society have been sent in in full each quarter, and they have had their percentage of attendance at eleven meetings.

HOLY NECK.

The Young People's Missionary Society of Holy Neck Church had a most successful year's work under the leadership of Miss Lillye Holland as superintendent, and Miss Theodosia Beacham as president. They have reached all their goals, and one of the most interesting things they did was their Mission study classes which were held jointly with the Holland society. Teachers from each of the societies made the classes most interesting, and the society is looking forward to the coming year and hoping for more achievements.

CHRISTIAN TEMPLE.

The Woman's Council of the Christian Temple, Norfolk, Va., which includes the missionary organization, has had a successful year both spiritually and financially under the efficient leadership of the president, Mrs. A. B. Jarvis.

They have held eleven monthly meetings. The Spiritual Life department has had charge of the devotionals and at each meeting used a theme in harmony with the program.

Mrs. R. B. Wood and Mrs. C. L. Dawson arranged very helpful and interesting programs, using the study books of the year, "Toward a Christian America," "Women Under the Southern Cross," and "That Other America," as a basis for the programs. Maps, posters and pictures were also used, including missionary news items and other items pertaining to the progress of Christianity.

Mrs. J. F. Morgan was guest speaker at their meeting in July and gave a most interesting account of the conference at Eaglemere, Pa., which she attended in June.

They have had a luncheon each quarter at the noon hour and the meeting following, which they found very helpful in regard to attendance. They have a social half-hour at the close of each regular monthly meeting also.

The pastor, Rev. H. S. Hardcastle, and his capable wife, are always pres-

ent when at all possible, and are most helpful when called upon.

We are indebted to Mrs. J. W. Manning, an active member of this group for the above information.

NEW LEBANON.

Miss Christelle Price, secretary of the New Lebanon Young People's Society sends the following program, which was presented at the church in August on a Sunday night.

Hymn—"All Hail the Power."

Scripture reading—Matt. 28:10-20.

Prayer—J. W. Maynard.

Hymn—"He Whispers His Love."

Dialogue by five children—"A Geography Lesson."

Song—"Tell Me the Story of Jesus."

Exercise by three girls—"Jairus' Daughter."

Song—"Our Best."

Play—"Something Big," by members of the society.

Special Offering.

Benediction—Dr. W. D. Harward.

WINSTON-SALEM.

The Woman's Association of the Winston-Salem Congregational-Christian Church has enjoyed a very interesting year, under the capable leadership of Mrs. C. E. Zeiger, the president. This church, though small in numbers, is pushing forward with a determination and the women are leaders in this case as they usually are in most churches.

Regular meetings are held each month with a specially planned missionary program. This association does all phases of church work for women and the missionary side is emphasized from the educational standpoint.

They make a special effort to have representatives attend the missionary conference meetings and are planning to send at least one car load to Durham on October 6th, to the Annual Woman's Conference.

They meet in the homes for their monthly meetings, with an attendance of from 15 to 20 members. After the program and business meeting, a delightful social hour is held. One of these social hours was in the form of a handkerchief shower for Mrs. W. T. Scott and her sister, Miss Bertha Cotten, just before they left for their new home in Jacksonville, Fla.

LET US REMEMBER

Beware . . . when thy herds and thy flocks and thy silver and thy gold and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God. Deut. 8:13.

FAMILY ALTAR.

(Continued from page 12.)

Prayer—Dear Father, we cannot live in peace if we put the shadow of sin between us and thyself. Grant us clearness of vision and draw us to Thee forever.—Amen.

SUNDAY.

"MINE OWN VINEYARD."

"They made me keeper of the vineyard; but mine own vineyard have I not kept."—Sol. 1:6.

We have often heard the addages: "The bricklayer does not repair his chimney"; "The carpenter lets his house go to pieces." We have also seen some Christians so interested in purifying others that they forgot themselves and became befouled. It is easy to see the faces of others, but we have to use a mirror to see our own, and some Christians, like the vivacious boy, forget to look in the mirror.

Reform certainly means first a sincere and honest qualification of self. The physician, to be of greatest service to others, should guard his own health. The general must plan his own campaign. The teacher must first learn the lesson.

Our own lives call for our first tilling. If we are not faithful husbands at home, we are not likely to be away from home. Jesus has covered this in His teachings when He admonished us not to look at the mote in the other person's eye, but first to pull out the beam in our own eye, that we may see clearly how to pull the mote from our brother's eye.

Prayer—Our Father, dwell Thou within us and make us pure and holy. Then whatever we may undertake for Thee will be Thy work and a guarantee of success for Thee.—Amen.

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A Complete History of the Bible. Synopsis of Each Book of the Bible (very interesting). Two Catechisms on Bible subjects, including the Life of Christ. Golden Text Treasury of Noble Scriptural Verses. History of the Life of the Apostle Paul. SELF-PRONOUNCING.

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"NOW it came to pass in the day when the judges ruled, that there was a famine in the land. And a certain man of Beth-le-ham-



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THE CHRISTIAN SUN

1536 E. Broad St. Richmond, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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THE SUN'S PULPIT

(Continued from page 13.)

preached more universally by more different kinds of preachers today than ever in the history of the world. (I omit quotations to save time.)

II.

Since I left Miami Beach in June I have traveled 15,000 miles and am now at home again. I wish to make public thanks to a kind Providence and to the countless number of men and women on land and sea who have so faithfully fulfilled their duties and made travel so safe. The journey took me through Norway, Sweden, and Denmark, then into Germany, Belgium, Holland and France. A portion of time was given to the city of London. In the nature of the case the tour was rapid and no one in my position would presume to think that such a visitation of foreign countries gives him the right to speak authoritatively on all conditions prevailing in those countries. The best one can do is to report faithfully what he saw and heard.

The chief reason for my going abroad this year was to attend the Twelfth World Sunday School Convention held in Oslo, Norway, July 6-12. The first Sunday School Society was organized in Philadelphia in 1791, the London Sunday School Union was founded in 1821, the first world convention was held in London in July, 1889.

The World Convention at Oslo represented 48 national and international associations devoted to religious education. They comprise a membership of 38,000,000 adults (besides children and youth). One gets some idea of the scope of the work by observing the countries to which grants of money are made by the Ghitish Committee: Albania, Austria, Bulgaria, Czechoslovakia, Esthonia, France, Hungary, India, Italy, Jugoslavia, Latvia, Madagascar, Palestine and Syria, Poland, Portugal, Rumania and Spain. The North American Committee makes grants of money to Angola (Africa) Argentina, Belgian Congo, Brazil, Burma, Ceylon, China, Ecuador, Egypt and the Soudan, Greece, Japan, Korea, Mexico, Peru, Philippine Island, Puerto Rico, Rhodesia, Siam, Uruguay and also to Palestine and Syria. If you wish to get a glimpse of the world take your globe and locate these countries and then try to think that the World's Sunday School Association is undertaking to encourage the education of the children of these lands along the lines of the Christian life.

The world's population is, roughly estimated, 2,036 millions, and in this world there are 232,374,142 Protestant Christians among whom there are 62 million children under 14 years of age. The Sunday Schools of the world have an enrollment of 34 million pupils. Only about one-third of those under 14 years of age are in the Sunday Schools.

Out of the 34 million pupils reached 28 million are found in North America and Europe where 205 million of the 232 million Protestants live. The 6 million Sunday School pupils in the rest of the world are gathered from the remaining 26½ million Protestant Christians. Increases in Sunday School enrollment have been noted in every other part of the world except the older Christian countries. Surely you can picture for yourself the great masses of children in the world who never have such training in religion as the Sunday school affords. And one can easily understand that the falling off of Sunday school attendance in the older established Christian countries means something quite serious.

There were about 3,000 regular delegates to the Oslo convention, over 800 of whom came from the United States of America. The general attendance was about 5,000. Twenty-five speakers came from different countries. Most of the speeches were in English interpreted in Norwegian. Familiar gospel hymns were sung in the delegate's own language, the music, of course, being an international medium.

III.

No thoughtful person could make such a journey as I made without doing a great deal of serious thinking. Kagawa emphasized the fact that "the child is the best amongst us." If this be true, and it is true, then the Christian Church has a great task before it, and that is to Christianize the children of the world. This means that we must begin in our own homes and in our own church, and it further means that more Christian men and women must interest themselves in the work and give more time to it.

The world at large is sick. The bottom has dropped out for many millions of people, and the disease of pessimism and indifference is spreading even among those who were once loyal to the Church. I have gathered a large amount of information on many subjects, and it will be my privilege to share it with you and all other interested persons from time to time as opportunity offers.

I have asked myself many a time during this tour what can I do as an individual to help cure the world's ills. I return home with the conviction, shared with many others, that the best solution of the world's sickness is religion, and for us that means the Christian religion. This is not a pious or platitudinous remark of mine; but it represents the opinion of countless numbers of educators, statesmen, men of affairs and thoughtful politicians. Religion is faith in a meaningful existence. This faith is grounded in a spiritual institution of a transcendent power able to harmonize life's discords and bring ultimate victory out of temporary defeat. Professor Whitehead's remark is to the point: "Religion is the vision of something that stands beyond, behind, and within the passing flux of immediate things."

I shall continue to urge upon you all a greater loyalty to Christ and to this particular church. And in order to give me a chance to share these facts I urge upon you continuous attendance upon the services. This may be just the day for you to resolve to devote more serious thought, to give more time to the promotion of true religion.

The Perils of Virtue

By Rev. CLARENCE A. VINCENT, D. D.

Self-Satisfaction.

The Pharisee was outwardly correct—he fasted twice every week and gave tithes of all he possessed, but he was cold and self-centered and selfish within. There was a sneer in his prayer.

The trouble with the Pharisee was that his life was according to the law, but his spirit was harsh with self-righteousness and his judgments critical.

This is a danger of the virtuous, an outer formality and an inner contempt for others. A man successful in business or in his profession, a College graduate estimating the unprivileged, or a respectable person, as he thinks of others, is apt to exalt himself. It is one thing to be thankful for what God has enabled you to be and to do, and quite another thing to look down upon others. Self-righteousness is the danger of many whose outward lives are good. There is a fruit, fair on the outside, bitter within.

Inherited Opinions.

Nicodemus thought that he was in the kingdom of God because he was born a Jew. He was the greatest theologian of his day, yet Jesus taught him in a brief conversation that the entrance into the kingdom is through repentance, and the work is one of the Holy Spirit.

Even the followers of Jesus are in peril of resting their confidence in inherited theologies, family ancestry, national and racial pride. The Jew of Jesus' day sneered at the Samaritan. Today a false family, national and racial pride curses the world. This and suspicion are leading Europe into war. A false pride of the native-stock American has made it hard for the Indian and the Negro. If the spirit of Love was in every citizen's heart and he intelligently understood its application to human relationships, most of the problems of the United States would be solved.

Stagnation.

The third peril that threatens us all is to rest in the knowledge and applications of religion that we

have rather than to make the effort to enlarge our knowledge of God and his truth, and to apply it more searchingly to our social relationships. A few years ago it was said that a man was found on the mountains of Tennessee who thought that Jackson was still President. The Scriptures are a mine of riches, but it takes intellectual digging to find that truth and to put it into circulation. A minister can use over and over again his sermons and thus stagnate in mind and emotion. A family may have many Bibles on its shelves, but if they remain unopened and covered with cobwebs and dust, the members of that household will not have a growing life.

It is easy to follow the path of least resistance. It requires a strong and steadfast will to study the Scriptures every day and to think how the larger and wider applications of these growing views must be applied to society to heal it.

Periods of Temptation.

Youth has its appealing temptations. Passion is surging and hot. When we pass from youth to mature years, we assume that middle-age has few perils and that they can easily be overcome. But in this opinion lies danger. Too many mature men whose lives have been without criticism yield to sex-allurements, and families smash. Business faces men with temptations. The danger of becoming submerged in business and golf to the neglect of family and church is a real peril.

The youth and middle-age think that old-age is immune from temptations. The temptations are different from those of youth and middle-age, but they are none the less dangerous and they come when men and women do not have the strength of earlier years with which to meet them. To lose confidence in youth, to think that because in old age one must be less active he is losing his religion, to miss the thrills of youth and to mistake this for the loss of spiritual reality, frequently sadden the feelings and weaken the influence of the aged. Yet, a cheerful, trustful faith in old age makes one an inspiration to others.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

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NUMBER 40.



MISS EMILY CARLETON,
Secretary Southeast Youth Fellowship.

Miss Emily Carleton, of Winter Park, Fla., is a graduate of the University of Florida, a teacher in the high school of her home town, a member of the Congregational Church in Winter Park, and secretary of the Pilgrim Fellowship of Florida. She is connected with a number of community enterprises and shares in the interdenominational young people's work of her state.

The Southeast Youth Fellowship includes the young people's work of Congregational and Christian Churches in Kentucky, Tennessee, Virginia, North and South Carolina, Georgia, Alabama and Florida. This organization does its work largely through superintendents of devotional life, service, publications and leadership training. As secretary of the Southeast Fellowship, Miss Carleton is also becoming editor of the Young People's Page in The Christian Sun.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Rev. Leslie J. Barnette, pastor of the Congregational Church in Coral Gables, Fla., returned from a month's vacation to find his home had been looted of all furniture and clothing. "It couldn't have been a more complete job had I been going to move myself," he said.

Rev. William A. Keith, minister of the Collegeside Church, Nashville, has announced an interesting and vital series of topics of the general theme, "The Art of Living Today." The topics are as follows: "The Gospel According to You," "How are You Getting On?" "The Religion of a Mature Mind," "Taking a Claim on the Future," "The New Hypocrisy," "The Psychologists Turn to Religion," "Keeping Faith in Each Other," "Giving the Franchise to the Unborn," "What Can We Do for Peace?" "An Appeal for Saints," "The Puritan Tradition in American Life," "The Laboratory and the Sanctuary," "What Makes a Life Significant?" "Getting Ready for Christmas," and "How Far to Bethlehem?"

DEDICATION SERVICE.

Union Christian Church, Virgilina, Va., will be dedicated on Sunday, October 11, 1936. Dr. N. G. Newman, of Holland, Va., will preach the sermon at 11 A. M. Dr. L. E. Smith will give an address at 2:30 P. M. Dinner served on the grounds. All former pastors, former members and the public in general are invited to be present.

ROBERT MURRAY, *Sec.*
C. E. NEWMAN, *Pastor.*

REVIVAL AT HOLY NECK.

Revival services were held at Holy Neck Christian Church, near Holland, Nansemond County, Va., September 7th to 11th. Rev. O. D. Poythress was the evangelist and preached with great fervor and zeal, and the congregations were delighted and inspired by his messages. He also rendered special service with his sweet gospel solos and by directing the junior choir. There were twenty-one professions, a large number of reconsecrations, twenty-one joined the church and the same number were baptized. Brother Poythress a funeral. Dr. J. G. Truitt took his place and delighted the audience with was called from one service to conduct his message.

N. G. NEWMAN.

HOLLAND REVIVAL.

The close of our Evangelistic Campaign came with the series of services held during Religious Emphasis Week September 14-20. We had as our guest speaker, Dr. Stanley C. Harrell, who preached with spiritual zeal and power and with a keen insight into the problems and vicissitudes of the Christian life. The following topics were used: Sources of Spiritual Power," "Essential Attitudes of Prayer," "Threads of Destiny," "The Man With a weak Ankle or The Paradox of Christianity," "Spiritual Weapons" and "The Fullness of Christ."

By Friday evening we had received a total of eight new members on Confession of Faith. This hour might be called the climax of the meeting. The majority of the members came that evening and many reconsecrations were made. A fine spirit prevailed throughout the meeting and continues until the present. We invoke God's continued blessings on all touched by His Spirit or affiliated with our church in any way.

The Baptismal Service was held Sunday evening at which time twelve candidates were baptized. The pastor feels amply repaid for all efforts and those of the Church with the success of these meetings.

CARL R. KEY.

NEW ENGLAND NEWS.

Porthmouth, N. H., has services as usual all summer, though this is not usual in most northern churches. This is the church founded in 1802 by Elder Elias Smith, where the "Herald of Gospel Liberty" was first published.

It is centrally located on Court Street and is the only Congregational-Christian Church in the city, is not closed in the summer, is ready to serve summer visitors who do often drop in.

August 9th the pastor and his brother were at a camp meeting in Connecticut, and Rev. Ralph Williams, of Mill, N. H., supplied.

At Freedom, N. H. the Daily Vacation Bible School enrolled 88 and had an average of 75. Five confessed Christ as Saviour during the sessions. One day the pastor drove seventy miles, carrying children back and forth to the school.

Eighteen people, most of them adults, have joined the church recently. Good 80-year-old Deacon Bennett said at the outdoor baptism, "God has given us another victory."

Yes, this is the church that seven years ago some of our good and wise brethren in the ministry wished to

sell "because nothing would ever be done at Freedom." Wait before you sell those church buildings of inactive parishes. God may send a man as He did at Freedom.

ALABAMA.

My third revival meeting was at Roanoke First Church. Rev. A. R. Van Cleave did the preaching through the meeting. He greatly endeared himself to our people, and did some very fine preaching. His sermons were inspiring and thought provoking. Our church was greatly revived, and two names were added to the roll. The music was in the hands of local talent and well rendered.

Quite a number of our young people of this church have gone away to school and to teach, which reduces the regular attendance at our young people's meetings. But here we have a faithful few that can be depended upon. God bless them.

My fourth meeting with Rev. H. N. Gray at Mt. Olive Church, four miles north of Tallassee, Ala. Here we had a fine meeting, good attendance and some very fine music. People came to church in large numbers, and the house was crowded to its capacity at all the evening services. Our last service was on Thursday night, and it was indeed a great service. The tropical storm came Friday and we had no further service. Everything was blown flat, and much damage was done to the crop.

This is a fine section of the country, and very fine people. Great was our pleasure to be with them in the services and to share the hospitality of their homes. Mrs. Ledbetter prepared a room for Brother Gray and myself. Here we spent the nights and enjoyed the fellowship of this good home.

There is much unharnessed talent in this community. May it be saved for God and His Church. Brother Gray is held in high esteem by his people.

I shall never forget their kindness.
G. D. HUNT.

THANKS.

I wish to take this opportunity of expressing thanks to the many readers of THE SUN who have in one way or another shown their sympathy to us at the time of the passing of my father and the subsequent illness of my mother. Mingled with the sorrow for his death has been the gladness of the knowledge of faithful friends who are ever ready and willing to help alleviate that sorrow.

JOHN T. KERNODLE.

For the Children

(NOTE—Mrs. May E. Bullock, of Westboro, Ohio, is editor of this page this week.—Ed.)

A REVIEW.

We have had just a little review of the first five books of the Bible. The word Bible is taken from a Greek word meaning "books," because there are many books in the Bible. These first . . . books are called books of law. The first is the . . . , which means . . . ; the second is the book of . . . , which means . . . ; the third is the book of . . . , which means the book of . . . ; the fourth is the book of . . . or . . . ; the fifth is the book of . . . or . . . The three patriarchs (or first fathers) are A . . . , I . . . and J . . . The man who brought them to Egypt was J . . . , and the man who brought them out was . . . After Moses died, they were led by a young man named J . . . , and his name brings us to the next Bible division, the twelve books of history. The Ten Commandments are found in Exodus the . . . chapter. Deut. . . ; give the first verses every child was taught. (These, you see, are the first Bible verses the Lord Jesus ever learned Do you know them?)

A QUEER OLD PROPHECY.

How many of you, I wonder, have ever heard of Old Mother Shipton? Your parents have probably done so, but perhaps you have never even heard her name. This woman lived many, many years ago. Her home was in England, in the County of Yorkshire, and because she was in some way able to foretell things which did come to pass, people called her a witch. She is said to have been a very ugly woman, but this did not stop her marrying a man named Shipton when she was about twenty-four years old. Her maiden name was Ursula Southill (or Southiel) and she is said to have foretold strange things in regard to Cardinal Wolsey, Lord Percy and many other prominent men. She lived in the days of Henry the Eighth, and probably was a very keen-minded woman, who saw how events were shaping better than did most of her neighbors. The prophesy for which she is best remembered, however, was in a sort of rhyme or chant. It was lost to sight for a long time, then about 1862, a man named Charles Hindley printed it, but he added to

it some of his own rhymes. The last two lines he added were these:

"The world unto an end shall come
In eighteen hundred and eighty-one."

Many, many people read the prophesy, but few, I suppose, read Hindley's statement made in 1873, that he had added those lines. By that time hundreds of thousands of people were terribly frightened, not only in England, but all around the world, because "Mother Shipton" had prophesied the end of the world, and so many of her other prophecies, they said, had come true. Of course, they were foolish to be so scared. If our Lord had really come, no Christian need have been afraid. But fear never helps anyway, does it? Here are the rest of the rhymes known as "Mother Shipton's Prophecy." Remember, it is said to have been written about 400 years ago. See how many things you can find which have come true. Perhaps your parents can help you do this.

OLD MOTHER SHIPTON'S PROPHECY. (Uttered about 1550.)

Over a wild and stormy sea
Shall a noble sail
Who to find will not fail
A new and fair countree.

From whence he shall bring
A herb and a root
That all men will suit
And please both ploughman and king.

And let them take no more measure,
Both shall have even pleasure
In the belly and the brain.

Carriages without horses shall go
And accidents fill the world with woe.

Primrose Hill in London shall be
And in its centre a Bishop's See.

Around the world they shall fly
In the twinkling of an eye.

Water shall yet more wonders do;
How strange, yet shall be true.
The world upside down shall be,
And gold found at the root of a tree.

Through hills men shall ride,
Nor horse nor ass be by their side.

Under water men shall walk,
Shall ride, shall sleep and talk.

In the air men shall be seen
In white, in black and in green.

Men shall walk over rivers and under
rivers;
Iron in the water shall float,
As easy as a wooden boat.

Fire and water shall more wonders do,
England shall at last admit a Jew.
The Jew that was held in scorn
Shall of a Christian be born and born.

War will follow with the work,
In the land of the pagan and the Turk,
And state and state in fierce strife
Will seek each other's life.
But when the North shall divide the
South,
An eagle shall build in the lion's
mouth.

All England's sons that plough the
land
Shall be seen book in hand,
Learning shall so ebb and flow
The poor shall most learning know.

The world then to an end shall come
In eighteen hundred and eighty-one.

A LETTER FROM DR. WHITE.

The only missionary from the Southern Convention is Dr. M. J. W. White of Norfolk, Virginia, who is now located at Christinsted, St. Croix, Virgin Islands. SUN readers will remember Dr. White as our recent missionary in the Philippine Islands, and summer school students will remember him as a teacher at Elon and other of our training schools.

A recent personal letter from him carries information that will be interesting to others, and the editor is pleased to pass it along. After request that THE CHRISTIAN SUN be sent to him he writes as follows:

"I am with the Public Health Service of the government of the Virgin Islands. I am rated as municipal physician which means hospital work, public health, and taking care of the sick in the locality. Just at present there is a typhoid epidemic but these Islands are considered very healthy. While you were blistering in the recent heat wave we enjoyed cool breezes from the Caribbean.

"These Islands are off the coast of Puerto Rico and were bought by the United States from Denmark during the World War. The natives are 90 per cent negroes, brought over as slaves by the Danes.

"The Lutheran Church we attend was built before Revolutionary War and contains some very interesting old tablets written Dutch and Danish. The altar and pews of mahogany are beautifully carved.

"The Moravians have a large church here and a good attendance. It is over 100 years old and in excellent condition.

"Then there are the Episcopal, the Burning Bush, the Salvation Army, Holiness, Pilgrims and other sects.

"Living conditions here are rather difficult, but we are all in fine health, and I am enjoying my work."

M. J. W. WHITE.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A PLEA FOR ENTHUSIASM.

One great need of our churches is enthusiasm. We have buildings, many of which are supplied with good equipment. We have a goodly number of members. We have principles worthy of our best devotion. The history of both the Christian and Congregational Churches is such as to make one proud to share in the onward march of these peoples. Most of our members are neither too wealthy or too poor—they live well by the sweat of the brow. Our preachers are educated. Literature is piled about us for a minimum price. The world needs the Christian message which our United Church has to give.

Everything seems to be right for our Church to move forward. Most of the problems of merger are cleared, or nearly so. The machinery is ready for work. The call of the world for the Christian message has never been more definite and demanding. Individuals, communities, political parties, churches, nations and international

relations are now in the midst of tremendous change. If ever there can be a chance for the Church to preach its message, that time is now.

But there seems to be a hitch somewhere. The machinery moves, but it moves slowly when there is every demand for speed. It moves indefinitely when there is a need for definiteness. It moves cautiously when it should move without fear. It moves doubtfully when there is every reason for faith in the final outcome. "If God be for us, who can be against us?"

Now is the time for the Church to make its influence felt in the life of our nation. We are in the midst of the change that can easily turn the nation to a Godless atheism, or may just as well make it Christian. If the Church will stand for the right and let its light shine into the dark places, whether they be in high or low circles, then our country may accept the Christian message. But if we fail in this our day, deliverance may come from another source, but those of our day, we who have the present opportunity will never see the glory that should be ours.

This is a plea for enthusiasm for our Church work. When leaders go out to get pledges for the coming year of church work, they may well go with a very high enthusiasm. They are helping to make the world a safe place in which to live, and the money received by the churches will have something to do with the peace of the world. Those who teach the Bible may well do it enthusiastically, for they are among the fortunate few who are telling of the one thing that can make life happy in this world and the next—they have no competition in this field. Those who share in any part of the Church may rightfully rejoice not only because they themselves are followers of the King of kings, but are commissioned by Him to do His service.

Every minister should feel a fine enthusiasm creep over him each morning as he thinks of the day's untold duties, for he is God's man commissioned to a task quite the equal of that of Moses or the prophets. Sunday school superintendents ought to be able to shout a little about the God-given opportunity of leading old and young in the worship of a saving Christ who transforms life. A missionary society worker may well sing for joy because of the privilege of teaching about what the Christian message will do out there towards the end of the earth, and as he or she collects the mites of money that will send preachers, teachers and doctors to

those who need them most in many countries around the earth. What we need in our churches is the kind of enthusiasm that will make us forget the weather, certain aches and pains, and all criticism, and give ourselves without reserve to the work commissioned to our hands. F. C. L.

A MISSIONARY COMMITTEE IN THE CHURCH.

Has your church a missionary committee? If not, is it not failing in the most important and vital consideration and cause for which the church itself exists? It is important "that bills be paid, hence we have a financial committee; music is important, we, therefore, appoint a music committee." Look over the list of the committees in your church and see how many of these committees have to do with the efficiency and the developing of the religious life within the walls of the church. And now our inquiry is, in the words of another, "How many have to do with the outreach of the church beyond its own walls?" Since the church exists to help build the kingdom of God, outside of its own walls, as well as inside, does it not need a committee charged with the responsibility of planning how this may be done?

These pointed questions, pertinent now to every church and pastor, come to us by the way of "the 'World Friendship Bulletin'."

What would such a committee do? Well, its job is a big one and should certainly engage the best that the church has. May be one man, one woman and one young person—boy or girl. May be this number should be doubled, with the pastor as the chairman. Its job will include, we again follow the suggestion of the "World Friendship Bulletin":

1. *Cultivating the missionary mind*, so that the church is increasingly concerned for the spread of the spirit of Christ in every geographical area and in every relationship of life.

2. *Increasing the amount of knowledge* of peoples and races and groups and situations; of human needs; and of manifestations of the spirit of Christ in meeting such needs.

3. *Financing the enterprises that express the church's larger sense of mission*. For the whole work of the church includes more than the maintenance of the church itself.

4. *Working out a program* for the church as a whole and for each age-group within the church.

5. *Creating new interest and enthusiasm* by experiences that enlarge people's vision and stir an emotional response. J. O. A.

SCHEDULE OF MEETINGS IN THE SOUTHEAST, FALL OF 1936.

The effort is made to bring together all regularly scheduled Conferences, Conventions, Associations, etc., in both the white and the Negro churches of this area, the purpose being to afford superintendents, secretaries and others interested a convenient list for reference in arranging speaking itineraries, etc. It is not complete, as the dates of the Afro-Christian Conferences are not yet available. Any corrections or further information should be sent to Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.

Sept. 23-26	North Carolina Congregational, Christian Conference (N), Raleigh, N. C.
" 25-27	South Georgia Association, Vanceville Church, Tifton, Ga.
" 25-27	Iberia District Association (N), Gueydan, La.
" 30 to	
Oct. 2	Eastern Virginia Women's Missionary Conference, Norfolk, Va.
" 1-4	National Preaching Mission, Atlanta, Ga.
" 5-7	Florida Ministers' Convocation, DeLeon Springs, Fla.
" 6	North Carolina Woman's Missionary Conference, Durham, N. C.
" 9-11	West Florida Association, New Hope Church, Baker, Fla.
" 11-16	Norfolk Training School, First Christian Church, Norfolk, Va.
" 14-15	East Alabama Association, Bethany Church, Phoenix City, Ala.
" 19	Eastern Virginia Conference (N), Portsmouth, Va.
" 18-23	Suffolk Training School, Suffolk Christian Church.
" 20-22	Tennessee Conference, Pilgrim Church, Chattanooga, Tenn.
" 23-25	Kentucky Conference, Evarts, Ky.
" 27-28	Georgia Conference, Oak Grove, Chipley, Ga.
" 28-30	Eastern Virginia Conference, South Norfolk Christian Church.
" 30	Florida Southeast Coast Association, Jupiter, Fla.
Nov. 4-5	Florida East Coast Association, New Smyrna, Fla.
" 5-6	Florida South Association, Mount Dora, Fla.
" 4-5	Western North Carolina Conference, Needham's Grove Church, near Hemp, N. C.
" 10-12	North Carolina and Virginia Conference, First Christian Church, Greensboro, N. C.
" 17-18	Eastern North Carolina Conference, Liberty (Vance) Church.
" 17-19	Alabama Conference, Wadley, Ala.
" 16	West Virginia Conference (N), Whaleyville.
" 24	Western Virginia Conference (N).
" 26-29	National Preaching Mission, Raleigh, N. C.
Dec. 8	Eastern Virginia Missionary Association, Liberty Springs.
" 8	Christian Missionary Association of North Carolina and Virginia Conference, Bethlehem Church.

(N)—Negro.

PROGRAM.

The thirty-sixth annual session of the East Alabama Association of Congregational-Christian Churches, continuation of the Alabama Christian Conference, Bethany Church, Phoenix City, Ala., October 14-15, 1936.

First Day—Morning Session, 10 A. M.

Called to Order—President Rev. J. P. Bean.
Devotions—Rev. N. A. Long.
Enrollment of Ministers and Delegates.
Adoption of Program; Appointment of Committees.
Report of Executive Committee—Rev. J. P. Bean.
Report of Committee on Superannuation—Rev. J. D. Dollar.
Annual Address—Rev. A. R. VanCleave.
Adjournment for Lunch.

Afternoon Session, 1:30 o'Clock.

Devotions—Rev. G. W. Penn.
Reception of Ministerial and Church Reports.
Report of Nominating Committee.
Some Vital Problems of this Association—Prof. W. C. Edge.
Report of Home Mission Board—Rev. J. P. Bean.
Discussions.
Report of Woman's Missionary Conference—Miss Vera VanCleave.
Miscellaneous.

Young People's Session—Miss Marguerite Davison.

Evening Session, 6:30 o'Clock.

Song Service.
Devotions—Rev. J. H. Hughes.
Better Sunday Schools and Christian Endeavor—Rev. A. R. VanCleave.
Report of Committee on Moral Reform—Rev. Ross Ensminger.
Address—Rev. J. D. Dollar.
The Missionary's Task and Opportunities—Miss Ruth I. Seabury.
Assignment of Homes. Adjournment.

Second Day—Morning Session, 9:30.

The second day's session will be held with the United Church.
Devotions—Rev. W. T. Meacham.
Reading Minutes of Yesterday's Session.
Summary of Church Reports.
Report of Committee on Education—Rev. Ross Ensminger.
Discussions.
Sermon—Rev. G. H. Veazey.
Adjournment for Lunch.

Afternoon Session, 1:30 o'Clock.

Devotions—Rev. O. E. Sheppard.
Report on Religious Literature and Address—Rev. G. D. Hunt.
The Need of a Spiritual Awakening:
In Young People's Societies—Mrs. George Penn.
In the Sunday School—Mr. J. J. Carter.

In the Pulpit—Dr. F. P. Ensminger.

Miscellaneous.

Closing Service. Holy Communion—Revs.

H. M. Gray, C. W. Carter.

REV. J. P. BEAN, Pres.

H. P. BEAIRD, Secretary.

A CORRELATED CHURCH PROGRAM

Our Union Congregational Church at Jacksonville, Fla., Rev. Everett B. Leshner, minister, has worked out a correlated program of activities for the church and Sunday school which should be very interesting to other churches. The theme for October is "The Church"; for November, "International Good Will"; for December, "Sharing"; for January, "Missions or World Friendship," and for Lenten season, "Self-Consecration."

The program for October follows:

"The Church."

Text: "I was glad when they said unto me, Let us go into the house of the Lord."

Hymn: "The Church's One Foundation."

Scripture: Acts 1:1-8.

PROGRAM.

Oct. 4—Rally Day.

9:45 A. M. Church School.

11:00 A. M. Morning Worship.

Sermon: "What Makes a Church Great?"

Installation of Church School Workers.

7:00 P. M. Christian Endeavor.

5—Circle Meetings.

8—Church School Workers' Conference

7:30 P. M.

9—Church Family Night, 7:45 P. M.

11—9:45 A. M. Church School.

11:00 A. M. Morning Worship.

Sermon: "The Congregational Churches."

7:00 P. M.—Christian Endeavor.

12—8:00 P. M. Meeting of Trustees.

13—8:00 P. M. Young Women's Class Meeting.

14—7:45 P. M. Joint meeting of Deacons and Deaconesses.

16—7:45 P. M. Church School Workers' Conference. Speaker: Dr. John L. Lobingier, Congregational Education Society, Boston, Mass.

18—Church Family Day.

9:45 A. M. Church School.

11:00 A. M. Family Worship. Sermon: "The Home and Church Co-operating."

2:00-6 P. M. Fellowship Visitation.

7:00 P. M. Christian Endeavor.

19—Women's Auxiliary Meeting.

21—8:00 P. M. Parent-Teacher Meeting.

22—7:45 P. M. Meeting of the Minister's Cabinet.

25—Young People's Day.

9:45 A. M. Church School.

11:00 A. M. Morning Worship.

Sermon: "Christian Youth Building a New World."

7:00 P. M. Christian Endeavor.

28—7:45 P. M. Church School Workers' Conference.

CONTRIBUTIONS

SUFFOLK LETTER.

The Young People's Missionary Conference of the Christian Churches of Eastern Virginia and Gates County, N. C., met in the Christian Church of Suffolk, Va., Friday evening, September 25th, at 7:30 o'clock. Miss Frances Everett, of Holland, presided, and Miss Ruby Piland, of Suffolk, Va., was the secretary. No report of the attendance was submitted, but approximately 200 young people were present. The total amount of money raised by the young people during the year was about \$50.00 less than last year. Several churches reported larger gifts, but three or four churches failed to reach their goals, and this accounts for the difference. The Conference re-elected the president and secretary for the ensuing year.

The theme of the Conference was "The Trail the Negro Travels." This theme was based upon the Mission Study Book for the coming year—a study of the African and American Negro. Addresses were delivered as follows: "The Trail the Negro Travels," by Miss Frances Everett; "Jungle Trails," by Miss Louise Burch, of Ivor, Va.; "Contributions Along the Trail," by Mrs. W. E. Wisseman, of Greensboro, N. C.; "Smoothing the Trails," by Miss Dorothy Edwards, of Portsmouth, Va. Rev. F. C. Lester pronounced the invocation. Mrs. W. B. Williams, of Newport News, led the devotional service. A vocal solo, "O Rest in the Lord," was rendered by Mrs. Carl R. Kay, of Holland, Va. Revs. J. F. Morman and O. D. Poythress sang the Negro spiritual, "Lord, I Want to be a Christian."

It was stated in the Conference that the American Negro has made more advancement than any other group during the past fifty years. One speaker said that at the present time 90 per cent of the Negroes in America can read and write. If this statement is correct, they are advancing more rapidly than the white people in the field of education. At this rate the time may come when the young people of the Negro churches will study the needs of their white neighbors, and lay plans to awaken and deepen their interest in the educational and religious development of their friends. Who knows? The Negro is not a peril and a menace to the white people of the United States. But the indifference of many white people to their educational and religious opportunities is a menace to

their social, industrial, moral and religious future. The young people of today who are willing to work and hold up high ideals of mental development and moral character will be the leaders of the next generation regardless of race or color. The color of one's skin is not a guarantee of superiority in the mental and spiritual challenges of life.

It is encouraging to see the young people turning their attention to a study of the various races of the world. It is the program and purpose of the Church leaders to extend this study to all the nations and races. The Church can do much to prevent war and create a world friendship through the changed attitude of the young people. The young people will fight the battles of the nations in the next war. They will determine the mental and spiritual attitudes of the nations and races in the next generation. It is important that they understand each other today. The Negro young people will learn much by undertaking an unbiased Christian study of the white people, in the manner suggested for the young people of the white churches of the United States. There should be a mutual comparative study pointing the way to a better understanding and an increasing effort to help each other.

I. W. JOHNSON.

SHOULD THE CHURCHES SUPPORT THE COLLEGE?

This question has been up for an answer since before the founding of the college. The years, with their thousands of other demands, have not silenced it. Whenever we face the question of leadership for the Church we are compelled to evaluate the college and its contribution to a progressive program. When churches are vacant and ministers are needed, instinctively we turn to see what the college has produced. The offering that the college has to make in this particular may be unsatisfactory, yet it is the best that we have. To found a college and not provide for its adequate support will not provide pastors for our churches and leaders for our program. The college could not found itself; equally is it unable to support itself. It is the product of the church and rightfully it looks to the Church for its support.

At this particular time of the year, when local churches are wrestling

with annual reports and the problems connected therewith, the problem of finance is always to the forefront. Every local church with a sense of loyalty, a desire to comply with Convention requirements and a vision that sweeps on out beyond its natural bounds is desirous of reaching its full financial quota. By vote of the Convention, Elon College is put on the list as an institution of the Church to share in its offerings.

The churches constituting the Convention are asked for a total of twelve thousand five hundred (\$12,500) dollars. This amount has been apportioned to the Conferences and the Conferences have in turn apportioned it to the churches, so that every local church knows exactly its share of the Convention's budget for the college. To evidence its good faith in its askings of the churches, the Convention has given its note to the college for two hundred and fifty thousand (\$50,000) dollars, obligating itself to pay 4 per cent interest on this amount, but stating that it is not liable for the face of the note. This note is given in good faith and the college accepts it in good faith. This is not only a moral but a religious obligation on every church. I am sure that every pastor and every church will endeavor to see that the full apportionment for the college is raised.

If every church will raise its full quota the college will be able to weather the storm, but if the churches fail she will likely hit the rocks and only by the mercy of God will she be able to make the harbor.

What the college has been able to accomplish in the past few years seems almost impossible. The enormous reduction in current debts, the unprecedented growth in enrollment, the effective improvement in faculty and the wholesome transformation of the morale on and off the campus. In fact, practically everything that goes to make up a college has been greatly and satisfactorily improved except the financial income for current accounts. In this particular we have failed miserably. Now is the time to turn this failure into success. We can do it, and it will be done if every individual and every local church will determine to do his share—no more and no less, but his share to the full. Let every one do his best to make this year 1936 a banner year for the college. We have the equipment, we have the faculty, we have the student body, we have the opportunity, we have the Church, and may God help us to match the Church to her opportunity and may glorious successes crown her efforts.

L. E. SMITH.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Orphanage children have had a good time eating watermelons for some time, but we have pulled the last and hauled them in. The children here are very fond of melons and they have all been so obedient and considerate this year about staying out of the melon patch, so all could have an equal share, that we feel encouraged to plant more next year. I asked all before the melons were ripe to be fair and not go in the patch and let me divide them on an equal basis, so all would fare alike, and we have had no complaint to make. One cannot help but admire an obedient child, whether it's in a home, orphanage or in any other place.

We had a boy in the Orphanage some years ago who had a bright mind and was talented, but he did not want to go to school; but with a lot of persuasion we did get him through high school and we then made arrangements for him to go to college and take a special course, but he backed out and decided he would not go. This same young man visited the writer some weeks ago, and in talking over his days he spent in the Orphanage and especially his school opportunities, he said to the writer: "I wish you had taken a leather strap and used it on me freely and made me go to school, as I now see the opportunity I threw to the winds." So many young boys and girls make this same mistake.

The time has been when a business man would take a young boy in his office and teach him the business, but not so now. When one makes an application now for a position, about the first question will be what college did you graduate from? The job will go to the young man or woman who have been willing to pay the price for an education and prepare themselves for the line of work which they wish to follow. It has been interesting to watch the boys and girls who have been reared in this institution and those who were willing to pay the price now hold good jobs and are making good.

It always makes us feel happy when we visit a man's office and see one of our girls sitting at her desk as a stenographer or secretary. It also makes us feel happy when we visit hospitals and see one of our girls on duty nursing the sick back to health again, or see our boys occupying responsible positions where it takes education and training to fill the positions they hold.

It makes us feel that the chance the Orphanage has given them has been worth while. We also know they were willing to pay the price and they are now reaping their reward.

October, November and December are the months for special stress in our Sunday schools and churches on behalf of the Christian Orphanage. Thanksgiving comes in November, when a special effort is made to raise a special thankoffering for the Orphanage which we have looked forward to for all these years to help us meet the extra expense of the fall season. It is dependent upon you.

CHAS. D. JOHNSTON, Supt.

REPORT FOR OCTOBER 1, 1936.

Amount brought forward\$9,272.19

Sunday School Offerings.

N. C. & Va. Conference:

Greensboro, First, July and

August	\$17.39
Reidsville	6.31
Bethlehem	2.78
Salem Chapel, Aug.-Sept....	2.00
Pleasant Ridge	2.75
Hopedale	2.58
Mt. Zion	1.40

35.21

Western N. C. Conference:

Shiloh	\$ 2.00
Pleasant Ridge	4.04
High Point	1.60

7.64

Eastern N. C. Conference:

Mt. Hermon, Jul., Aug., Sep..	\$ 4.00
Wake Chapel	6.10

(Continued on page 14.)

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, ^{even} all her living.

A. D. 33.

i1 John 3. 17.

a Matt. 24. 1.

b Luke 19. 44.

c Luke 21. 7.

d Deut. 28. 15.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

REACHING OUT

The merit and worth of a church institution, or enterprise, are measured, not by what it receives but by what it gives. It is more blessed to give than to receive, was spoken by our Lord and reiterated by Paul, for the benefit of enterprises and institutions as well as for individuals. By this standard the blessings as well as the merits of the missionary enterprise are obvious and indisputable. We, as individuals, may win souls to Christ and members to its fold. The heart of the missionary movement and activity is the passion for souls and the building of the kingdom by the winning of individuals and building churches in the name of Christ and for the sake of Christ. Though these souls won to Him and through these churches built in His name, virgin soil is always being sown and cultivated, so that all other institutions and enterprises of the church may reap benefits, and enjoy the donations of those who become willing to give and to share their income with others. On this account missions is not a benevolence nor a philanthropy, but a passion; a passion to obey Christ, and in His name and for His sake, win disciples to Him and thus add other power and strength to the church which He himself is building in the world. Evangelism is sounding the evangel of Christ within the walls of the church; missions is sounding the evangel of Christ by those sent out and sustained by the cooperative effort of those in the church, that other recruits may be won and that other churches may be built, at home and abroad. Those who have gone out in His name to suffer hardship, to live on meagre salaries, to deny themselves of comforts and privileges for the sake of their Lord; those who have faced dangers by sea and by land, foes within and without, and have been willing to give their lives and their all for the sake of sharing their Saviour's life and love with others, were not prompted by motives of benevolence and philanthropy; they went under the compulsion of a great dynasty, whose power was the Holy Spirit himself and whose leader and example was their crucified and resurrected Lord. Thus our missionary giving isn't a ceaseless, begging enterprise that it may receive, but a continued process of giving lives and talents and time for that which it has received and thus return to the church

tenfold blessings and benefits for every mite of help it receives in gifts from others.

Is a church about to close up, or die from lack of support? It appeals to the Mission Board that it may live, and be a source of strength and helpfulness to the fellowship of the living and the serving. Is a new church needed and demanded that the conference of churches may be stronger and grow in membership? The appeal comes to the Mission Board to help build that church that it may become a source of constant strength and power in the conference. Are these places where the gospel has not been preached to the underprivileged and is not being preached here in the home land and the community is without church and without preaching? The Mission Board is appealed to to send a preacher to proclaim the salvation of the gospel and to build a church that even in these underprivileged areas there may be secured members and churches who will themselves become assets and contributors to the cause of righteousness. Missions is the one enterprise of the church that pays back a hundred fold to the strength and power of the church for every dollar that is invested in it. Not to see these apparent truths is to be ignorant of the salient facts that our Saviour had in mind for us when He said "When the Holy Spirit is come upon you, ye shall be my witnesses." J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 26, 1936.

Sunday Schools.

Pleasant Hill, Liberty, N. C.	\$ 3.53
Berea (Nans.), Driver, Va.	5.38
Pleasant Ridge, Guilford College, N. C.	1.50
Rosemont, Norfolk, Va.	13.54
Cary, Cary, N. C.	.87
High Point, High Point, N. C.	2.05
Liberty (Vance), Henderson, N. C.	5.52
Wake Chapel, Fuquay Springs, N. C.	4.00
First Christian Sunday School, Greensboro, N. C.	18.52
Haw River, Haw River, N. C.	6.67
J. T. Cox Class, Lanett, Ala.	2.00
Elon Community Bible Class, Elon College, N. C.	1.00
Palmyra, Edinburg, Va.	1.49
Total	\$ 66.07

Individuals and Churches.

Miss Olive A. Guild, Albion, Me.	1.00
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Specials.

Burlington Sunday School, Burlington, N. C.	28.93
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Total	\$ 31.93

Cent-a-Meal Boxes.

Old Zion Church, Norfolk, Va.	12.04
Johnson's Grove Church, Franklin, Va.	2.76
Total	\$ 14.80

Total for week	\$ 113.80
Previously acknowledged	280.73

Total since September 1, 1936.. \$ 394.53

J. O. ATKINSON, *Secy.*

PROGRAM of the TWENTY-FOURTH ANNUAL SESSION of the NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

The twenty-fourth annual session of the North Carolina Woman's Missionary Conference will be held in the Congregational Christian Church of Durham, N. C., on Tuesday, October 6, 1936, with Mrs. Stanley C. Harrell presiding.

Theme—"The Spirit of God in Human Experience."—Rom. 13:10.

Morning Session.

- 10:00 Hymn 560, and Invocation.
Recognition of Ministers and Visitors.
- 10:10 District Superintendents and District Reports:
Halifax, Mrs. T. W. Chandler.
Guilford, Mrs. A. B. McFarland.
Alamance, Mrs. C. M. Cannon.
Randolph, Mrs. R. E. Caviness.
Lee - Chatham - Moore, Mrs. R. L. Ross.
Durham - Wake, Mrs. R. M. Rothgeb.
Vance - Warren, Miss Margaret Alston.
- 10:40 Departmental Reports:
Literature, Mrs. C. H. Rowland, Mrs. S. C. Harrell.
Spiritual Life, Mrs. W. R. Sellers.
- 11:10 Report of Treasurer, Mrs. C. H. Stephenson.
Appointment of Committees:
Hymn No. 447.
- 11:20 Address—"Twenty-Five Years of Broadcasting," Dr. J. O. Atkinson.
Violin Solo—"Lament," Mrs. W. Waldo Boone.
- 11:45 Address—"Sharing Christ with Others," Mrs. J. G. Truitt.
- 12:15 Devotional and Offertory.

Mrs. Robt. S. Smith, leader.

Miss Mary Todd, pianist.

Mrs. H. E. Myers, soloist.

12:30 Adjournment for Lunch and visit to Book Room.

Afternoon Session.

2:00 Hymn No. 445 and Invocation.
Departmental Reports con.

Cradle Roll, Mrs. B. M. Newman.

Young People, Miss Mary Fix.
Life Memberships and Memorials, Miss Margaret Alston.
Council for Social Action, Miss Alice May Holmes.

2:30 Hymn 454.

Address, Dr. H. Shelton Smith.

3:10 Reports of Committees:
Recommendations and Courtesy.

Place.

Finance.

Nominations.

Miscellaneous Business.

3:30 Adjournment.

REV. A. W. ANDES.

In the passing away of Rev. Alfred Wellons Andes from his home at Harrisonburg, Va., June 23, 1936, this Board sustained a loss which it feels very keenly. From the time he was elected to membership on this Board, May, 1932, till his decease, he never missed attending the regular session of this body and showed the deepest interest in, and gravest concern for, all matters coming to the attention of the Board. His counsel was always wise and helpful and his fellowship with us was delightful and helpful. As a Board, we desire to express our esteem for the faithful and efficient service he rendered us and the Church which he served with such singleness of purpose and devotion.

Therefore, be it Resolved: First—In the passing of Brother Andes we have sustained a loss of a fellow-member whose place it will be difficult to fill. Second—That we shall cherish his memory as that of a man who gave the best he had to the service of this Board, to the Church of which it is a part, and to his God, Whom he so devoutly revered at all times. Third—That this preamble and these resolutions be given a page on the permanent records of our Proceedings, that a copy be sent with our esteem and sympathy to the bereaved widow and family, and a copy be sent to THE CHRISTIAN SUN for publication.

THE MISSION BOARD, INC., OF
THE SOUTHERN CONVENTION.

J. E. WEST, *Chairman.*

J. O. ATKINSON, *Secretary.*

Suffolk, Va., Sept. 16, 1936.

PASTORATE SYSTEM.

In order to correct the impression made in certain quarters that the Home Mission Committee of the Eastern Virginia Conference has not always given due consideration to all the Conference Church problems, including the pastorate question, it necessitates the giving of a few facts for the benefit of those who have not kept posted as to what has been going on for over thirty-five years.

The committee had recommended the pastorate system, offered financial assistance to enable the formation of pastorates, and so much had been accomplished along this line that in 1918 it recommended the formation of five additional pastorates (this included all churches not formed into pastorates) two of which were partially functioning at that time. Pastorate No. 1 has been attached to other pastorates for several years; No. 2, with one added church, becomes a pastorate for next year; Nos. 3 and 4, with two exceptions, have been adjusted into two pastorates for several years; No. 5 has formed into a pastorate this year. There are only one or two churches that really are not in pastorates, except the churches in Dendron pastorate, which failed largely because of the removal of the Surry Lumber Company from the town and state, an unusual situation.

The committee appreciates the attitude of churches and ministers in solving this problem as to this Conference. The committee has never recommended a parsonage for every pastorate, whether it consisted of one or more churches, and one thousand dollars as a minimum salary. The 1935 ministerial reports indicate that only about three ministers received less than \$1,000 salary, one of which was Hopewell. I think over one-half of our active pastors live in church parsonages.

Realizing as a serious problem the loss of members who move from one locality to another, the committee recommended that each church have a membership committee of three. So far as I know, no church has adopted this recommendation, which I regard as most constructive.

Among the greatest drawbacks to progress has been the failure of mission churches to follow the recommendations of the committee as to cost of church plants and acceptance into our Conference of a few ministers from other denominations who did not fit into our way of doing things and who did not have that denominational loyalty which should characterize every minister in the Christian Church. Another disadvantage in our Conference and Convention work has been the in-

troduction and passage of new and conflicting resolutions and programs on the last day of Conferences and Conventions, many of which would have received more consideration and have been defeated on an earlier day in the session.

The committee has co-operated with the Mission Board of the Southern Convention and the Christian Missionary Association of the Conference in a rounded program for the churches of the Conference and has endeavored to be progressive and constructive as well as reasonably conservative. It welcomes suggestions as well as constructive criticism.

Its annual meeting will be held early in October.

J. E. WEST.

WHAT MAKES ONE GOOD?

A few Sunday mornings ago I spoke on the subject, "What Makes People Good," using as a text Acts 11:24, "For he was a good man." I was trying to find out what made Barnabas a good man. To make my service more interesting, I conceived the idea of asking the question, "What makes people good?" of a number of people during the week as I studied my sermon. I am giving the answers to the question to the readers of THE CHRISTIAN SUN with the hope that they may not only be interesting, but helpful as well.

The first person I asked, answered, "The love and confidence of those who know him." The second person I asked replied, "The Spirit of God working in him." The third said, "Divinely inspired ideals, loyally followed." The fourth person asked answered, "Faith in Christ." The fifth replied to my question, "Reason rebelling against one's meanness." The sixth person I asked gave the reply, "The proper response of the soul to the experiences of life."

The seventh person asked, replied, "The trials and the sufferings which men often have to bear help to make them good."

The writer's own thought was about as follows: The personal acceptance of Jesus Christ as Saviour makes a person good, and the training in Christ's ideals of life, the study of the Bible, the sincere worship of God, the fellowship of good people, service for fellowman, and the vision of the life to come help to make him better and better as he journeys on the ascending trail of life.

J. F. MORGAN.

In this world there is but one sure happiness—to live for others.—*Count Leo Tolstoy.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

INTRODUCING MISS CARLETON.

The new editor for page 10 of THE CHRISTIAN SUN is Miss Emily Carleton, of 541 Osceola Avenue, Winter Park, Fla. Many of the young people in the Southeast already know her and others will be delighted to make her acquaintance.

This editorial work is new to Miss Carleton, but is the sort of challenge that a young person with fine spirit can not pass by lightly. The former editor of this page and the present editor of THE SUN bespeaks for her the most hearty co-operation of the readers of this page. He is quite sure that you will be repaid by the enriching of your own spirit if you follow from week to week the reading of this page.

When it is more convenient to do so, news items, fellowship programs and such like may be sent to the editor of THE SUN at 505 South Main Street, Norfolk, Va., but Miss Carleton will be delighted to receive suggestions and materials for the page from any who may wish to send them.

My friends, it is my pleasure to take a polite bow and present Miss Emily Carleton, the new editor of the Youth Fellowship Page for our CHRISTIAN SUN.

F. C. LESTER.

GREETINGS.

Dear Youth Fellowship Workers:

It is always thrilling to begin some new piece of work. Behind the thrill, however, there is always a doubt of one's ability to successfully carry out the new task and a feeling of the deep responsibility involved. That is my state of mind at present.

One reason I agreed to attempt the editing of this page was because, as secretary of the Southeast Youth Fellowship, I realize the necessity of continuing the only medium we have by which new methods and materials for young people's meetings can be presented and a helpful exchange of ideas can take place.

There is only one method by which this page can be of service to the young people of the Southeast—and that is by the co-operation of all of you. This is your page; a clearing-house for your ideas. Each local group has interesting meetings and projects which will serve as helpful suggestions to others, if others can find out about them. Please consider it your duty to send in such reports and plans,

that we may benefit by the things you are doing.

Any suggestions you may have as to ways of increasing the effectiveness and usefulness of this page will be greatly appreciated. Most of my religious training and experience has taken place outside of the North Carolina-Virginia district, which is the heart of the Southeast so far as our churches are concerned. Therefore, my ideas on what would be most helpful to most of you may not be correct, and so I need enlightenment from you as to what you need and want. I shall be delighted to hear from you at any time.

It is with an earnest conviction that the work of young people in the Church is important, and with the sincere hope that you will co-operate with me that I begin this new work.

Sincerely,

EMILY M. CARLETON.

MISSIONARY CONFERENCE.

On Friday evening of last week some 400 people met in the Suffolk Christian Church for the annual missionary conference. They were rewarded by sharing in an unusually helpful program.

In the brief business session, the report of the treasurer indicated a slight decrease in contributions over last year. Two societies made no report; eight gave less than last year; eight the same as last year, and six gave more than they did last year.

Officers elected were as follows: President, Miss Frances Everett, Holland, Va.; vice-president, Miss Lorraine Halstead, Buell, Va.; secretary, Miss Ruby Piland, Suffolk, Va.; assistant secretary, Miss Lois Harrell, Franklin, Va.

"The Trail the Negro Travels" was the theme, and was delightfully and inspiringly developed by addresses by the president, Miss Frances Everett, Miss Louise Burch, Mrs. W. E. Wiseman, and Miss Dorothy Edwards. These speakers made clear the fine contribution Negroes have made, the type of life they now live in Africa and America, and something of the Christian attitude which the white race should take concerning the Negro.

The worship service was very helpfully conducted by Mrs. W. B. Williams, of Newport News.

NEVER GIVE UP !

A barber invented the old-time spinning wheel.

A farmer experimented and worked during the long winter nights, and finally brought forth the invention of printing calico in its many pretty colors.

A gardener spent evenings studying architecture and became famous while working in his employer's garden.

A blacksmith earned his living working at his trade, and, in spare time, learned eighteen languages and twenty-two dialects, which brought him money and fame.

A baker became one of the world's distinguished astronomers.

A common printer discovered electricity with two sticks and a silk handkerchief, probably having borrowed the latter.

A shoe cobbler became a great naturalist while working at his bench.

So never give up; your turn may be next.—*Exchange*.

STRUGGLE

Why ask from life such tender care

As to escape its every blow?

Who has not had a grief to bear

The beauty of it doesn't know,

Who has been ever safe and warm

Has missed the grandeur of a storm.

A foolish man is he indeed,

Who takes not comfort when he can,

But every page of life we read

Proclaims that struggle makes the man.

Nations stamp medals just to tell

The fame of those who battle well.

I would not try to feed with words

The hungry, nor with speech to cure

Men's agonies, but beasts and birds

Have no such sorrows to endure.

They live and die and never seem

To battle for a broken dream.

'Tis man alone who copes with fate,

Who questions life; has doubts and fears,

Losses and gains, and soon or late

Must suffer sorrow and its fears.

Only to man, who should be proud,

Is the high gift of strife allowed.

—EDGAR A. GUEST.

Teach your son to save ten per cent of his income. Such a habit will give him greater happiness than the largest estate you could leave him.—*Anon*.

Sunday School

By REV. H. S. HARDCASTLE

THE MACEDONIAN CALL.

LESSON I—OCTOBER 4, 1936.

GOLDEN TEXT: "Go ye, therefore, and make disciples of all the nations."
—Matt. 28:19.

LESSON: Acts 15:36-16:15; Romans 15:18-21. Printed Text: Acts 16:6-15; Romans 15:18-21.

The Pastoral Heart.

Paul was an evangelist. But he was also a pastor. He was not only concerned with winning men to Christ; he was eager to see them built up in Christ. "Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do," he said to Barnabas. Let every minister and Sunday school teacher cultivate this pastoral or shepherd heart. The most important factor in Christian work is that we care for people, that we are concerned about them.

A Second Chance.

When Paul and Barnabas discussed the matter of going back to visit the churches they had a sharp division of opinion—Luke says "The contention was so sharp between them"—over John Mark. Mark had left them on the first missionary journey and Paul evidently had lost patience with and faith in the young man. He refused point-blank to take Mark with them on the second mission. But Barnabas the Great-Hearted wanted Mark to have another chance, and when it was evident that Paul was adamant in the matter, Barnabas took Mark and went on an independent mission. He believed in giving a fellow another chance. And his confidence was justified. Mark developed into a splendid worker—Paul later writes that Mark was profitable unto him in his ministry. And it was this same John Mark who wrote the gospel of Mark. How much difference it sometimes makes when some one believes in us, even when we have failed!

Enlisting and Training Leaders.

In Lystra, Paul found Timothy a young man, well reported of by the brethren, and with a background of good home religious training. He may have been a convert of Paul's on his previous visit. In any event, Paul saw in this young man a splendid prospect for the ministry in Christ's service. He immediately enlisted him and took him with him as an assistant. One has only to read the references to Timothy in the New Testament to

see how he fulfilled Paul's faith in him. A good home, a vital religious experience, association with a great preacher and teacher—these were some of the elements that entered into Timothy's preparation for his life work. Let every minister and teacher be alert for young men and young women of promise, and seek to help them to find God's will for their lives.

Closed Doors.

Paul and Silas attempted to preach the word in Asia—in the northwestern part of Asia—and again in Mysia, but "they were forbidden of the Holy Ghost" and "the Spirit suffered them not." It seemed as if God was closing doors instead of opening them. How often that seems to be the case in life. How many lives seem frustrated, how often it seems we come to the end of blind alleys, or to seemingly closed doors. But the steps of a good man are ordered of the Lord. What seems like a closed door is often but an open door to larger opportunities for service. Many a man who could not get to the mission field has found an open door for service at home. Those who have been turned aside from one field or vocation have found larger opportunities in another. God closes some doors that He may open others.

Opened Doors.

"They came down to Troas . . . and a vision appeared to Paul in the night. There stood a man of Macedonia and prayed him, saying, Come over into Macedonia and help us." Here was a great continent, the continent that was going to dominate the history of the world for many centuries to come, a continent with deep human needs, calling for help. That call for help was made articulate through a man. It was an open door that opened to this man of imperial spirit and opportunity far beyond what he could have dreamed or hoped. If we will to do His will we shall know.

Obedying the Heavenly Vision.

"And after he had seen the vision, immediately we endeavored to go into Macedonia assuredly gathering that the Lord had called us for preaching the gospel unto them." God makes plain eventually the thing He wants us to do. And the vision is immediately followed by a practical call to service. A vision is to prepare for that service. Alas for us if having seen the vision we do not follow it. The secret of Paul's life was that he was not disobedient to the heavenly vision.

A Prayer Meeting Out-of-Doors.

When Paul and Barnabas finally reached Philippi they found not a great continent eager for their mes-

sage; they found only a few women at the side of a river holding an informal prayer-meeting after the fashion of Jewish women. (The fact that there were no men there makes it sound quite modern.) But Paul was alive to every opportunity to make known the gospel of Christ, and he seized upon this chance to preach Christ. And as he preached God's spirit was at work on the heart of a wealthy, efficient, honorable business woman, Lydia by name. As a result, she became a believer and was baptized, and furthermore, the members of her family also believed and were baptized. God needs only an opening in a family or in a city, and He can begin a great work. Lydia and her family were the nucleus of what later became a strong and spiritual church.

A Symbol of Greater Things.

Reference has already been made to the fact that Lydia was the beginning of a great church, the church at Philippi. But she was a symbol of something even greater. She was a symbol of a new womanhood, a womanhood touched and transformed and lifted by Christ. The hope of that great continent was to be a finer type of womanhood and finer type of Christian home. How little one knows what great forces he is releasing, and what influences he is setting in motion when he wins a soul to Jesus Christ!

There is no truer test of a man's qualities for permanent success than the way he takes criticism. The little-minded man can't stand it. It pricks his egotism. He "crawfishes." He makes excuses. Then, when he finds that excuses won't take the place of results, he sulks and pouts. It never occurs to him that he might profit from criticism.—Thomas A. Edison.



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THE CHRISTIAN SUN

1536 E. Broad St.

Richmond, Va.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

FEET THAT NEED SHACKLES.

"Feet that are swift in running to mischief."—Prov. 6:18.

The doing of mischief is one of the things discribed in the Scriptures as an abomination to the Lord.

There is a sort of willingness that is so prompt and facile that it is a weakness to be condemned. There is a skill that is despicable. There is a strength that is weakness. You can commend the devil because he is resourceful, industrious and always on the job. We are told that Horace Mann would not graduate from his college a young man who had the wrong propensities. An educated sinner he rightly held, is twice as powerful for harm as one who is allowed to remain in ignorance.

Our business is "The business of the King." We need to be alert and skillful, and unabating in strength; but only when on the King's business, heralds of love, righteousness and peace, heralds of mercy, joy and gladness. If we seek wealth, let us regard the purposes to which wealth should be put.

Prayer.—Our Father, Examine our hearts; make our aims right; and furnish us with all the means necessary for our work for Thy glory. So govern our desires that we may be pleasing in Thy sight. *Amen.*

TUESDAY.

OUR LIFE'S WAYSIDE.

"Some seeds fell by the wayside, and the birds came and devoured them."—Matt. 13:4.

There are many lives in whom there are many waysides pounded by the feet of others, the soil of whose hearts is trampled to hardened clay, and truth cannot find its lodgment and germinate there. There are the promoters of pleasure, the advocates of gain, unwise friends and bitter foes, agnostice, infidels and scoffers. They have made thousands of lives a barren waste.

To keep the soil of our hearts mellow and receptive, we must pray, we must know His word and possess its inspiration, we must meditate much on His love and the sacrifice of Jesus, the Son, our Lord and Saviour.

If we allow the world to grind us hard, we cannot expect to be more than the world. If we keep our souls tender, fallowed for the Lord, our next world will be the world of God

and Christ. No phase of our living is so important as this.

Prayer.—Our Father, Plow through our hearts with Thy spirit. May the world gain no dominion over us. In Christ's name we ask it. *Amen.*

WEDNESDAY.

GLORIOUS CHRISTIANS.

"Let your light so shine before men that they may see your good works, and glorify your father which is in heaven."—Matt. 5:16.

Jesus expressed this truth in another scripture in which He said, "A little leaven leaveneth the whole lump." One might as well not be a Christian at all as to be dead, stagnant or inert. In fact, it would appear that a lifeless Christian is not more a Christian than is a light a light after it has gone out. Let your light shine. Let your leaven spread through the dough.

In order to be all this, we have to take a check on ourselves every day. Let us find out whether other people are happier because of us, whether they are wiser, or stronger, or more serene and hopeful because of our influence with them. It is by this test we can know if the spirit of Christ is in us. It is written of Christ, "He could not be hid." Neither can a Christian hide his Christianity.

Prayer.—O Lord Jesus, Come into our hearts and be Thou our light forever. *Amen.*

THURSDAY.

THE LIVING WORD.

"My words shall not pass away."—Mark 13:31.

Christ says, "Heaven and earth shall pass away," but His word shall not pass away. That is truly eternal. "Heaven and earth"—how it sums up everything that we could wish! But it is to pay away.

The emphasis is not to be placed on "heaven and earth," however. We are told that it refers to the elements around us and not to the eternal abode of the righteous. The emphasis is to be placed on Christ's words, the truth of Christ. They are the imperishable things.

In our longings, in our daily life, in our plans for the future, how small a place do we give to Christ's words. And yet they are the only abiding things of the earth. They stay and continue while everything else passes away.

Let us magnify His word and exalt it in our thinking. Let us lay aside anything that hinders us from giving it the proper attention. Let us memorize it and thus write it upon the

fleshy tablets of our hearts, for they are the imperishable things of time and eternity.

Prayer.—Heavenly Father, Thou who art the word from the beginning and ever shall be, be Thou the energizing power of our lives, make it our delight and may nothing of Thine fall to the ground in our presence. In Christ's name we ask it. *Amen.*

FRIDAY.

MY LARGE PLACE.

"Thou hast set my feet in a large place."—Psalm 31:8.

David's was a large place. He was a man after God's own heart. He was known as a glorious prophet. His songs and Psalms have become a guiding light and the divine word of the ages. He was an ancestor to the lineage of Jesus and a king above kings. Do we rejoice with him in his large place?

We should be able to rejoice with him, for that which made his place large is our also. David had a large place because he stood with God and God stood with him. And so, though lot in life may seem very humble, if it is the lot that God has made for us, it is a large and glorious place.

Prayer.—O Lord our heavenly Father, we too are heirs to the throne through our Lord Jesus Christ, Thy Son. The work Thou hast given us is our fortune and we are glad, forgive us and make us glad. Suffer us not to slacken our hands in the performance of the work Thou hast designed for us. *Amen.*

SATURDAY.

TRUE HUMILITY.

"Not my will but thine be done."—Luke 22:42.

It is one thing to be humble. It is another thing to be humble to the point of renunciation. The horrors of the cross were enough to make Christ shrink from them, but He had put God's will first in his life. When He prayed to be relieved of it it was not a petition, but it was a prayer of self-renunciation. The Father's desire had been his motto from the beginning, and there is not an instance from the time He resisted the temptations in the wilderness till He hung on the cross that He did not let the Father's will have first place in His life.

When we go fourth into our daily duties to suffer its tasks, meet its obligations, suffer its defeats, face its temptations, and to pass through all the experineces which the days bring,

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

GOD HAS THE WORLD IN HIS HEART.

By REV. T. L. LEVERETT.

[Sermon delivered before the Middle Georgia Association of Congregational-Christian Churches, Bethany Church, The Rock, Ga., August 29, 1936.]

"For God so loved the world that he gave his only begotten son that whosoever believeth in him should not perish but have everlasting life."—John 3:16.

The text is from one of the greatest verses of the Bible. It is a verse that is very precious to every one of us, because it brings the message of salvation. It opens a window into the heart of God.

Did you ever think how big that verse is? It is as great and high as the infinite wisdom and love of the Almighty. It is as broad in scope as the whole wide world. How deep is it? It is as deep as the lowest abyss of ignorance and sin, into which the world has fallen. In a half hour's time it would be impossible to cover it all. As well try to count the myriad stars of heaven, that as to comprehend all there is in the meaning of this little verse. But I promise that we examine one star cluster of the firmament, one clause of the verse, "God so loved the world"; God has the world in his heart.

I.—*God's Infinite Love.*

God himself has preached the sermon. It began at Bethlehem in a manger. Angel's songs were the prelude. Through 33 beautiful years that sermon fan to three crosses on a hill, and an empty tomb. It is the greatest sermon that ever was preached, the paragon of lives, the perfect life of Jesus; the most lovable of all lives, God's well beloved.

That he might be what he was, all the teaching and discipline of Israel had been. The historians and prophets of Israel were right. There was a divine purpose that stretched clear back to the time of Abraham. He left his homeland and went into a country that he knew not, in order that he might live where he could best bring up his family for God. It was that some day from that family the Christ might be. For this Israel was taught by the prophets: for this they were disciplined by punishment. They were forgiven and restored, all that from the tree of Israel might grow the

perfect blossom, the perfect fruit of the life of Jesus. Nothing was spared to make that life perfect. The diamond is just a bit of black carbon that has been under intense heat and pressure. Its flawless purity and clear cut lines are only possible thus. There is a pure lustre and beauty of human character too that comes only through suffering. So he has been made perfect through suffering, through the hardships of life and through death on the cross.

God loves the beautiful. He longs to find holiness in man. He yearns for a soul that shall perfectly love him. All these he found in Jesus.

But it was not for this that he gave Christ to the world! It was because he had the world in his heart! "God so loved the world that he gave." It was for you and me, because he loved us in our sin and unworthiness. There is cruel selfishness in the world, there is ugliness and evil. That the world might be saved from a hell of its own making is the reason God gave Christ. For this was all the preparation of the ages, for this that perfect life of love, and the beath of the cross—because God has the world in his heart.

Never let any theory of the atonement deceive you into thinking that Jesus died that God might love our race. That life and death were to reveal God's love that was from all eternity, not to cause it. Jesus stretched out his arms on the cross and let men pour ingratitude, contempt and cruelty upon him, wracking his body with pain, and then prayed, "Father, forgive them." He says to us, "God is like that, it is his love you have seen in me." "He that hath seen me hath seen the Father." It was all for this, that we might know that there is love in the heart of the Eternal. There is no other power that can lift us to the level of God's thoughts, none other that can save.

This is the good news, in our failure and sin, to know God's love in Christ. When disappointment and defeat comes there is no despair but assurance of victory. Life is drab and dreary in its monotony sometimes, but to know the love of God in Christ gives it all meaning. Life's hindrance are its helps; its seeming failure is success; its death is life because God so loved that he gave. In this is the glory of living for us; in this is the splendor of the life of

Jesus—the fact that God so loved the world!

II.—*God's Love in Us.*

There is a blessed personal message to each of us in this. Our individual salvation is bound up in it. As you and I believe in God's love in Christ, all life takes on new meaning and there is born in us that love of God which saves.

But is that all? It was that the world might know God's love that Christ came. It is that the world might know his love that his spirit called you; for this he has loved you in your unworthiness and need—because he had the world in his heart. As with the Christ so with you, the ages have been preparing for each of you. The times are ripe for what you have to do. God has sent you, that through you his love might be known to the world. All God's planning and love for you on me is because he loved the world.

If Jesus had failed him, if Jesus had not taken the world in his heart, could he have been the Christ? If you and I fail him and refuse to take the world in our heart, understanding, forgiving, helping without limitation of class or creed, regardless of boundaries of nation or race, can you and I be Christians? God has the world in his heart; you and I cannot have the love of God in our hearts unless we, too, have the world in our hearts.

Our Master chose the Twelve and then poured out his very soul into them because beyond them he saw those whom their lives would touch. He loved Simon not for his own sake alone but for those who should be won by Simon's words at Pentecost and because Simon would open the door of the Church to the Gentiles.

Paul understood this: "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering for a pattern to them which should hereafter believe on him to life everlasting. (I Tim. 1:16.) We know God's will for us as we let his great love for the world possess us. We find ourselves as we lose self in that love.

The men of Nazareth did not understand this and they lost the Christ. Israel would not believe it and lost their homeland and their place as a nation in the kingdom of God.

God has loved our land. We have been favored beyond many other nations in our opportunities. The spirit of freedom and devotion to ideals came to those shores in the Protestant pioneers and the nation is what it is today because of those ideals of lib-

(Continued on page 14.)

CHRISTIAN ORPHANAGE.
(Continued from page 7.)

Liberty Vance	4.92	
Turner's Chapel	1.10	
Mt. Auburn	2.35	
Christian Chapel	2.79	
Wentworth	7.81	
		29.07
Eastern Va. Conference:		
Holland, July & Aug.....	\$11.84	
Wakefield	1.98	
		13.82
Valley Va. Cent. Confer.:		
Newport	\$ 2.07	
Whistler's Chapel	.78	
Palmyra	2.00	
		4.85
Special Offerings.		
The Fidelity Bank	\$12.50	
W. P. Perry, for Billy.....	10.00	
Robert D. May, support of		
children	3.00	
		25.50
Total for week	\$ 116.09	
Grand total	\$9,388.28	

THE SUN'S PULPIT
(Continued from page 13.)

erty. Because of God's love in Christ we have hospitals and schools; it was the spirit of Christ that founded them and continues them. It was loyalty to Christ that founded Harvard and Yale, that keeps Piedmont and Elon Colleges running. He has enriched us and given us high privileges. But it is not for ourselves alone, it is because "God so loved the world." For this we have our measure of freedom, for this we have our schools and colleges and churches. Our wealth is for this—that others might know and might be helped to the light of a better world. God has the world in his heart. If our country refuses his will, how can it expect to endure? If she selfishly seeks her own good regardless of others—if it is America alone that is in America's heart—she cannot hope to keep the gifts of God, who has the world in his heart. God so loved the world that he gave America to the world. Does America refuse to be given?

III.—*Light in the Darkness.*

God so loved the world that he gave the Christ, and God still loves the world. Sometimes it doesn't look that way. Sorrow and trouble come; selfishness and cruelty, prejudice and ignorance rule over many hearts. The Christian nations of the world let hell loose in a world war. Business methods and business institutions grind down their helpless dependents into poverty and want. But ever in the darkness God gives the light.

There are some beautiful words in one of our hymns:

"I thank thee too, that thou hast made joy to abound,
So many gentle thoughts and deeds circling round,
That in each darkest spot of earth some love is found."

God still so loves the world that he gives those who shall carry that love into each dark spot of the earth.

The Armenian deportations were before the memory of many of you. That was one of the blackest deeds of modern times. The sultan was the ruler of Turkey, and Mohammedanism was the state religion. Turkey has come a long way since those days. The Turks had come to fear the Armenian Christians living in parts of their empire, and the decree went forth for their "deportation." They were to be moved from their homes and sent on journeys which they were not expected to survive. The order came to one of our Mission schools in Asia. All the girls were to be given

in charge of the Turkish guard who would take them away to hardship, perhaps death or worse than death. The order could not be resisted. But as once against the darkness of man's sin and hate God's love blazed out on Calvary, so here two devoted women, missionaries of the Congregational Church, said, "We will go with you." They shared the hardships, the dangers that they could not prevent, and thus saved the girls. God so loved the world that he gave these two women to Armenia.

One of the greatest minds of the Christian Church in Europe was Albert Schweitzer, a theologian whose books were eagerly read, a musician who could command at any time a large audience by his skill on the organ, giving concerts and interpreting the music of Bach to the cultured of Europe. The need of Africa came into his heart. He studied medicine to fit himself for ministering to Africa's needs, and today in his hospital at Lambarene, financed by the pro-

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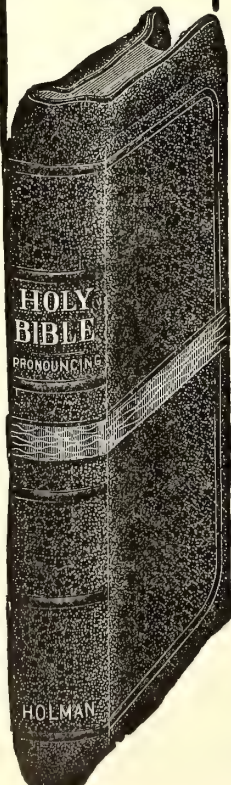
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A.D. 96.
CHAP. 2.
• Acts 19. 1;
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• Ps. 1. 6.

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ceeds from his concert playing, he is showing forth the love of God in healing the bodies and souls of those who had no one else to care for them. God so loved the world that he gave Albert Schweitzer to Africa.

When the Christian world was under the dominion of superstition and the priesthood of the Roman Church, in the dark ages, God gave John Huss to stand forth for the truth though it brought him to his death at a stake. God so loved the world that he gave Martin Luther to witness for the truth in the face of danger, and be the herald of the Reformation.

God so loved the world that has given each of you to bring that love into some spot of his world. There is that place for you which none other can fill, that love of God which can come through you alone. It is because God so loved, not merely you, but the whole world, that he has placed you where you are—that there might be one in the person of you who, like God, has the world in his heart. Even now there is someone who is discouraged; there is trouble pressing upon someone; and because God so loves

the world, he wants one whom he can send to carry his love. There is some truth that because it is new to the world or because it goes against the selfish interests, that the world does not want to hear. Because God so loves the world, he will give someone to stand for that truth. Who will it be?

Because God so loved this community, he put it into the hearts of some men and women fifty years ago to organize this church, Bethany Church. For fifty years it has been a light to brighten the lives of men, women and children. But it was not for this community alone. God so loved the World that he gave Bethany Church. God grant that you may ever have the world in your heart until men shall say, "How far this little candle sheds its beams."

The theme of this Association is "The Church at Work," and two Bible texts are given. One is that which the church is built, and I would remind you that that rock is not a piece of dead matter but a living stone. It is on Christ that we build.

At Niagara Falls what interested me is the mighty power of the cataract. There is beauty there, but it is the majesty of power that fascinates me. And there is a spot on the American of which I got a thrill. It is just a common building. There is nothing made there. There are whirling wheels and drive shafts but you see on articles of manufacture. It is the powerhouse into which goes the power of Niagara and from which goes the power that turns the wheels in factory after factory in the city of Buffalo and the cities of New York state. Streets and homes in those cities are lighted by it. Electric cars are moving by its power. There is power, tremendous power there. It is the place where power comes to birth. Niagara is working. They take me to see the wheel pits and down there at the foot of those shafts are the turbines through which Niagara sends its power. And they tell me that the force of the water does not fall on the turbines. That is a power that "on whomsoever it shall fall, it will grind him to powder." At the bottom of these wheel-pits the force of the water is turned upward, and each turbine wheel rests not on bearings of steel but on the power that drives through it. It rests on the mighty power of the universe, the power that holds the earth on its orbit, the power that drives Mars and Jupiter and all the planets on their ceaseless, resistless flight. Sir Isaac Newton called it gravitation. As those turbines yield themselves to the will of the power that upholds them,

as it flows through them, the mighty unseen force of the universe becomes possible for the help of mankind. There is light where before there was darkness, and the world is a better place in which to live.

Like the turbines at Niagara, the Church of Christ rests on the power of the Eternal. It is built on God's love for the world in Christ Jesus. Our strength and peace are not in motionless, resting on a dead fact. Like those turbines, we are upheld and find peace and strength as we yield ourselves in willing obedience to the purpose and power of the Eternal God. We rest on the love of God that through us seeks to give us to the world even as it gave the Christ. There is no worrying and no defeat to this love. They that yield themselves to it shall "mount up on wings like eagles, they shall run and not be weary, they walk and not faint." God so loved the world that he gave—the Christ, you and me. The Christ was willing! Are we?

FAMILY ALTAR.

(Continued from page 12.)

let us learn to pray as He taught the Disciples and as He prayed Himself, "Thy will be done on earth as it is in heaven." "Not my will but thine be done."

Prayer.—Our Father, teach us how to pray "Not my will but thine be done." Teach us how to subordinate our foolish longings, and teach us how to make our wishes those that are Thy wishes for us. In Christ's name we ask it. Amen.

SUNDAY.

THEREFORE.

"We are verily guilty concerning our brother, therefore is this distress come upon us."—Read Genesis 42:18-25.

Joseph's wicked brothers were logical, and their logic led them to repentance. They saw at last the strict connection between their evil deeds and their misfortunes.

God's penalties are not recognized by us at once. Often we let them run on for a long time before we read their meaning. We are stupid in our sin, blind in our wickedness.

But the punishment is sure to fall on the wrongdoer. There is no escape from just retribution. We may fool ourselves to the utmost, but some day we shall realize that the Judge of all the earth will have justice done.

Before the penalty falls, O God, may we repent. Forgive our sins, we pray Thee, for the sake of Thy Son, our Saviour. Amen.

IT IS TIME FOR A FORWARD MOVEMENT

Our Contemporaries Are Busy

BISHOPS TO LEAD CRUSADE.

Beginning early in January, 1937, the bishops of the Methodist Episcopal Church, South, will lead a missionary and evangelistic crusade across Southern Methodism, according to a decision reached at a meeting held at Nashville, September 8, attended by more than fifty representative leaders, including the College of Bishops, a representative from each of the annual conferences and outstanding women missionary leaders.

Adoption of a plan for the go-forward missionary movement, which has as its avowed purpose "to stir the hearts of Methodism to its original evangelistic passion," featured the meeting. The plan, yet to be completed by Bishop Arthur J. Moore, who was selected by the College of Bishops to lead the movement, and members of the steering committee, is sponsored by the bishops, with whom the idea originated. The Board of Missions is to co-operate in working out details of the plan and pushing its operation.

Broad outlines of the plan include a series of forty-eight missionary rallies to be held at strategic centers throughout the connection—approximately 300 district missionary institutes, congregational cultivation by local pastors, and a series of anniversary dinners commemorating the sailing of the Church's first foreign missionaries.

CAMPAIGN OPENS IN JANUARY.

January 5-7, the date of the annual meeting of the General Missionary Council at New Orleans, La., was selected as the starting point for the movement, designed to enlist better financial support and increased interest in the Church's missionary program. April 25 was fixed as the culminating date.—*The Richmond Christian Advocate*.

Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports; and let us with caution indulge the supposition that morality can be maintained without religion.

WHAT SHALL WE DO?

During recent years we have noted without much disturbance of soul a decline in our church attendance, gifts and membership. The blame could easily be placed on the depression. This is no longer true. Most of our people have as much money now as they have ever had.

Our boards and institutions are having a terrific struggle to render the needed and expected service. The strain on the leaders is too great. They should not carry it, and our churches can relieve this strain by increasing their contributions.

Our Mission Board, meeting recently, noted an increase in our contributions this year over last year. But figures from the same board indicate that only the most needy places within our own borders are being aided, that a little more than a thousand dollars goes to Puerto Rico, and that \$5,461.83 was the amount sent to the American Board of Commissioners for Foreign Missions last year. Surely our gifts to world missions measure neither our ability to give nor our love for Christ's Kingdom abroad.

There never has been a time when the message of the Church was more needed than it is today. The Christian message can save civilization from destruction; apparently nothing else can.

The churches around us are beginning programs of definite advance. We do not wish to copy them, but we certainly do not want to be left behind when the Kingdom of God moves forward.

The Conferences soon to meet can plan for definite advance in all phases of our Church work, or they may hurry through with reports and pretty speeches and go home in pretty automobiles. If they do the former, then the records for next year will certainly surpass those for this. If they do the latter, then God pity us and the world of which we are a part.

The times demand a religious advance. Christ is calling us forward. Shall we heed the call? F. C. L.

N. C. BAPTIST BRETHREN LOOK FORWARD TO 1937.

OBJECTIVES: For Co-operative Program, \$500,000.

For Orphanage, \$150,000.

A general stewardship revival in each church some time during the fall months. In this revival, let discipleship, stewardship and missions be made a major with us. Let the revival culminate in a genuine every-member enrollment.

As a part of the enrollment, let a sustained effort be made to enroll at least 10 per cent of the church members as tithers. If it is at all possible, let the tither's test plan be inaugurated as a part of the general enrollment of all members in regular, systematic support of all Kingdom interests.

(Five ministers have been released from their work to carry on this campaign.—*Ed.*)

LET'S WORK TOGETHER.

Every index upon which man has learned to rely indicates that prosperity is rapidly returning; in fact, has returned to this country. The financial depression is behind us. Let's forget it!

We must not, however, forget the other depression which preceded the financial one. Thoughtful people agree that the financial depression was preceded by one that was spiritual and moral. We are out of the financial depression. The compelling question arises, namely, are we coming out of the spiritual and moral depressions?

Then we must manifest our appreciation for the bountiful blessings God has visited upon us. God has been good to our people in North Carolina. For the remainder of this year let us show our appreciation by increasing our gifts. Then as we face 1937 let us manifest our faith by undertaking to do the thing that deep in our souls we know we ought to do. What shall we render unto Him?

The time has come for a great advance. We can make it. We ought to make it. What we can do we ought to do.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, OCTOBER 8, 1936.

NUMBER 41.

Miss Emily M. Carleton
541 Osceola Ave 8-1-37

Daily Bread

By AMOS WILDER.

This daily bread, these unexpected crumbs,
This sudden bounty here and there that comes
To anoint the eyes and to enlarge the heart:
O woo these gifts and choose the better part.

The inspired instant makes whole hours glow,
The genial impulse sends its overflow
Through arid stretches, and the flash of spirit
Irradiates the darkness we inherit.

This bread of life: some facet of a soul
Ingenuously displayed that shows the whole
Of human charm and poignancy; some spark
Of nascent understanding; or the stark
Rebuke of human anguish on earth's stage;
Some apparition of forlorn old age,
Infinite compunctions in our thoughts to breed
And stir us from the slumber to the deed.

Such daily bread of intimate communion
With hurt or joy or eagerness, this union
Of pilgrim beings in a veiled abyss,
These hails across the sea, the wilderness,
Enlighten the eyes and magnify the heart—
O woo these gifts and choose the better part!

—*Advance.*

LET THERE BE LIGHT

To My Friends

By THE EDITOR.

Howdy, folks! Here I am again. Guess I got pushed out the last two weeks, but that's all right, for the other people had something more important to say than I did.

Thank you, I will come right in and take this chair over there by the window where the sun shines in. These autumn days are getting a little cool, but the bright sunshine makes it a pretty world. The leaves in my section are just beginning to turn a little. There are some browns and yellows among the greens.

The season is a little later than last year, if I remember, but this time last year I was watching out the window of the hospital and saw the changes day by day of the leaves of the trees nearby. The growing green changed to a beautiful yellow, then the tree shed its coat and was left barren while I lay there waiting for life to flow back through my veins bringing color to my countenance. It is great to be alive in a world like ours where God has spread out His beauty upon the heavens and the earth and put joy into the hearts of those who seek to do right. I hope you, my friends, are finding this happiness of heart which God so graciously gives those who love Him.

ANOTHER REPORT

September was by far the best month for THE CHRISTIAN SUN since it has been my pleasure to be with the church paper. We report 129 new and renewal subscriptions with a total collection of \$353.78. This is far better than either July or August. It gives me hope that we will be able yet to get our mailing list up to date with enough paid up subscribers to make the paper pay its way. We will need to receive 250 subscriptions each month before we can pay everything in full and take the paper off of the Convention expense account. You see, we have just about gone half way during September.

We are grateful to the Woman's Missionary Society, under the leadership of Miss Stella A. Stout, at Sanford, N. C., for sending us a paid up subscription list equal to 10 per cent of their church membership and were glad for them to have the 25 per cent commission on the money they sent in. We are grateful also to Newport News and Suffolk missionary societies for money they have sent and hope that they will soon be able to meet their 10 per cent list so they can get the 25 per cent commission.

Now that the farmers are selling their crops and getting their money, it is an ideal time for churches in rural sections particularly to put on their canvass and get new subscribers for THE CHRISTIAN SUN.

IS IT WORTH IT?

Some people seem to think that THE CHRISTIAN SUN is not worth \$2.00 a year. If it is not they should not subscribe for it. The paper undertakes to give help on Sunday school work, a sermon for those who want to read it, guidance for Christian Endeavor and young people's work, news of what is going on in our churches, institutions, boards and communities, and to present thoughtful articles on the Church and religion. The paper undertakes to build up a fellowship among the members of our church. If one can get all these things for less, then perhaps one should not take the paper.

Two dollars sounds like quite a bit of money to some, but it is only the price of ten gallons of gasoline. That's not much to pay for a year's subscription.

PERSONALS

NEWS FROM THE CHURCHES

THE CHRISTIAN SUN will have a new editor for next week. Be sure to get your paper and check up on how well he does his job.

Pastors are cordially invited to send in reports of their revival meetings and of the other things they have done recently in their church or are planning to do in the near future.

Plans are under way for a leadership training school to be held in Wakefield, Va., this fall, probably beginning the first Sunday in November. Rev. George A. Pearce is pastor of the Wakefield Church. Ten churches in that community are cooperating.

The whole creation is following my life, is involved in my triumph.... Every little calumny or temptation I overcome, every weakness I uproot, brightens the future of the world.

—Frederick Boone.

SCHEDULE OF MEETINGS IN THE SOUTHEAST, FALL OF 1936.

The effort is made to bring together all regularly scheduled Conferences, Conventions, Associations, etc., in both the white and the Negro churches of this area, the purpose being to afford superintendents, secretaries and others interested a convenient list for reference in arranging speaking itineraries, etc. It is not complete, as the dates of the Afro-Christian Conferences are not yet available. Any corrections or further information should be sent to Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.

Sept.	23-26	North Carolina Congregational, Christian Conference (N), Raleigh, N. C.
"	25-27	South Georgia Association, Vaneville Church, Tifton, Ga.
"	25-27	Iberia District Association (N), Gueydan, La.
"	30 to	
Oct.	2	Eastern Virginia Women's Missionary Conference, Norfolk, Va.
"	1-4	National Preaching Mission, Atlanta, Ga.
"	5-7	Florida Ministers' Convocation, DeLeon Springs, Fla.
"	6	North Carolina Woman's Missionary Conference, Durham, N. C.
"	9-11	West Florida Association, New Hope Church, Baker, Fla.
"	11-16	Norfolk Training School, First Christian Church, Norfolk, Va.
"	14-15	East Alabama Association, Bethany Church, Phoenix City, Ala.
"	19	Eastern Virginia Conference (N), Portsmouth, Va.
"	18-23	Suffolk Training School, Suffolk Christian Church.
"	20-22	Tennessee Conference, Pilgrim Church, Chattanooga, Tenn.
"	23-25	Kentucky Conference, Evarts, Ky.
"	27-28	Georgia Conference, Oak Grove, Chipley, Ga.
"	28-30	Eastern Virginia Conference, South Norfolk Christian Church.
"	30	Florida Southeast Coast Association, Jupiter, Fla.
Nov.	4-5	Florida East Coast Association, New Smyrna, Fla.
"	5-6	Florida South Association, Mount Dora, Fla.
"	4-5	Western North Carolina Conference, Needham's Grove Church, near Hemp, N. C.
"	10-12	North Carolina and Virginia Conference, First Christian Church, Greensboro, N. C.
"	17-18	Eastern North Carolina Conference, Liberty (Vance) Church.
"	17-19	Alabama Conference, Wadley, Ala.
"	16	West Virginia Conference (N), Whaleyville.
"	24	Western Virginia Conference (N).
"	26-29	National Preaching Mission, Raleigh, N. C.
Dec.	8	Eastern Virginia Missionary Association, Liberty Springs.
"	8	Christian Missionary Association of North Carolina and Virginia Conference, Bethlehem Church.

(N)—Negro.

For the Children

Dear Uncle Fletcher,

I think it is a very good idea of having a Children's Page in THE SUN. I would like very much to have a story, some riddles, and some games, on the page. I am ten years old, and in the fifth grade. I am enclosing a story for THE SUN.

Lots of love,

MELVIN BUNCH.

Dear Boys and Girls:

Melvin has given us a good letter for this week and sent a story for printing. Thank you, Melvin. The story is very much like one recently printed in the paper and may not get retold here, but I am grateful to you for sending it. Your teacher will probably give you a good mark if you turn it into school sometime when a story is required.

It is a fine thing for boys and girls to write stories. Someday you may be able to write those long stories that go into the magazine or make books. The time to begin is while you are young. Get an idea and write it out, send it to me, give it to your school teacher, get your friends to read it, read it in your play with the other children when you are playing school or whatever it is you play. This is the kind of thing that will help you to be of real service when you are older.

The material on the remainder of this page were selected by Miss Irene Cotten of Dendron, Virginia. I hope you boys and girls will like them. I am also hoping to hear from more of you. Send stories, puzzles, jokes, anything you like that you think other boys and girls would like. This is the only way to make this page your own.

Best wishes to each of you,

Sincerely,

UNCLE FLETCHER,

505 S. Main Street,

Norfolk, Va.

JESUS CHOOSES FOUR HELPERS

God made the world beautiful and full of good things. Everything that people need he seems to have hidden somewhere in the earth or seas or air. But men and women must be willing to work to get the things, even if they dig deep down in the earth, as they must do to get the coal for our cozy fires.

God hid his good things because he knew it would be well for boys and

girls, men and women, to keep busy. They would be happier if they had things to learn, new things to find out. Their bodies would grow better, because of the exercise; their minds would grow better if used constantly to think. Best of all, they would get better acquainted with God, who made them and made all these other things if each day they worked among the things about them with their eyes and hearts open to their beauty. Oh, yes, God planned for his creatures to have plenty of useful, beautiful things to do! When sin came into the world, because of disobedience, it made so much to do. Work, too, that was not pleasant, for sickness came, and suffering of all kinds because of sin. People hurt each other in anger. They learned to be busy with cruel, selfish deeds, and the world grew sad. When Jesus came he wanted to help. He wanted to stir other people to help, too. Jesus longed to see the world good once more, freed from sin.

While he lived on earth he spent his time doing good, and in persuading others to do good, too. He knew he could not do all that needed to be done alone. He must persuade as many as he could to help. One day he was walking by the clear, blue waters of Galilee, when he saw two brothers fishing. Their names were Simon and Andrew, and it took them both to throw out their great, heavy net into the sea. Jesus said, "Come ye after me, and I will make you fishers of men." Now these men had seen Jesus when John baptized him in Jordan. They had heard him talk, and so they understood what Jesus meant. They knew he wanted them to help him turn the hearts of people to God. At once they dropped their nets to follow him. As they walked along they saw James and John, two other fishermen brothers, who were busy mending their nets. These men carried on a big fishing business, but at Jesus' call they left their boats, their nets, their hired men, and followed him. They, too, had been won by Jesus' words, and they wanted to help him in his work.—*Frances T. Van Ness.*

JUMBLED BOOKS OF THE BIBLE.

The letters in each line, when put together properly, will spell the name of a book of the Bible. Can you tell what these eight books are?

1. M K R A .
2. T U H R .
3. S P L S A M .
4. A I D E N L .
5. A T M E W H T .
6. E S E G N S I .
7. I A I S A H .
8. E V R E A T O L I N .

NOT JUST A HAPPY INVITATION.

[The following article was first written as an invitation to the members of Union Congregational Church, Chattanooga, Tenn., but a copy fell into the hands of The Sun's editor and is being passed on to its readers.]

As simple as it is, this cannot be just a happy invitation to "Come to Church Sunday." From the heights where the great thoughts of God control; and from the depths of our common human experiences; deep calls unto deep and life finds no goal, no worthy objective, no "Magnificent Obsession" until from long journeys and life's "Unresting seas" it returns, O Christ, to thee.

For us who have

"A sense of love and duty

And a face turned from the clod"

the return from the pleasures of vacation and the mingling with friendships of other days, means a greater desire to "Give of our best to the Master."

Before us stands a door, opened. For you and for me, it is the greatest instrument in the hands of the spirit of Jesus to be found in the whole city for doing things that God needs to have somebody do. "Be not deceived, God is not mocked." There are other churches to be sure, but for those of us who have eyes to see, not one can compare, for us, with *our church*. Here is our task—and your task nor mine can be accomplished by lax loyalty or more or less indifference mingling with the easy crowd—no matter where found. Your church needs men of honor; men whose word is as good in the church as it is in business or at the bank; men with inspired souls who seek to build the Kingdom of God on earth rather than the defense of and the adherence to a spurious theology and dogmas which the world has long since outgrown.

"Religion is not dead! Crucified by dogmatists and buried in the tomb of tradition, it has appeared unto friends and lovers!" In you and in your church, it is alive again.

To be sure we are but a handful of young and old people. But it was the crowd that crucified Jesus on Calvary, while his few faithful friends struggled on. It was to *them* that he revealed his presence and his future work. And he will reveal himself to those girded with enthusiasm who will stick together long enough to command the attention and the respect of good men who recognize true worth wherever found. *It can be done!*

Your church is the open door. It is offering that for which mankind is standing in great need. Will you enter and share with others the blessing of active, persistent, faithful co-operation? M. J. SWEET.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR CONFERENCES.

For one hundred and fifteen years some of our conferences have been meeting annually. It has become a habit to hold conferences, and apparently it is a good habit.

The conference is composed of representatives from the local churches in a certain section. These representatives get together and plan for work which one church could not do alone. They report on accomplishments of the past year, hear inspirational addresses, and are supposed to make definite plans and recommendations for the coming year. In other words, the various churches confer with one another concerning the work of our churches.

The important thing in these conferences is the planning. There are many things which a local church can not do, but which several churches in cooperation can accomplish. Among

these is the conduct of an orphanage, the running of a college, the aiding of weak churches and the building of new ones, the promotion of religious education, hospitals, churches and evangelism through all parts of the earth.

Since conference undertakes this type of thing, it is very important that representatives from all of the churches be present and that time be given not only to the making of reports and the pleas of the enterprises of the Church, but also to the development of definite plans which will be carried out through the coming year.

At the present time Elon College is uppermost in the thinking of many of our people. Elon needs our help, and the churches should plan definitely to come to the rescue of Dr. Smith and his co-workers so that Elon can continue to serve unhampered.

The Christian Orphanage has before it a wonderful opportunity to serve orphan children by giving them a home, training, and the cultivation of Christian personality. Mr. Johnston deserves the cooperation of our Church people.

The Board of Christian Education seeks to aid the churches of our various conferences in their religious educational programs. We are desperately in need of trained leaders in each of the conferences of the Southern Convention to aid in this work. This matter should claim the attention of our conference people.

The Home and Foreign Missionary Program of the Church is at the point where it needs to go forward rapidly. Many of our smaller churches need help, and new churches should be started, but most of all our plans need to include what we call foreign missions. There are individual churches within our bounds who might well pay the salary of a foreign missionary. Certainly the Convention ought to turn in enough to the treasury of our foreign board to carry on the work at several places. Actually, last year, the Southern Convention all told sent to our foreign board a little less money than two of our churches paid to their ministers. This ought not so to be. We can change it by making definite plans in our conferences for the increase of missionary giving.

Another very important phase of the work that needs pressing is what we usually call Evangelism. This is the day in which the Church should seek for converts to the Christian religion and establish them in the field so that they will be loyal through the years. A glance at our records will instantly indicate that we have not

done so well on this phase of our work in recent years, but a survey in any community will indicate that the Church has room for expansion. The conferences may well plan for an aggressive campaign to reach new members for our churches.

F. C. L.

OUR LOCAL CHURCHES.

The editor of THE CHRISTIAN SUN would like to make a sincere appeal to leaders of local churches for a serious reconsideration of the whole program of our Church. He is not saying that the present program is wrong. In fact, it may be largely, if not all together, right. He does believe that in many instances much improvement can be made in the plan of our local churches.

Officers and members should keep in mind the whole program of the Kingdom of God and not become absorbed too much in details concerning local activities. It is entirely possible for a church group to become so divided on how they shall serve a church dinner that they forget about the missionary enterprise which carries the message of the Master to the ends of the earth.

If the officers of a church will sit down with their pastor and think through the total program of their church, the chances are that new light will dawn and things that seem to be important may take a lesser place while certain other things will appear to be more important.

Before the report is sent to conference, it is important for the church to decide exactly what shall be done with the money and check up on what has been accomplished so that the report will be accurate. It is well for the church members to know what their church is doing concerning local, conference and missionary work.

The educational program of the local church may need to be revamped or new emphasis placed here and there. The evangelistic program may need to be emphasized or developed in a slightly different fashion. Perhaps something can be done to improve the financial status. Certainly, there should be a growing friendliness on the part of members and an ever broadening circle in the community because of service rendered. Whatever it is that needs to be done should be considered seriously in the light of the whole church, and not because of the interest of a few individuals. This is the way of growth for the local church, conferences, Convention, and General Council.

F. C. L.

WHAT SHALL A MINISTER PREACH?

At one of our Ministers' Convocations I heard an excellent paper on the subject of preaching for these times by Rev. Orvis T. Anderson, pastor of the Community Church at Fort Myers, Florida. I was so impressed with the presentation that I borrowed the manuscript and have read it many times. It is worth many readings, and I reproduce a part of it here with Mr. Anderson's permission.

First of all a minister should see to it that his preaching has in it a note of comfort. "Comfort ye, comfort ye my people," was Jehovah's command to the old prophets. Jesus centered much of his preaching around that idea, the idea of comfort. And he made much of the function of the Holy Spirit as a Comforter, indicating his idea of the importance of this note in preaching. People, today, need a message of comfort in the midst of life's trials and perplexities. The note of comfort then is a part of the gospel and one of the things the preacher should never lose sight of.

Second. But comfort does not constitute the whole of the gospel, and it can be overdone. The preacher of today should preach courage, fortitude, moral stamina. Material conditions in America, until recently, have made life easy for the vast majority of Americans. The very life we have lived has tended to make us soft and flabby. It has made the masses of us moral and spiritual cowards. We are not inured to hardness. Our forbears were, as the early Christians were. We lost something well worth having when we lost the power to endure hardness as good soldiers of Jesus Christ. This power to endure hardness has made every generation which has had it a better people than we are. If it takes a little hardness to restore to us a courageous facing of life, we should welcome it. So I say this note of courage in our preaching is a part, and a very essential part of the gospel.

Third. But it isn't all. We should add, in our preaching today, a contemporary world view, not an obscurantist view, not a sentimental view, not a partial view. Of all men, the preacher's view should be world view. In the good sense, he should have a totalitarian view. We shall not gain a respect for the Christian religion and a respectful hearing for our message, at least among educated people, unless we as preachers make ourselves cognizant or informed along the line of contemporary thought.

We need not be scientists, but we must know some science. We need not be famed philosophers, but we need to know contemporary philosophy. We do not need to be the ablest economists in the country, but we must have at least a working knowledge of economics. Some business men may prefer to have us keep quiet on economics; but we dare not. But I hasten to add, "Don't go off half-cocked." Religion has something to say about *how* men make money and *how* wealth is used. God have mercy on the preacher of today, and tomorrow, who doesn't know economics and isn't able to match his knowledge with that of his contemporaries! The very times in which we live demand it.

But the preacher must be sane. He must not be a bleary-eyed radical, shooting off his mouth about things of which he has no knowledge. Such preachers make themselves ridiculous and hurt the cause of Christianity. The preacher may be, must be, as radical as Christianity. But that is not to follow every radical cult which raises its head out among the ignorant populace. In our message today, we must keep our religion and our economics balanced for the common good. Capital has some rights; labor has some rights. We must not exalt either to the hurt of the other.

Some people make a distinction between the social gospel and individual religion. I do not. Both are one, just different aspects of the same gospel. The preacher of today needs to keep in mind that there is one gospel, as there is one Lord, one faith and one baptism. That one gospel is all-inclusive in its content and application to human need. The world will never again be satisfied with an individualistic conception of the gospel, and it never has been satisfied merely with a social conception.

Fourth. This leads me, in closing, to say a word about the eternal verities of our religion. Some would begin at this point and stop with them. I have shown you that I would not. But though they do not constitute the whole of the gospel, they are fundamental and must forever remain close to the heart of our message. They are not merely an additional thing which must be added to our preaching. They are the thing itself. All we preach must be shot through with a right understanding of these fundamentals. What are they?

God;
Jesus Christ;
The Holy Spirit;
Personal salvation;
The Kingdom of God on earth.

Any gospel lacking these is no gospel. Any preaching not shot through with these Christian conceptions is adequate preaching for today. And the world never needed this kind of preaching more than today.

E. A. K.

DR. P. J. KERNODLE.

Others who knew him longer and more intimately in his earlier years have written of his labors. It was my privilege to be his pastor for five years and to know him in his long period of suffering. It is during such a time that we really learn to know one's character.

Dr. Kernodle suffered for more than five years. His health gradually gave away, which added to his suffering and anxiety, but his mind remained alert until a short while before the end. His faith was always firm and steady. His faith in God, in the Church and the cause of righteousness never wavered. The real test of a person's optimism and faith in the cause of Christ is in a long period of illness.

The following quotation from the deceased to me a short while before he died, shows his belief in the life hereafter:

"Let me go where saints are going,
To the mansions of the blest,
Let me go where my Redeemer
Has prepared his people rest.

"I would gain the realms of brightness,
Where they dwell forevermore,
I would join the friends that wait me
Over on the other shore."

I never heard him complain of his illness nor express a doubt as to his future or that of any others who believed in and tried to follow Christ.

As his pastor and one who knew him intimately during his suffering, I could wish that we who are left could emulate his faith, his diligence in work, his optimism and his certainty in a future life with Christ and the saints.

JOSEPH E. McCAULEY.

Let every dawn of morning be to you as the beginning of life and every setting sun be to you as its close; then let everyone of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

Over against the treasury
He sits who gave Himself for me.
He sees the coppers that I give
Who gave His life that I might live,
He sees the silver that I withhold
Who left for me His throne of gold.

—Anon.

CONTRIBUTIONS

SUFFOLK LETTER.

The Twenty-fourth Annual Session of the Woman's Missionary Conference of the Christian Churches of Eastern Virginia, was held in the Suffolk Christian Church on Friday, October 2, 1936. Mrs. J. Monroe Harris of Norfolk, Va., presided; Mrs. Herbert Harrell of Driver, Va., was Secretary, and Mrs. J. M. Raby of Windsor, Va., was the treasurer.

The weather was ideal for such a conference. Between three and four hundred women, thirteen ministers, and a number of laymen were present. The reports from the local Societies gave evidence of growth and increased interest during the year. The report of the treasurer indicated that the total raised during the year amounted to \$4,912.61, with a possibility that it will finally reach \$5,000.00. This is a small gain over the year 1935. The goal set for 1937 is \$5,500. This amount can be raised if every society will begin on the work at once and seek to cultivate the missionary spirit and encourage systematic giving on the tithing basis.

Plans were presented and discussed outlining the Silver Anniversary, to be celebrated in the Suffolk Christian Church in May, 1937. It is encouraging to learn what the women have accomplished in their work during the past twenty-five years. A number of new churches have been established as a result of their faithful work and loving service. Many lives have been spiritually enriched by the challenge of their missionary vision. The local churches from which these offerings have been sent, year by year, to carry on the work of the Master, have been strengthened and developed by this larger vision.* It is much easier to pay the current expenses of the local church if members are interested in giving their financial and spiritual support to the general enterprises of the Kingdom of God in the earth.

In addition to the reports of the various departments, addresses were delivered as follows: "The Motive of Broadcasting," by Mrs. Russell T. Bradford, vice-president; "Twenty-five Years of Broadcasting," by Dr. J. O. Atkinson, Mission Secretary; "Echoes from Eagles Mere," by Mrs. J. F. Morgan; "The Great Interrogation," by Mrs. H. C. Leonard of Philadelphia, Pa., and "Our Silver Anniversary," by Mrs. John G. Truitt, president of the Southern Convention Woman's Board. These ad-

dresses were all of a high order and challenged the members to greater loyalty, love, and sacrifice for the cause of missions.

From the opening devotional service, conducted by Mrs. B. D. Jones, to the closing prayer, there was a spiritual appeal in the conference. The work of the conference moved on the bosom of a rising tide of divine inspiration. And that is the great secret of strength in any spiritual movement. The church was founded on the hill where the cross supported the body of a crucified Lord. It was organized years afterward. But our Christian faith rests upon a rock—the solid foundation of a spiritual relation to Jesus Christ. Upon that rock the church must build for the future. Spiritual life should be the center in every meeting of the church. The local church will lose its power and conferences are empty, without the presence and power of the Holy Spirit.

Such conferences as the one held in Suffolk on Friday are a blessing and a benediction to all who have the privilege of attending and sharing in the work. Why not plan to make the forthcoming session of the Eastern Virginia Christian Conference a place of increased spiritual power? It should be more than a business session. It should be an upper room of prayer and waiting for the endowment of increased spiritual power. A great spiritual revival should break forth from our Annual Conference.

I. W. JOHNSON.

THE COLLEGE CAMPAIGN.

Elon College has had a number of campaigns—campaigns for students, campaigns for good will, campaigns for money. The campaigns for students come annually, the campaigns for good will are continuous, year in and year out, and it would seem that campaigns for funds never end. However, we are particularly interested at this time in campaigns for funds—funds with which to complete the cancellation of our debts against the college and to provide against the annually recurring deficit.

We are not, at this time, inaugurating a new campaign, but merely continuing the one started last spring. It may be necessary to change certain plans and organizations, but the principles and the goal of the campaign will remain the same. After such

tremendous reductions in our indebtedness, I know that everyone interested in Elon College will be anxious to see the undertaking completed and will be willing to do his part that such an achievement may be realized.

The goal for the campaign, as you will remember, is \$250,000.00, this amount to provide for the settling of all financial claims against the college, to pay the expenses of making the campaign and collecting pledges, and to provide a certain amount for current funds so as to prevent deficits until we can rebuild our endowment to the place where the income from this source, added to the natural income of the college, will meet our annual financial demands and thus guarantee the balancing of our budget. This campaign was to be an intensive one, was to be begun and completed in the space of about nine weeks. The actual canvassing was to be done in ten days. The George W. Williams Company of Lebanon, Pennsylvania, was employed to direct the campaign. The campaign fell short of its goal by far. We had about \$65,000 pledged. Since the Williams Company was settled with and dismissed, an additional \$6,000 has been pledged, making a total of \$71,000. This leaves us \$179,000 short of our goal. This amount was not set up on an extravagant or a guess basis, but figured very carefully so that we might have the approximate amount needed to put the college on a safe basis.

The board of trustees requested that I turn as much of the administrative affairs as possible over to the faculty and that I give my time to the campaign in a continuous effort to raise the amount set for the campaign. Every day seems to make new inroads on my time and new exactions of my strength. I am anxious and willing to do everything that I possibly can, but, of course, it is a physical impossibility for me to see everyone personally or to visit every church in the convention. However, I shall be glad to visit churches on invitation or hold conferences with churches, alumni, officials, and friends of the college for the purpose of discussing our common problem and finding the way most likely to insure success.

It is the earnest hope of the college that the church and alumni may take this campaign seriously and individually may do their share that the necessary amounts may be raised. This is a tremendously worthwhile effort in behalf of the college. Really serious consequences are involved. As goes this campaign, so goes the college. There is no alternative. If the church and the alumni will move forward

unitedly in this glorious undertaking, there can be no question as to the final results. No one person nor no one hundred persons can be expected to give the whole amount, but if everyone will give modestly, the grand total will be sufficient to meet existing requirements and to provide for our future needs. No one need impair his own fortune, however small or large, but everyone will do well to divide with the college—the source of instruction, inspiration and guidance for our youth in the field of higher education and the building of Christian character. Elon College is needed for the advancement of humanitarian interest, straightforward living, and common honesty in everyday transactions. They would take the fear out of religion today, but even so, they cannot rob the scripture of truth that is inevitably to become evident; nor can they hush the voice of conscience nor destroy the appeals of the spirit.

If Elon College stands for anything, it stands for an intelligent understanding of the scriptures and a complete presentation of the same to a lost world. I hope that the readers of THE CHRISTIAN SUN will take time to spend a few moments each day in prayer—prayer for the college. If you cannot give it your money, you can give it your prayers, and if you will give it your prayers, you cannot withhold your gifts. Prevailing prayer prevails in the heart that offers the prayer, or it does not prevail at all.

God is our refuge and strength. He is also our help in the time of need.

L. E. SMITH.

NEW ENGLAND NEWS NOTES.

Rev. Thomas Lorenz leaves Newton, N. H., his first parish, for our well-known church in the residence section of Manchester, N. H.

Miss Alice True gave illustrated talks on Palestine at Mt. Ageminticus Church (Cape Heddict) and Emery's Bridge (So. Berwick) Churches recently. The Mt. Church is near the foot of a trail recently improved by the government. The church people there are raising money for a tower and bell.

Rev. Mrs. Roemer died recently at Amesbury, Mass., which parish Rev. George Roemer and wife have served about eight years. She was buried at Sweet Valley, N. J., a former parish. She was from the Irvington, N. J., church and was a woman of much dignity and fine character. The son, Starwood, has his home near Irvington,

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The financial activities of the Christian Orphanage from now till the end of the year will be to reach our financial goal, and the hub in the wheel will center around the Thanksgiving Offering. Special emphasis will be in stressing this special offering.

The price of cotton, corn and tobacco are higher than in a number of years. We hope and trust that our churches will work to create an interest in the Thanksgiving Offering by seeing individual members and getting them interested in making a record offering in your church at this Thanksgiving season.

Don't wait till the day the offering is to be taken, but begin now to work up to it. Set your goal high and then do your best to reach it. Remember you are working to help little children who have been left dependent, and by your assistance they are being given a chance in life to become worthy citizens. I know you want to have a part.

I want to say to the good women of our church that if they have any good garments that have been laid aside but are in good condition—coats, dresses, suits for boys or girls, or shoes—will they be kind enough to get them up and send them to us. The girls can take old dresses and work them over to fit and make good dresses out of them. Sometimes they can take two old dresses and cut them and make one good one of the two. If colors do not match, they buy ten cents worth of "Rit" and make them match.

Remember that the little children here once had a mother, but death knocked at the door and she was taken, and her little children were left without a mother. You have been spared to yours, and yours have not been in need. Don't you think that the Master will be pleased if you, out of your many blessings He has given you, will contribute a part to help His little ones who have been afflicted in this way? Remember, the Master said: "Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me."

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 8, 1936.

Amount brought forward	\$9,388.28
Sunday School Monthly Offerings.	
N. C. and Va. Conference:	
Hopedale	2.45

Western N. C. Conference:	
Liberty (July, Aug., Sept.)	\$ 7.09
Smithwood	1.82
Hank's Chapel	2.37
	11.28
Eastern N. C. Conference:	
New Elam (July, Aug., Sep.)	\$ 1.56
Henderson	4.29
	5.85
Eastern Virginia Conference:	
Suffolk	\$ 25.00
Oak Grove	1.47
Dendron	6.00
First, Richmond	8.26
Bethlehem	3.60
Old Zion	4.50
Elm Ave. (Jul., Aug., Sep.)	8.76
Holy Neck	7.07
	64.66
Valley Va. Central Conference:	
Mayland	\$ 1.00
Antioch	6.50
Linville	5.57
Concord (June to Sept.)	3.13
	16.20
Alabama Conference:	
Pisgah	1.15
Georgia and Alabama Conference:	
Richland	\$ 1.00
Vanceville	1.00
	2.00
Specials.	
Elon Community Bible Cl.	\$ 1.00
Robert May, spt. of children	3.00
J. T. Cox's S. S. Class, Lannett, Ala.	2.00
Jr. Philathea Class, for Martha Lee Whitten (July, Aug., and Sept.)	2.50
	8.50
Total for week	\$ 112.09
Grand total	\$9,500.37

A WORD OF APPRECIATION

Antioch Christian Church, Mt. Carmel, Isle of Wight, and Windsor, having formed a pastorate, have called Rev. H. E. Crutchfield of Paces, Virginia, as pastor.

We, the members of Antioch, do hereby wish to express our sincere thanks and appreciation to our present pastor, Rev. C. E. Gerringer, and his wife for such faithful services rendered us for the past two years. It has been pleasant as well as inspirational to cooperate with them.

We have found him to be a real Christian gentleman, friend and pastor. No matter when called, he was always ready to aid in any way he could. While we regret so much to have them leave us, we trust the Lord may bless them in their new field of labor. We take pleasure in recommending them to any church or group of churches desiring a pastor.

J. T. GODWIN,
W. E. GARRISON,
R. H. BARRETT,
C. M. CLEMENTS,
Board of Deacons,

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE MOTIVE OF BROADCASTING (CHRIST'S MESSAGE).

By MRS. R. T. BRADFORD,
R. F. D. 2, Suffolk, Va.

Others than Christians are broadcasting, and they, too, are saying, "We are changing the world." In the first century of the Christian era, it was declared of Paul and Silas, two of the worlds outstanding missionaries, "These that have turned the world upside down are come hither". (Acts 17:6) Within a hundred years from the date of that accusation and thro' all the centuries since that day the followers of the Nazarene, our Redeemer have been and are saying, "We are changing the world". And now another group, the group of the godless, the youth of Russia who are taught that there is no God, are also broadcasting and declaring, "We are changing the world".

At the annual celebration of Peace Day in Moscow, thousands of boys and girls of the Communist Youth of Russia are massed in the "Park of Culture and Rest." They are addressed through loud speakers by Chinese, Japanese, American and other Communists from all over the world by declaring the missionary triumphs of the Bolshevie Revolution. Bugles sound. At this signal they chant in unison, "We are changing the world." Again and again the bugles sound and Russian youth, thrilled with the conviction of the eventual triumph of their cause around the earth, declare, "We are changing the world".

After this they file past the embalmed body of Lenin, who lived and died to build that new world. All this strangely recalls the missionary exhibition of the Christians in the early centuries. It may interest us to know that this movement coming out of Russia seems now to be the most formidable foe that Christianity has had to face since it is sweeping its torrent of godless propaganda into China, Japan, India and, if we will only open our eyes and ears, into this country also. This movement is nothing less than the new faith of Communism which we read about and hear broadcast so much now. One discovers as one looks across the nations of the world that the real competitors with Christianity for the control of the lives of youth are not the old pessimistic faiths of Hinduism and Buddhism, nor the gentle yet stern scheme of loyalties in Confucianism,

but the scheme and great promise of universal salvation through godless Communism.

There are thousands of youth today in America, and adults also who are saying, both in word and deed that "Humanity is enough and that no God is needed since man alone is supreme, and when we help man as a human being we have done enough." I am not seeking to raise a cry of alarm, nor sound a note of despair, but the number is increasing of those who say that philanthropy, or benevolence, is enough, and all we need to do, and the best we can do, is to help some human being about us to have a little more intelligence, or to earn a little larger salary, or find some bigger job or better living conditions. They are crowding God out by preaching and teaching and broadcasting to the world that humanity is all and in all, and that man is sufficient in himself.

My conviction is that there is greater need for broadcasting Christ today than ever before and this I say for three reasons:

First: The enemies of the gospel of righteousness, and of Jesus Christ were never so numerous, so well organized, and so entrenched as they are today. Not till our day, since the Christian era began, has a whole nation of people as Russia has done, declared that there is no God and that Christianity and other religions thru godless Communism, are frauds and fakes—opiates for the people.

A recent careful survey calls attention to the fact that 4,700,000 young people between the ages of 16 and 24 years of age are out of school, unemployed and seeking employment. These young people are full of energy and enthusiasm. They have their ideals. Many are perplexed by religious doubts. What has the Christian religion to offer these frustrated millions of young people? What religion will help them through these trying days of indecision and despair? Will they accept Jesus, not the Christ of theological speculation, but the Man of Nazareth, Who understands and sympathizes with young people in their disappointment because He, too, was disappointed—or will they cast their lot with the thousands in Russia and in our own country, too, who are broadcasting, "We are changing the world"—not through Christ, but through the faith of Communism. Christian religion helps us realize that

every individual is of supreme worth to God, and that every task is significant. Every individual makes his own peculiar contribution to the world. God does not want us to be like other individuals. He does not ask us to do great things. He asks us to do our best. The resources of religion to combat the enemies of the gospel of Jesus are a new purpose, a task that is challenging, a personal responsibility that removes the sense of inferiority, a forgiving God, an understanding Christ and the strength that comes from prayer and meditation.

The second motive for Broadcasting Christ is that our western civilization with its materialism, mechanism, and machines has gone into the uttermost parts of the earth to exploit other peoples of the nations and to show them the heartless, godless side of our civilizations' disregard for the teachings of Christ. We have exploited Africa, not only by leading thousands, yea, hundreds of thousands, to be our captives, slaves and servants, but we have pillaged their land to get our diamonds, our gold, our rubber and our copper at our own prices without consulting the peace and the welfare of those from whom these things were taken. It has been said that when the white man went to Africa he had the Bible and the African had the land; but soon the African had the Bible and the white man had the land. This of course is an exaggeration but there is just enough truth in it to make it sting. We have established factories and industrial activities in China, Japan, India where labor was cheap and have established an industrial system among helpless peoples that makes them wonder what sort of religion controls and governs us.

While there is great truth in these statements which have been given you to show the great need of Broadcasting for Christ we would have you know that wonderful results for good have come from Foreign Missions. In its outpouring of life and treasure, wholly unselfish, over the foreign missionary movement of the past 150 years is unequalled in magnitude by any other religious movement in the history of the human race.

Tens of thousands of men and women have given their lives as missionaries. They have gone to the icy waters of the arctic and to the enervating heat and the disease-infected jungles of the tropics. They have braved ill health, persecution, misunderstanding and separations from their families and have undertaken the difficult task of mastering alien languages and adapting themselves to unaccustomed and often uncomfortable

able methods of living with no thought of personal gain. From the influence of such lives have come noble and wonderful characters, many of whom are familiar to you, as for instance, Kagawa, of Japan, who has just visited America and is considered one of the most distinguished men and Christians of the modern world; also the two best known and most influential Indians of our day, Mahatma Gandhi and Tagore, while not calling themselves Christians, are very different men because of Christian factors which have entered into their development. Many others from these and other pagan countries could be named whose lives and deeds are the results and fruits of earnest, loyal missionaries.

Then finally the third reason we should Broadcast Christ, we seem to have forgotten or ignored the word, obedience and the standards of ex-

(Continued on page 14.)

MISSIONARY OFFERINGS.	
WEEK ENDING OCTOBER 3, 1936.	
Sunday Schools.	
First Christian, Richmond, Va. ...\$	3.24
Class No. 4, Shallow Ford, Elon College, N. C.	3.05
Biscoe, Biscoe, N. C.	1.63
Auburn, Raleigh, N. C.	8.70
Antioch, Harrisonburg, Va.	4.45
Mt. Bethel, Stokesdale, N. C.	.95
Ether, Ether, N. C.	1.04
Dendron, Dendron, Va.	5.00
Happy Home, Ruffin, N. C.	2.35
Durham, Durham, N. C.	5.65
Whistler's Chapel, Mt. Jackson, Va.	.36
Piney Plain, Raleigh, N. C.	1.00
Bethlehem (Nans.), Suffolk, Va. .	2.28
New Elam, New Hill, N. C.	3.49
Wentworth, Raleigh, N. C.	3.18
Suffolk, Suffolk, Va.	25.00
Liberty, Liberty, N. C.	4.11
Holy Neck, Holland, Va.	6.47
Pleasant Ridge, Ramseur, N. C. ..	4.86
Ramseur, Ramseur, N. C.	5.45
Ocean View, Norfolk, Va.	2.95
	\$ 95.21
Individuals and Churches.	
Turner's Chapel, Sanford, N. C. ..\$	1.25
Elm Avenue, Portsmouth, Va.	9.03
Pleasant Union, Lillington, N. C. .	1.25
	\$ 11.53
Total for week of Oct. 3, 1936 ..\$	106.74
Previously acknowledged	394.53
Total since Sept. 1, 1936	\$ 501.27

J. O. ATKINSON,
Mission Secy.

NEWS FROM MISSIONARY SOCIETIES.

MRS. W. M. JAY, News Editor.

Antioch.

The Woman's Missionary Society of Antioch Christian Church held its regular monthly meeting in the home

of Mrs. G. T. Cobb on September 8th. Devotionals were conducted by the president.

After the business meeting convened, the following officers were elected for the coming year. President, Mrs. W. E. Garrison, Secretary, Verneda Carr, and Treasurer, Mrs. J. H. Godwin.

This society has raised its apportionment and also taken out a life membership for their pastor, Rev. C. E. Gerringer. They have enjoyed the year's work together as a missionary group, and the pastor's wife has been a source of inspiration to them. They are looking forward to doing a greater work for their Master's cause during the coming year.

Franklin.

The Willing Workers Society of the Franklin Church has closed a most successful year. The book studied was, "Mexico." The theme used was "Neighbors." The children were taught first to live as neighbors with those next door, the people in their home town, and with the people of America. From this thought, they crossed the border into Mexico and learned about the country and people of that land. An interest was shown from meeting to meeting in the subject studied.

At Christmas time the society sponsored a White Gift Service and as a result nearly a hundred gifts were sent to the orphanage at Elon.

In June a Children's Day was held under the direction of the superintendent of the Willing Workers. At that time a splendid program was given in which the love of Christ for children was forcefully told in song, story and verse.

The money apportionment has all been raised and all was given by free will offerings. All requirements were fully met, and from a small acorn, the great oak is growing.

Miss Dorothy Williams is the wide-awake superintendent of this wide-awake group of children.

FOURTH QUARTERLY REPORT OF N. C. WOMEN'S CONFERENCE.	
The following is the report of the Treasurer of the North Carolina Woman's Missionary Conference for the fourth quarter, 1936:	
Women's Societies.	
Pig Oak	\$ 4.50
Biscoe	6.75
Burlington	486.56
Chapel Hill	12.00
Catawba Springs	14.63
Circular Cong., Charleston, S. C. .	9.00
Danville, Va.	88.00
Durham Cong.-Christian	113.30
Elon Cong.-Christian	34.20

Flint Hill	2.15
Fuller's Chapel	31.10
Grace's Chapel	6.50
Greensboro, First	75.06
Graham	5.00
Hank's Chapel	5.00
Haw River	16.00
Hebron	4.00
Henderson	50.00
Hines' Chapel	6.56
Ingram, Va.	12.50
Liberty, Vance	57.50
Lynchburg, Va.	21.70
Monticello	9.85
Mt. Auburn	6.55
Mt. Zion	9.00
New Lebanon	12.00
Niagara, Union	4.15
Palm Street (Greensboro)	6.63
Park's Cross Roads	11.30
Piney Plains	5.00
Pleasant Hill	5.65
Pleasant Ridge (Guilford)	16.00
Pleasant Ridge (Ramseur)	2.35
Providence Memorial	5.00
Raleigh	51.96
Ramseur	20.62
Randleman	6.00
Reidsville	65.00
Sanford	54.00
Shallow Well	43.00
Turner's Chapel	27.00
Union, Virgilina, Va.	42.35
Union Ridge, N. C.	30.00
Wake Chapel	26.60
Wide Fellowship	3.06
Winston-Salem	5.00
Youngsville	15.00
	\$1,544.98
Young People's Societies.	
Bethlehem	\$ 3.80
Burlington	6.10
Durham Cong.-Christian	24.83
Elon Cong.-Christian	8.50
Greensboro, First	30.00
Hebron	1.25
Henderson	10.00
Reidsville	10.00
Ramseur	10.06
	\$ 104.48
Willing Workers.	
Burlington	\$ 16.10
Durham Cong.-Christian	18.44
	\$ 34.54
Willing Workers (Juniors).	
Durham Cong.-Christian	\$ 8.35
Elon Cong.-Christian	15.80
Greensboro, First	14.50
	\$ 38.65
Cradle Roll.	
Burlington	\$ 11.00
Durham Cong.-Christian	17.41
Elon Cong.-Christian	15.27
Greensboro, First	5.00
Park's Cross Roads	5.00
Raleigh	10.00
Ramseur	5.00
Turner's Chapel	1.55
	\$ 70.23
Total from societies	\$1,792.88
From Mrs. W. R. Sellars, former treasurer, 25 per cent dividend, N. C. Bank & Trust Co., Aug. 25, 1936	18.43
Total	\$1,811.31
MRS. CHAS. H. STEPHENSON, Treasurer.	

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

YOU AND YOUR "SUN."

You who are readers of THE SUN know of its value to people of all ages who are members of the Congregational-Christian Church in the Southeast. Doubtless you know of many people in your own church who would benefit by it, but who are not subscribers to it because they do not know of its value—or have not been sufficiently urged.

Doubtlessly, also, your young people's society could find a use for some extra money to use in purchasing much-needed materials, meeting missionary pledges, or for its regular running expenses.

Two and two still make four. Why not put the ideas given above together and get results? If ten per cent of the members of your church subscribe to THE CHRISTIAN SUN through your efforts, you can get a commission of twenty-five per cent from each subscription. Get a list of your church members, start working on your subscription list right away, and soon your society will be able to collect its commission—to say nothing of the church members who will be helped by reading THE CHRISTIAN SUN.

HAVE YOU EVER TAKEN PART IN A MID-WEEK SERVICE?

Young people often criticize the older members of their church, because they feel that older people do not allow them enough freedom in their meetings at the church, or that they have a patronizing attitude toward attempts of the younger group to accomplish things. Generally speaking, however, the older members of our churches would be glad to see us taking a more active part in the affairs of the church, and we misunderstand their methods, when our aims are the same.

Why not offer to take charge of a mid-week service in your church sometime soon? Your minister will be glad to have you relieve him of this and to know that you are willing to help him at any time. The older members of your church will appreciate this service more than you can realize, for seeing you do something like this will give them new hope in the future of the church. Your own group will be benefitted, too, for you will gain rich experience in conducting and planning this meeting—and perhaps a new viewpoint toward the older members of your church.

Plan the whole meeting yourselves: the songs, the scripture, some special music if possible, an appropriate poem, periods of prayer, and a talk or a discussion program. You might use some topic, as one group did, like "How the Younger and Older People Can Cooperate in This Church," with both groups taking part. Who knows—perhaps the future of your church may be decided at a meeting like this!

YOU NEED THESE.

"THE PILGRIM HIGHROAD"—Our monthly Congregational-Christian youth magazine. It contains worthwhile articles and stories, a "forum" for youth discussions, prayers and poetry, much of which can be used in your local meetings, as well as for your personal enjoyment and benefit. Most important of all, for leaders, it contains the International Lessons for Senior Departments, the Christian Life Topics, and the Christian Endeavor Topics for each Sunday with explanations and plans for presenting each to your group. \$1.25 for single subscription, \$1.00 in clubs of two sent to one person, or five sent to separate addresses. Sample copy on request.

"THE EFFECTIVE YOUNG PEOPLE'S ORGANIZATION"—This gives in detail ten requirements for every young people's group which is really effective. You can use it to an advantage in checking up on your own group—in finding where and how to make improvements. Order Pilgrim Fellowship Bulletin No. 55, price 5 cents.

"CHRISTIAN YOUTH IN MISSIONARY ACTION"—This contains the missionary program for the Church in 1936-37, with materials and suggestions for use by young people. Sample meetings are given in detail together with a very valuable list of program materials which are available to us in the form of regular courses, plays, slides, movies and books. Price 10 cents.

"TO READ AND TALK ABOUT"—You will be surprised to find out how many things have been prepared—and are available for a small amount of money—for use in all types of young people's groups, for reading, study, and discussion. Single copy, free. Additional copies, 5 cents.

"AFTER LAKESIDE"—Presents the picture of that interdenominational

conference and then gives the recommendations worked out by the Congregational-Christian group there for use by all of our young people. It should be studied carefully by both local and Fellowship leaders. Price, 5 cents.

"PILGRIM FELLOWSHIP FLASHES"—An informal report published occasionally, telling what our young people are doing all over the country. every young people's group. It is sent free of charge to Presidents and Counselors of City, Association, and State Fellowships of Congregational and Christian Young People. If you are qualified to receive this bulletin, but do not receive it, send the editor of this page your name and address.

How to order the above materials. All of them can be ordered direct from Young People's Department, Congregational Education Society, 14 Beacon Street, Boston, Massachusetts, or by writing the editor of this page, who will be glad to order them for you.

TWO AT A FIRESIDE

I built a chimney for a comrade old,
I did the service for the hope of hire—
And then I traveled on in winter's cold,
Yet all the day I glowed before the fire.

—Edward Markham.

God has given us the instinct of prayer and, as Dr. Smith says: "The habit of prayer is fundamentally sound because it rests on an instinctive need of the human heart. . . . We can no more live without fellowship with some other than we can live without food." We need to imitate the example of Jesus whose habit is described in the following lines:

"When He was over-weary He would go
Apart from all, to some high secret place
Where he could be alone with God awhile,
And there find full recharging of the soul
And heartening for the work God willed for Him."

Living for others is life's fullness; living for self is poverty, nakedness, starvation.—Theodore G. Weld.

Sunday School

By REV. H. S. HARDCASTLE

BECOMING A CHRISTIAN.

LESSON II.—OCTOBER 11, 1936.

GOLDEN TEXT: "Believe on the Lord Jesus Christ, and thou shalt be saved."—Acts 16:31.

LESSON: Acts 16:16-40; Philippians 3:7-14.

This lesson serves a very useful double purpose. First of all, it gives an instance of how one becomes a Christian, and that is important. It is necessary for one to be born again, or to be born from above, if he is to see or to enter into the kingdom. But it is not enough simply to become a Christian in the sense of beginning the Christian life; one must grow in grace and in the knowledge of Jesus Christ. And this lesson shows how two Christians, Paul and Silas, acted like Christians under different circumstances, as well as how the Philippian jailer became a Christian under unusual circumstances. The writer of these notes feels that the one is as important as the other. Indeed, one of the greatest handicaps to Christianity is the fact that those who profess to have "become" Christians do not live as becoming Christians. People honor Christ with their lips but deny him with their lives.

Profits or Persons.

Paul and Silas got into trouble because they put persons above profits. When Paul exorcised the spirit from "the damsel possessed with a spirit of divination," and when "her masters saw that the hope of gain was gone," things began to happen. The damsel's masters and the magistrates held the philosophy that profits were supreme. It did not matter what happened to the damsel so long as the ledger showed a large balance in black. Personality did not count for much; profits counted for everything. Much of our modern life is founded upon this anti-Christian theory. Prostitution, the liquor traffic, slums, many forms of commercialized amusement, gambling, whole areas of industrial life, war, these and many other phases of modern life emphasize profits above persons. The Christian Church in the modern world needs more of the spirit of Paul and Silas as it faces this vital problem and issue. One of its most difficult tasks is to apply Christ's ideal of persons above profits. And it is quite certain that whenever and wherever it does it, there is going to be trouble. Vested interests resent what they call the intrusion of religion into business. It is rather in-

teresting to note that the masters of the damsel "drew a red herring across the trail" or tried to throw dust into the eyes of the magistrates as to the real issue. Paul and Silas were accused of "troubling the city, and of teaching customs which it was not lawful for them to receive or to observe, being Romans." It was not love of city or of country that moved these men; it was love of lucre. Today as always, this love of money is the root of all evil.

Joy in Jail—Praise in Prison.

Paul and Silas were beaten—we may be sure it was no pink-tea affair—and then cast into prison, into the inner dungeon. Their outward fortunes were at a low ebb, but their inner spirit was at a high peak. They had inner resources of peace and power and joy that circumstances could not touch. That picture of Paul and Silas smarting from a sound beating, but singing in prison, is one of the most effective arguments for Christianity in the New Testament. Here was Christianity triumphant, radiant, irresistible. How they put us to shame for our self-pity, our ties! This same source of this secret peace and joy is available to us. Religion ought to help a man triumph over trouble. It can give him freedom even when fettered. You can lock a man like Paul up in prison, but you cannot bind his spirit. If the Son shall set you free, ye shall be free indeed.

Salvation through Surrender.

"What must I do to be saved?" was undoubtedly the cry of a man who was badly scared, but that did not make it any the less sincere in his case. As a matter of fact, it might be a good thing if somehow the modern pulpit could arouse in modern men and women some fear of the consequences, not only of deliberate wrong-doing, but of indifference and the neglect of the inner life. This does not mean that the emphasis in religion should be put only or primarily on fear. But the consequences of sin are so terrific that a sensible man should be afraid of the consequences.

"Believe on the Lord Jesus Christ, and thou shalt be saved." It was not a matter of intellectual belief. It was not a matter of believing something. It was a matter of trusting Someone. Believe on Him in the sense that you trust Him, that you surrender yourself to Him, that you receive Him as Saviour and as Lord in your life—this is the gist of Paul's reply. This Philippian jailer was saved by surrender. As William James, the noted psychologist once wrote, "The crisis of self-surrender

has always been, and always must be, regarded as the vital turning point of the religious life." This surrender of self to Christ is essential to becoming a Christian. And it is essential to continuing as a Christian.

"And thy house"—because this man believed, he had the joy of seeing the members of his household also become believers. What a difference it would make in many homes if the father or the mother became professing Christians. A believing father and husband, and a believing mother and wife, may be the means of saving a whole household, by the contagion of a genuine religious life and Christian influence.

Salvation, Then Service.

"And he took them the same hour of the night, and washed their stripes . . . and set meat before them . . . and rejoiced." His first impulse was to do something for somebody. His love for Christ found expression through service to others. His religion transcended the barriers of race and position. Real religion changes folks inside. We are not saved by works, but we are saved for works.

THE LAW OF THE TEACHER.

There are seven general laws of teaching. For the next few weeks I shall give some of the details of these general laws. The first law is the Teacher:

Rules for Teachers.

1. Prepare each lesson by fresh study.
2. Find in the lesson its analogies to more familiar facts and principles.
3. Study the lesson until it takes shape in familiar language.
4. Find the relation of the lesson to the lives of the learners.
5. Use freely legitimate aids, but never rest until the real understanding is clearly before you.
6. Bear in mind that complete mastery of a few things is better than an ineffective smattering of many.
7. Have a definite time for the study of the lesson, in advance of teaching.
8. Have a plan of study, but do not hesitate to study beyond the plan when necessary. A helpful mnemonic device is to ask and answer three questions about the lesson: What? How? Why?
9. Do not deny yourself the help of good books on the subject of your lessons. Get the help of the best thinkers, but do your own thinking first.

Adapted from *The Seven Laws of Teaching*, by Gregory-Bagley-Layton.

H. S. H.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"LEARNING AND WALKING."

"He will teach us of his ways and we will walk in his paths."—Read Micah 4:1-5.

Strange as it may seem, the ways of God have to be revealed to us after life begins. No one knows of the ways of God instinctively. It is believed that Christian heredity has a lot to do with one's bent of mind, disposition to spiritual values and temperament in life's relations, but a baby, let alone, is more likely to go in the ways of the devil than into the ways of the Lord. God must show us His ways. And He shows us by Christian upbringing, by Christian environment, and by Christian instruction. One thing more, He shows by the blessing of His Holy Spirit which He bestows upon those who are in a receptive mood.

What does all this knowledge amount to after we have learned His ways? The normal outcome of learning is to head the life up in the way we know. If we are consistent, the normal life that follows knowledge of God and Christ is to follow Him.

Prayer—Our Heavenly Father, teach us Thy ways every day, and give us the desire and the courage to withstand sin's every temptation, so that we may walk with Thee.—*Amen*.

TUESDAY.

"WEALTH WITHOUT SORROW."

"The blessings of the Lord, it maketh right; and he addeth no sorrow with it."—Prov. 10:22.

Probably there is nothing that meets with so much skepticism as warnings against the woes of wealth. Such admonitions are called "sour grapes." All of us would like to have a chance at a little wealth. "The more the merrier," they say.

But look at the rich and all that they have, all that they do in the name of happiness, pleasure and comfort, and count their woes. It is ventured that one can even count the happy faces among them. Then look at people of more moderate means, poorer people, and see how much contentment and radiance of joy you find, and stack this up against the woes of the rich. Which is the greater?

Then we ask, "Why is woe added to wealth?" It would take a book to tell. It lies back in the motives of

everything, and it also lies in the objective of the use of money. Besides, much wealth is bought by sin, by injustice and corruption. When hearts are set on riches, they are self-centered and drawn away from heaven. History is enough in itself. The blessings of the Lord is the only true wealth, and woe, however, much can never mar it.

Prayer—O Lord, give us neither poverty nor riches, but just Thyself. In the name of Jesus we ask it.—*Amen*.

WEDNESDAY.

"GOD IN EVERYTHING, EVERYTHING IN GOD."

All things were made through Him; and without Him was not anything made that hath been made.—Read Jno. 1:1-9.

Wherever we look, we may find God, from the flower of the field to the peak of the mountain-top; from the shores where the breakers roar to the interminable depths of the sea, there is God. It is His and He made it. It is His realm and He lives there. It is a very small part of it that we occupy, and it is a very short period of time in which we live. But this space and time has been given us to make it a blessing. If we can make conditions a little better as we go along, and if other people are happier because they know us, we shall be fulfilling God's purpose for us.

Prayer—We bless Thy name, O Lord, that Thou art all in all in the universe and in human life. Thy kingdom only is the enduring kingdom. Help us to live in Thee and in that kingdom now and forever.—*Amen*.

THURSDAY.

"BEMOANING OUR FATE."

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

To bemoan our fate is to upgrade God. To feel ourselves deserted by Him is to doubt His word.

It is a mistaken idea that God has put sin in the world. Man alone has done this, and the sin which he has committed has perverted what God has made. The unperverted universe is good. Health, love and happiness are at the heart of creation. This is the realm of God and there He is found.

Below any crust of evil, back of any barrier of woe, beneath every sorrow, there is that which is fair and sweet. God.

Prayer—O Lord, we are looking for Thee. Grant us the vision to see Thee

where Thou art and dedicate our hearts to Thee forever.—*Amen*.

FRIDAY.

"SHADE AND REFUGE."

"There shall be a pavilion for a shade in the daytime from the heat, and for a refuge and for a covert from storm and from rain."—Read Isa. 4:16.

Our God is for His people, whatever they need. Reflecting the results of the droughts, the hurricanes and the floods, as they have swept parts of this country, it is almost impossible to see that the sufferers have been protected from the sun's rays, from the storm's rage, or been given a hiding place from the tempest. It is hard to understand always that He is there changing His helpfulness according to our varying needs, or to see that it is true that circumstances of peril never out-run Him.

The revelation of God to the human soul throughout history, despite the great sufferings that has come to people like as came upon Job has revealed that the Lord has a great plan and that the sufferings of man have contributed to that plan. We look back and see that sufferings have contributed to less sufferings and have actually been the fertile fields in which has grown a perfecting world and a perfecting manhood.

Therefore, let the children of God put far away from them all worry and fear. Let them not dread evil, but trust in God who doeth all things well to them that love Him.

Prayer—O Lord, bring us into the knowledge of Thy goodness, In Christ Thy Son, bring us unto Thy love and Thy fullness.—*Amen*.

SATURDAY.

"HOW OLD ARE YOU?"

"And Pharaoh said unto Jacob, How many are the days of the years of thy life?"—Gen. 47:1-10.

Reading from the writing of the late Amos R. Wells, he says that life is not measured solely by years. Some are older at twenty than others at eighty. Life is measured by deeds, and more than that by character. Sometimes we read of one who has passed the century mark. In most cases it is some one who has lived in the back country where life is stagnant. Is that really living?

Better one year lived unselfishly for the good of mankind than a long life of cold-hearted miserly existence. Christ's ministry was only three years long and He died at the age of thirty.
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TO YOUTH ABOUT LIFE.

By REV. JOHN G. TRUITT.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

—Rom. 6:23.

To youth and those interested in youth, I wish to address myself this morning. And I am going to talk about the most sacred of all trusts—Life. One poet has said, "This life is a hollow bubble . . . Just a painted piece of trouble, don't you know?" Paul is saying in this text that life is a gift of God. He is rather saying it more emphatically than that. He is saying life is *the* gift of God. The supreme thing that even God himself may give you is life! That is a far cry from saying that life is just a painted piece of trouble.

How would you like to live in a society that really believed that life is just a painted piece of trouble? How would you like to race across our country's busy traffic-burdened highways with one at the wheel who believed that life was only a painted piece of trouble? How would you like to live in a land where the judges believed that life was only a painted piece of trouble? Or where mothers and fathers believed it? Or where neighbors and friends believed it? Life is not trash; it is a trust. And every young person should look upon life as the most sacred trust in all the world.

Now a trust is a stewardship handed down from some one. Shall we look upon life as a stewardship handed down from sin and evil, or shall we look upon it as a trust handed down from God? "Ye are not your own, ye are bought with a price." Will we make ourselves the servants of sin, or will we make ourselves the servants of righteousness? This is the question Paul is placing in this chapter: "To whom ye yield yourselves servants to obey, his servants ye are"! And he adds, "Whether of sin unto death or of obedience unto righteousness."

And that brings me to say that I have chosen to bring to you one of the great old texts of the Bible, a text of the church through the past centuries, an old-fashioned text with the deepest warning and the highest encouragement that one may pass on to young people. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

You young people are not afraid to

face the facts, and you will appreciate my honestly calling your attention to the deadliness of sin. Your preacher dares not let you go on unthinking and unwarned as to the awful consequences of sin. Sin has in the very word the hiss of the serpent, the seal of death. No clearer statement can be made of the facts than that which Paul has made when he says: "The wages of sin is death."

You may rest in the beautiful security of the precious idealism of your Christian homes today, but if you tamper with sin, death is on the track of your best hopes and your fairest dreams. They will not ripen if you indulge in sin. Paul asks, "What fruit have ye in those things whereof ye are ashamed?" The answer is inevitably none! The fruit of evil is bitterness, "the wages of sin is death"!

Judas was once a good fellow. He was given a place amongst the chosen twelve. He was given a trust beyond the most of them. God was not laughing at him when he gave him such sacred places, for with the willingness to follow the right he could have made good in his sacred trusts. God was not laughing but loving him, and laying the most sacred gift of abundant, joyous life at his door. He willfully betrayed those trusts, and consequently hanged himself with his own hands, for the "wages of sin is death."

Dives was given life and its luxuries, money and the mind to make money, and placed him at the crossroads of benevolence, and love, and pity, and mercy, and he sinned against those sacred trusts, and Jesus says, "He lifted up his eyes in torment." Could anything be worse? His lust for gold lost him a place among the best-beloved of earth. "When lust hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death."

It may not be one of the most pleasant subjects, but if one took as a text for a sermon every text in the Bible which treats of sin he could preach on the subject every Sunday in the year for ten years! It is one of the central themes of God's blessed Book! In Proverbs we are told: "Fools mock at sin"; in the Book of Numbers we are warned, "Be sure your sins will find you out." In Genesis, "If thou doest not well sin lieth at the door," and in the Psalms, "My sins are not hid from thee."

Martin Luther has said: "The recognition of sin is the beginning of salvation." There is no need as young people to seek to convince yourselves that there is no sin. There is no need to say this or that is not wrong if in any way it belittles your own self, or injures your neighbor. A pretty girl adds to her comeliness by pretty clothes and harmonizing colors. A color out of harmony, or a dress unfitting fails her and she say that is wrong. Do not think that life is less exacting. There are things which are out of harmony, and unfitting in life; things which are beneath your standard and out of harmony with what your sense of honor and rightness demands. Little by little they drag you down, and are your undoing. This is to miss the mark, which, by the way, is the meaning of the word we translate sin.

Twenty years from now will make a big difference in your lives. Will you have missed the mark? Some of you may, in the light of this holy place, and under the influence of this moment of searching and worship, feel that you have, spiritually speaking, a bad start already on the highway of life. If so, let me call your attention again to the words of our text: "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Especially, let me emphasize the phrase, "Eternal life through Jesus Christ our Lord."

Forget that this is a sermon, and that I am preaching to you. I am not marking time, I am seeking to give you a heartfelt message. I am seeking to give you one of the most vital things in all the world for your happiness and good success, namely, take Jesus Christ as your Friend. You will need Him so much. And He is able to do so much for you. Listen at Him saying, as you think of your sins, and your unworthiness, "The Son of man hath power on earth to forgive sins." Isn't that one of life's sweetest stories? Isn't that one of life's greatest blessings? Hear Him saying to a poor sinner brought by his friends before him, "Son, thy sins be forgiven thee." Hear John the Baptist saying of Him, "Behold, the Lamb of God which taketh away the sin of the world," and hear Paul saying, "I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."

Therefore, if you will count this a message to youth about life, let me say here it is: Life is beset with sin, out before us are its ennobling and challenging goals, but we are helpless

(Continued on page 14.)

MOTIVE OF BROADCASTING.

(Continued from page 8.)

excellence which obedience to a High Command, established. There are those not only outside, but inside, the church even in this advanced age who are saying, "We don't believe in missions, but we do believe in feeding the hungry and clothing the needy and sheltering the homeless about us", all of which is a great and good thing to do. The godless Communists of Russia by the millions are saying and doing the same, but are going one step further and saying, "With this doctrine we are changing the world". It is high time that our youth were enlisted under the banner of the Cross and that we as adults and youths were once again declaring that through Jesus Christ we conquer and that thro' Him "we are changing the world." In the midst of our confused, bewildered, world Christ still stands unchanged and unafraid, and still invites men and women to follow His law of love, His way of life, the only way that will lead in the day that is to be, to brotherhood and good will throughout the earth.

The purpose of missions is to share with others the gospel of Christ. Dr. E. Stanley Jones tells us that we cannot remain Christians unless we accept what the Cross gives us and share with others the same spirit.

God has wrought mightily in our day. He has given us the radio, airship and quick communication with all the world. Verily one can now do what it required ten to do a century ago.

There is a fine touch in the old story of Jacob, when the patriarch is represented as returning to his native land. "And Jacob on his way and the angels of God met him". Ours may not be a distinguished way, one thrilling with adventure, or crowned with plaudits, but it represents our earthly chance for usefulness and for happiness. Along such a way one will find one's friends, make one's contribution to life, and work out one's salvation. Here the angels of God will meet us. Blessed is the one who has found his or her task and is faithful to it! That one can be trusted sooner or later, to discern the friendly smile on the face of Duty.

So our motive and our duty is Jesus Christ, to heed His command when He said, "Go ye into all the world and change this world in my name and in doing so I will be with you unto the end."

"Are ye able" still the Master whispers down eternity,
And heroic spirits answer now, as
then in Galilee;

"Lord, we are able. Our spirits are
thine;
Remold them, make us like Thee,
divine,
Thy guiding radiance above us
shall be
A beacon to God, to love, and
loyalty."

THE SUN'S PULPIT.

(Continued from page 13.)

to achieve them in our own strength, sin being ever present; God will give us life beautiful and eternal, through Jesus, who will, can and does forgive us our sins and empower us to live even nobler than we ever suspected that we could. Therefore, take Jesus as your Friend and make him your Lord, thus life shall be more than

"just a painted piece of trouble," for it shall be the divine gift of God, abundant and eternal!

This I learned from the shadow of a tree,
Which, to and fro, did sway against a wall:
Our shadow-selves, our influence, may fall
Where we can never be.—A. E. Hamilton.

Sympathy is the golden key that unlocks the hearts of others.—Samuel Smiles.

Kindness is the golden chain by which society is bound together.—Goethe.

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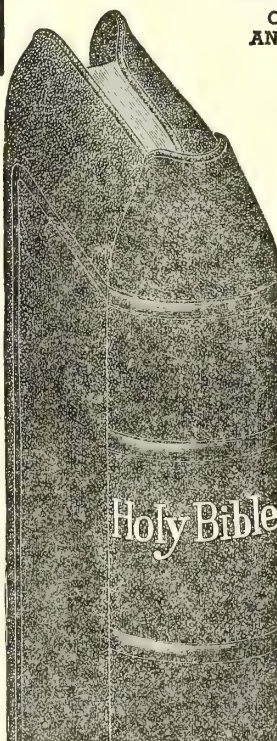
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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 11 John 3. 17. 6 Matt. 24. 1. 8 Luke 13. 34. 6 Luke 21. 7. 7 Deut. 28. 15.	18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

BRINKLEY.

We, the members of the Ladies' Aid Society of Berea Church, Driver, Va., wish to express our appreciation of the life and sweet fellowship of our co-worker, Mrs. J. W. Brinkley, in the following resolutions:

1. We feel grateful God saw fit to let her live and work with us as long as she did, she having passed her four score years.
2. We are grateful that her mind was alert and she kept her vivacity, though her physical strength weakened.
- 3 We recognize that hers was a life of high ideals, of simple faith in God's word, and a Christ-like spirit which won the love of old and young.
4. That we extend our love and sympathy to her family, place a copy of these resolutions on our minutes, send a copy to her family and one to "The Christian Sun" for publication.

COMMITTEE.

BRITTLE.

Brother Charlie Brittle's body was laid to rest in the White Cemetery, near Manrey, Virginia, Friday afternoon, September 25, 1936. He was 71 years old, and had borne his afflictions patiently for about twelve

years. In his going everyone he knew loses a friend, for he was a friend to all. He never murmured or complained. Although his afflictions did not permit him to attend church services, he was faithful in the support of the church. He was a member of Burton's Grove Church for many years.

He leaves his wife, one brother, three sisters and a host of other relatives and friends. We feel our loss very keenly. But our loss is his gain. The floral offering was immense and beautiful. The services were held at the grave by Revs. G. C. Crutchfield, C. E. Gerringer, R. E. Brittle and the writer.

GEO. A. PEARCE.

COX.

Sytha Jane Cox, wife of Deacon Virgil M. Cox, died July 20, 1936, at the age of 73 years, 7 months and 10 days. She united with Pleasant Ridge Christian Church, Randolph County, in early life, remained a faithful member and lived a Christian life till death.

She leaves to mourn their loss, three daughters, Mrs. C. E. Macon, Ramseur, N. C., Mrs. W. L. Brown, Winston-Salem, N. C., and Miss Kate Cox, Greensboro, N. C., also one brother, Emmette Cox of Ramseur and three grandchildren.

The funeral was conducted in her church by the writer, assisted by Revs. John M. Allred and Peter Cox.

A good woman has gone. May God bless the bereaved ones.

J. FRANK APPLE.

MAGEE

Our Heavenly Father, in His infinite wisdom, saw fit to call from our midst our dearly-beloved member and deacon, Richard D. Magee.

We, the members of Barretts Christian Church, feel keenly the loss of our faithful co-worker. He gave generously of his time, his means, and was always ready to lend a helping hand to the needy and afflicted.

We pledge ourselves to nobler efforts in behalf of our church in furthering the cause of Christ, feeling that by so doing we best keep alive the efforts of him who gave the church and the church work a large place in his heart. Truly, be it said of him "He hath done what he could."

To his dear companion, loved ones and friends, we extend our heart-felt sympathy and commend to our Heavenly Father who doeth all things well. Resolved that a copy of this tribute be placed on the records of our church, a copy sent to his family, and one to "The Christian Sun" for publication.

Mrs. EDWIN DREWRY,
Mrs. J. Q. HANCOCK,
Mrs. ANNE HANCOCK,
Committee.

POOL.

Mrs. C. P. Pool came to the end of life's journey in Lanett, Alabama, at the home of her daughter, Mrs. Belcher, September 20, 1936, in the 88th year of her life. Her Husband preceded her in death some four years. Two of her daughters died in early womanhood and one son died while a young man. She leaves three sons and three daughters, a number of grandchildren, two brothers and four sisters, and a host of other relatives and friends.

She lived a beautiful life. She joined Pleasant Grove Christian Church as a char-

ter member when the church was organized 65 years ago. She was a great servant of God, for she was a great servant of people. She was a faithful wife, a devoted mother and an affectionate friend, faithful to every trust, true to her faith in God and patient in tribulation. Truly our loss is her gain. "Precious in the sight of the Lord is the death of his saints."

Her body was brought back to the old church at Pleasant Grove and laid to rest by the side of her husband. The floral offering was very beautiful. The funeral was conducted by the writer.

G. D. HUNT.

FAMILY ALTAR.

(Continued from page 12.)

four, but in real accomplishment, his was the longest life that was ever lived. What was Methuselah's nine hundred years? Nothing is recorded of him. Compare that life with Christ's.

Prayer—Lord, teach us how to live well, be it long or short. May we live so that our lives shall be a part of eternity, and then we know it will not matter about time.—Amen.

SUNDAY.

"UNCONSCIOUS COVETING."

"Thou shalt not covet."—Ex. 20:17.

Paul said, "I covet no man's silver or gold, or apparel." It is believed that Paul was as free from covetousness as any one who ever lived. But when it comes to us mortals, it is probably true that this the Tenth Commandment is broken more often than any of the others, because we do not realize that we are breaking it.

Amos R. Wells once wrote, "When we admire the possession of others, and that admiration carries a sting with it, that sting is covetousness, or envy." He also said that "discontent is a form of covetousness." If these be true, and we think they are, how many of us are entirely free from covetousness?

God knows what is best for us, and the Christian is always ready to trust His judgment. We Christians must know more than this. We must know that if we undertake alone our God-given lot, we will plunge ourselves into misery. A Christian may live in poverty and have a lot of sickness, sorrows and misfortune. His may be a hard lot indeed, as many of them are. But he who knows God is happy all his days because he knows that they are God's days.

Prayer—Our Father, remove from our hearts all envy and strife. Establish us firmly in Thy love. Thy will be done in us as it is by the angels of heaven.—Amen.

"WE CAN CHANGE THE WORLD!"

(AN EDITORIAL.)

The Russian youth shouts to the tune of drum-beat and gun-fire, "We are changing the world." They are right. They are changing the world. Their ideas of communistic economics and Godless religion are upsetting the economic order and robbing people of the knowledge and experience of God throughout the world.

It is time for Christians to begin changing the world in a more rapid way than they have done recently. We need to think again of the disciples, of Paul, and of Jesus, who literally upset the peoples of their time and began the foundations of a new Church whose influence has lived for nineteen centuries.

The "we" in the heading of this article is not an editorial we. It includes the ministers and laymen of Congregational and Christian Churches. There are enough ministers in our church to fill all important state and national offices. There are as many officials in most of our local churches as there are members of the Supreme Court of the United States. The million members of Congregational and Christian Churches can change the world whenever they make up their minds to do it.

One man controls Italy; a small group runs Russia; ten per cent of the Japanese nation dominates that empire; a paperhanger dictates the policy of Germany, and only a few are in the inner circle of the political parties of the United States. We have a sufficient number of people to change the thinking as well as the world in which we live.

All too long we have felt that we are weak, that we can not do things. The time has come when the Church of Jesus should arise in her might and become the leader of the world. If the world is not what we want it to be then we can change it.

Let it be remembered also that we will either change the world or the world will change us. The Christian influence will dominate in the policies of nations and in international relations, or the atheistic philosophy of Communism, the selfish greed for gain, and a thoughtless search for pleasure, will dominate the world.

This is the day for the Church of Jesus to let its light shine. "We can change the world." *We will change the world, or the world will change us!*

HISTORICAL SOCIETY. 1956.

Southern Convention of Congregational Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, OCTOBER 15, 1936.

NUMBER 42.

Mrs B F Frank
12-1-36



REV. F. C. LESTER
Editor of "The Christian Sun"

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Only a few weeks more before your Conference meets. Has your church raised it apportionment and elected its quota of delegates?

Several articles that were received for publication this week must of necessity be carried over until next week. The "Editor for a Week" has done a good job at collecting material.

We give in this issue of THE SUN the program of the last session of the North Carolina Ministers' Convocation, which was sent in by H. Shelton Smith. Dr. Smith says: "The Congregational Christians are backing the convocation heartily."

The startling relation between liquor and crime is discussed by A. T. Lyman, Massachusetts Commissioner of Correction, in his annual report recently made public. Declaring that the \$200,000,000 annual crime bill in his state amounts to more than three times the entire cost of the state government, and that "lack of food, clothing, and heat, ill treatment of children, broken homes and divorce" are "tied up in the use of alcoholic beverages to excess," he added, "Intemperance breeds the basic foundation for the future criminal.—*Ex.*"

W. Millard Stevens, pastor of the Happy Home Church, Ruffin, N. C., writes that the new house of worship will be dedicated on Sunday, October 18th. He says: Dr. L. E. Smith, President of Elon College, will be the preacher at the 11 o'clock service. The Christian Orphanage will have charge of the afternoon program." All former pastors, former members and the public, are invited to attend the services. Dinner will be served on the church grounds. Rev. Millard Stevens is one of our outstanding young preachers, and he is doing a good work.

It is officially reported that Dr. Stanley High, head of the Good Neighbor League, designed to enlist the support of the ministers for President Roosevelt and the New Deal in the coming election, receives a salary of \$15,000 a year for this labor of love.—*Methodist Protestant-Recorder.*

When anyone has offended me, I try to raise my soul so high that the offense cannot reach it.—*Descartes.*

PROGRAM OF THE EASTERN VIRGINIA CONFERENCE.

The follownig is the tentative Program of the One Hundred and Sixteenth Annual Session of the Eastern Virginia Conference, South Norfolk Christian Church, South Norfolk, Va., October 28, 29, 30, 1936:

WEDNESDAY.

Morning Session.

10:00 Call to Order by Robert Lee House, President.

Song Service, Rev. J. F. Morgan.

Prayer, Dr. N. G. Newman.

Enrollment of Ministers and Delegates.

10:30 Welcome, Rev. O. D. Poythress.

Response, Rev. T. F. Wright.

Reception of Visitors.

Report of Executive Committee.

Appointment of Special Committees.

11:00 Report of Committee on Evangelism,

Dr. John G. Truitt, Chairman.

Address and discussion.

Announcements.

11:45 Address of the President—"Effective Preaching in Eastern Virginia."

Communion Service, conducted by Dr.

Elwood W. Jones.

Adjournment for Lunch.

Afternoon Session.

2:00 Song Service, W. H. Baker.

Prayer, Dr. Charles Eldred Shelton.

Report of Treasurer, W. E. MacClenny.

Digest of Church and Ministerial Reports, Dr. I. W. Johnson, Secretary.

Report of Historian and Committee on Memoirs, W. E. MacClenny.

2:30 Report of Committee on Christian Education, Rev. J. E. McCauley, Ch'n, Address and discussion.

3:00 Report of Committee on Education—Ministerial Education, Dr. I. W. Johnson.

3:30 Elon College, Dr. L. E. Smith. Adjournment.

Evening Session.

"A Discussion of Church Problems."

7:15 Special Music by South Norfolk Choir. Address—"Church Attendance," Rev. H. S. Hardesty.

Address—"Church Finance," Mr. Jack Nurney.

Address—"Lay Leadership," Dr. I. W. Johnson.

Adjournment.

THURSDAY.

Morning Session.

9:30 Call to Order.

Song Service, Rev. G. A. Pearce.

Prayer, Rev. R. E. Brittle.

Reading of Minutes.

Report of Committee on Nominations.

10:00 Report of Committee on Religious Literature, Rev. Joe French, Ch'n.

(Continued on page 10.)

SCHEDULE OF MEETINGS IN THE SOUTHEAST, FALL OF 1936.

The effort is made to bring together all regularly scheduled Conferences, Conventions, Associations, etc., in both the white and the Negro churches of this area, the purpose being to afford superintendents, secretaries and others interested a convenient list for reference in arranging speaking itineraries, etc. It is not complete, as the dates of the Afro-Christian Conferences are not yet available. Any corrections or further information should be sent to Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.

Sept.	23-26	North Carolina Congregational, Christian Conference (N), Raleigh, N. C.
"	25-27	South Georgia Association, Vanceville Church, Tifton, Ga.
"	25-27	Iberia District Association (N), Gueydan, La.
"	30 to	
Oct.	2	Eastern Virginia Women's Missionary Conference, Norfolk, Va.
"	1-4	National Preaching Mission, Atlanta, Ga.
"	5-7	Florida Ministers' Convocation, DeLeon Springs, Fla.
"	6	North Carolina Woman's Missionary Conference, Durham, N. C.
"	9-11	West Florida Association, New Hope Church, Baker, Fla.
"	11-16	Norfolk Training School, First Christian Church, Norfolk, Va.
"	14-15	East Alabama Association, Bethany Church, Phoenix City, Ala.
"	19	Eastern Virginia Conference (N), Portsmouth, Va.
"	18-23	Suffolk Training School, Suffolk Christian Church.
"	20-22	Tennessee Conference, Pilgrim Church, Chattanooga, Tenn.
"	23-25	Kentucky Conference, Evarts, Ky.
"	27-28	Georgia Conference, Oak Grove, Chipley, Ga.
"	28-30	Eastern Virginia Conference, South Norfolk Christian Church.
"	30	Florida Southeast Coast Association, Jupiter, Fla.
Nov.	4-5	Florida East Coast Association, New Smyrna, Fla.
"	5-6	Florida South Association, Mount Dora, Fla.
"	4-5	Western North Carolina Conference, Needham's Grove Church, near Hemp, N. C.
"	10-12	North Carolina and Virginia Conference, First Christian Church, Greensboro, N. C.
"	17-18	Eastern North Carolina Conference, Liberty (Vance) Church.
"	17-19	Alabama Conference, Wadley, Ala.
"	16	West Virginia Conference (N), Whaleyville.
"	24	Western Virginia Conference (N).
"	26-29	National Preaching Mission, Raleigh, N. C.
Dec.	8	Eastern Virginia Missionary Association, Liberty Springs.
"	8	Christian Missionary Association of North Carolina and Virginia Conference, Bethlehem Church.

(N)—Negro.

To My Friends

By THE EDITOR.

How are you, my friends, today? Hope you managed to get past the first page this week without too great a shock. Let me hasten to say that the wreckage on the front page was not my idea. That is what the editor for this week, Rev. H. S. Hardecastle, though should be there.

Are you wondering why there is a new editor this week? Well, I offered to teach in a Training School in Norfolk if some of the other fellows would edit the paper. Mr. Hardecastle took the challenge, and began at once to ask everyone in sight for something to go in THE SUN for this

"beauty is only skin deep" as a man said to his friend about his new wife, to whom the friend replied: "Then for goodness sake skin her."

Rev. Mr. Hardecastle, or Hardy as he is known among his many friends, is a hard worker, a friendly gentleman, a good pastor, and a preacher who talks to the hearts of his hearers about things that are important. These are some of the reasons he holds a good pastorate.

The picture and this article were not the ideas of Mr. Hardecastle. As the darkey said to the pudge who had severely reprimanded him for being so brutal to his combattant: "Yes, Judge, I suppose the Devil did tell me to knock him down and tromp in his face, but that biting his ear off was my own idea." Thanks a lot I'll be seeing you.

YE EDITOR.

NORTH CAROLINA MINISTERS' CONVOCATION.

The North Carolina Ministers' Convocation will meet in its first session with the First Baptist Church, Winston-Salem, N. C., October 26th, 27th, 28th, 1936. The convocation is under the auspices of the North Carolina Council of Churches, and the theme of the convocation is "The Abiding Gospel in a Changing World." The program follows:

Monday, October 26th.

Afternoon Session.

2:30 The Convocation called to order by Dr. Walter L. Lingle, President of Davidson College and President of the North Carolina Council of Churches.

Devotional.

Welcome, Dr. G. Ray Jordan, President, Winston-Salem Ministers, Association.

3:00 Council President's Address.

3:30 An Address—"Christianity in These Times," Dr. H. P. Van Dusen, Union Theological Seminary, New York City.

Council Business.

Adjournment.

Evening Session.

7:30 Worship in Song, United Choirs of the Churches of Winston-Salem.

8:00 Address—"The Religious Ordeal of Youth Today," Dr. H. P. Van Dusen.

Discussion.

8:30 Address—"Christianity Confronts Paganism," Dr. Paul S. Leinbach, Editor of the "Messenger," of the Reformed and Evangelical Church, Philadelphia.

Discussion.

Adjournment.

Tuesday, October 27th.

Morning Session.

9:00 Devotional, Dean Elbert Russell, Duke University.

9:30 Address—"Christianity and the Modern Mind," Rev. Donald Stewart, Pastor First Presbyterian Church, Chapel Hill.

Discussion.

10:30 Address—"Christian Faith and Economic Change," Dr. E. McNeill, Poteat, Jr., Pastor Pullen Memorial Baptist Church, Raleigh.

Discussion.

11:30 Address—"Paganism and Religious Awakening," Dean Luther Allen Weigel, Yale Divinity School.

Discussion.

Adjournment.

Afternoon Session.

2:00 Group Seminars:

"Christian Education and Evangelism," Dean Weigle.

"Christianity and Economic Relations," Dr. Poteat.

"The Rural Church and the Community," Dr. J. M. Ormond.

"The Church and Christian Race Relations," Mr. N. G. Newbold.

"Psychiatry and Pastoral Counseling," Dr. R. S. Crispell, Psychiatrist, Duke Medical School.

3:30 Address—"What Must the Church Do to be Saved?" Dr. J. Blanton Belk, Pastor Grace Covenant Presbyterian Church, Richmond, Va.

Discussion.

4:30 Address—"The Witness of the Church," Bishop J. Edwin Penick.

Discussion.

Adjournment.

Evening Session.

7:30 Worship through Music. Combined Choirs of Winston-Salem.

8:00 Address—"Christianity Confronts Nationalism," Bishop Paul B. Kern, Methodist Episcopal Church, South. Adjournment.

Wednesday, October 28th.

Morning Session.

9:00 Devotional.

9:30 Address—"The Family in a Changing Culture," Mrs. Grace Sloan Overton, Secretary of the National Council of Federated Church Women.

Discussion.

10:30 Address—"The Christian Challenge of the New Situation on the Foreign Mission Field," Dr. Hugh Vernon White, Educational Secretary of the American Board of Commissioners for Foreign Missions, New York.

Discussion.

11:30 Address—"The Search for a New Strategy in Protestantism," Dr. Ivan Lee Holt, President Federal Council of Churches of Christ in America, St. Louis, Mo.

Discussion.

Adjournment.

Afternoon Session.

2:00 Group Seminars:

"The Minister's Devotional Life," Dr. Allen K. Chalmers.

"Christianity and World Relations," Dr. Hugh Vernon White.

"The Christian Family," Mrs. Grace Sloan Overton.

"The Minister and His Parish," Dr. Ivan Lee Holt.

3:30 Address—"The Religious Liberty of the Pulpit," Dr. W. O. Carver, Southern Baptist Theological Seminary, Louisville, Ky.

Discussion.

(Continued on page 7.)



REV. HOWARD S. HARDCASTLE.

week. If he had good luck in getting responses, there should be enough material left over to fill the paper next week—and I hope that he had good success.

Step right up, my friends, and gaze upon the likeness of the Rev. Hardecastle. There is not another in captivity (or out) just like him. He hails from Dover, Delaware, graduated at Elon College and the Divinity School of Yale University. Married Miss Mary Miller of Luray, Virginia, has a daughter and son, was pastor of Suffolk Christian Church for about ten years, and is now pastor of The Christian Temple, in Norfolk, Virginia.

You can see that he will likely never receive a prize for beauty although he and the editor might compete for a "booby" prize sometime. But that makes no difference, for

EDITORIAL

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505 S. MAIN ST., NORFOLK, VA.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AN EDITOR FOR A WEEK.

One reads occasionally of an instance in which a group or an organization, such as a Class In Journalism or a Junior League, assumes responsibility for preparing and publishing an issue of a newspaper or a publication. This week's issue of THE SUN comes as a modification of such a venture, for the writer is Editor for a week, responsible for this week's issue of our Church paper. And thereby hangs a tale.

The Executive Committee of the Norf. Standard Training School was eager to have Rev. F. C. Lester the Editor as a member of the Faculty of the School which is being held this week. But Mr. Lester did not feel able to take on this extra work. He suggested that if some member of the Committee would assume responsibility for the material in THE SUN for the issue of October 15, he would teach the course for Young People. The writer was "appointed a volunteer." Thus he became "Editor for a Week." This week's issue

of our paper comes as a result of the writer's interest in Leadership Training, and as an expression of his friendship for the regular Editor whom he holds in high regard and warm esteem.

H. S. HARDCASTLE.

OUR EDITOR.

This week THE SUN's cover page is adorned by the picture of its Editor, Rev. F. C. Lester. It is altogether fitting that it should be there. For although Mr. Lester is well known through our Southern Convention because of his varied activities, and although many of our people have seen him personally, it is quite likely that there are still a number of readers of THE SUN who would like to see what manner of young man this is who is making such a splendid job of editing our Church paper, but who have not had that privilege. Hence the picture. What the Editor himself, because of his modesty, felt he could not do, the Editor pro tem has done: he presents the kindly countenance of the Editor of THE CHRISTIAN SUN.

The Editor pro tem also felt that our readers would like to know something about Mr. Lester, and in an informal interview he secured some of the facts around which he has written this article. You have seen his picture; now for something about the man.

Rev. F. C. Lester was born near Summerfield, N. C. The fact that he was born a good "Tar Heel" and that he was born on Sunday afternoon ought to be sufficient information. But if any of our readers want to know further particulars as to the month and year they will have to ask Mr. Lester.

As a boy "Fletcher" received his education in a one-room school house which grew even as the boy grew, for when he was ready for High School the one-room school had become a High School. From High School, Lester went to Elon College where he spent one year in the Preparatory Department. He was obliged to work his way through college, and his first job was milking cows. That was the beginning of a long list of varied jobs, for Lester never turned down an offer to make honest money as a means of earning his education. He took the full college course at Elon, and graduated in the Class of '18. In addition to his college work he was a student pastor for three years, serving near-by churches in this capacity. As a member of the Philologist Society he distinguished himself as a speaker, winning the Orator's

Medal on one occasion, and representing his college in Inter-collegiate debating. He was also a member of the Student Volunteer Band and his work both in college and in seminary was in preparation for missionary service abroad.

After graduation, this young man already an ordained minister accepted a call to the Graham Christian Church and served as pastor of that church for three years. Because he felt that the work of the ministry demanded thorough preparation he resigned his work at Graham and in 1921 entered Yale Divinity School where he took a B. D. degree in the Class of '24. As in college, Lester served as a student pastor, acting as pastor of the Christian Church in Schultsville, N. Y. for two years. When he graduated from Yale he found it impossible to carry out his plans to go to the mission field abroad and accordingly turned to Christian service at home.

He served as pastor of the Franklin, Virginia Church three years, as pastor of the Waverly, Virginia Church for six years, and in 1933 he was called to the First Christian Church of Norfolk where he has served as pastor for three years. His ministry has been characterized by sound and stimulating preaching, and by constructive programs. While at Waverly he led his church in the building of a modern Church School building, well-adapted to the needs of the church and the Sunday School.

Early in his ministry, and especially as a result of his studies at Yale, Lester became deeply interested in Christian Education in its more vital and sound aspects. As a result of his interest and his ability in this field, he has been closely and vitally associated with the program of Christian Education in his Conference and the Convention, and he has also served in the wider fellowship of State and General Convention and now General Council work. He has served as the chairman of the Board of Christian Education of the Southern Convention for eight years, and as such, as Dean of the annual Elon Summer School of Leadership Training. He has also served as Dean of many other training schools, and has often taught classes in these schools. It was only natural that the Youth Fellowship should claim his interest, and he has served as Pastor Counselor for three terms, i. e. six years. He was the moving spirit in making the Youth Fellowship Program an integral part of the work of the Convention. He gives freely of his time and his energy to all these organizations and

movements. He has edited the Youth Fellowship page in the CHRISTIAN SUN for four years, and he has made this page both practical and inspiring.

Lester has also served the larger interests of our denomination. He has been a member of the Prudential Committee of the Commission on Missions, a member of the Committee on International Relations, and a member of the Committee on Nominations of the General Council for six years.

At the last session of the Southern Convention he was elected Editor of THE CHRISTIAN SUN to succeed Dr. J. O. Atkinson. It seemed to be the consensus of opinion that he was the man for the place. Reluctant to assume this responsibility, he was prevailed upon to accept the position. The First Christian Church of Norfolk, Virginia, of which he is pastor made this possible by graciously and generously voting to continue him as full-time pastor, although it knew that it would have to share his time and his energies with THE SUN. Thus on July first, Rev. F. C. Lester became editor of our Church Paper. He has already vindicated the judgment of the members of the committee which nominated him, and he has received the testimonials and congratulations of many readers of THE SUN, because of the mechanical make-up and the general arrangement, and the editorial policy of the paper. He gives promises of being a worthy successor in the list of those who have been successful editors of this important publication.

Back of this man's life there are factors which undergird his life with purpose and with power—the influence of a Christian home, the training and example of a consecrated Christian mother, a sense of mission, sound preparation, an indiscourageable purpose, a willingness and a capacity for work, and a spirit of consecration. He is the type of man who is needed for such a time as this. H. S. H.

THE PREACHING MISSION.

The, National Preaching Mission planned and promoted by the Federal Council of Churches, is now engaging the attention of Christian leaders in all denominations throughout the country. When this goes to press several of the cities will have been visited and the Mission will be well on its way. Three of our southern cities are included in the itinerary, Atlanta, Birmingham and Raleigh. The first two cities have already been visited and the Mission at Raleigh will be held November 26-29. A number of outstanding Christian preachers are listed in the movement,

giving much time and unstinted labors. With such preachers as George W. Truett of Texas, George A. Buttrick of New York, Bishop Freeman of Washington, T. Z. Koo of China, and Stanly Jones of India among the messengers one would expect a great hearing and effective results.

The Mission is predominately evangelistic in its purpose, seeking to "bring about a reconsecration of individual life to God." In its statement of purpose, we quote: "No one who understands either the Christian gospel or the world in which we live, could desire to see the churches be less concerned with social and international problems. We may, however, well ask ourselves whether we are likely to get much further in making society Christian until we have gone much deeper in cultivating personal relationship with God and personal insight into the meaning of the Christian gospel. The strategy of advance for the national preaching mission is to strengthen the basic foundations of Christian faith. From such outcome the richest results will flow for every Christian task."

Some who have been most profoundly concerned about the social applications of the gospel to our National and world conditions and to human needs, have feared least this message should become reactionary in this important consideration. This may happen, but on the other hand, in the midst of so great concern about the social gospel there has been all evident a tendency to neglect the vital gospel for the individual. On a recent Sunday, Dr. Lynn Harold Hough, speaking over a nation-wide hookup, most effectively stressed the need of individuals of high moral power and spiritualized ideals to carry through to success every new social movement. He illustrated effectively this fact in history. Even in Soviet Russia there is an illustration in that most of those who started the Bolshevik Revolution have been put to death already, indicating a lack of compelling leadership. No effective social advances will be made without effectively spiritualizing leaders. After all, there is need for the fearless, consecrated, inspired men of God, breadth of vision, high Christian purpose, and adominate dedication to the Kingdom of God. We believe that the Preaching Mission will have a vitalizing effect on our churches; but, of course, it will not do so if it seems to be an escape from social obligations of Christians to meet the crisis in the world today.

In the program of the Preaching Mission there are great gatherings of

the pastors and preachers in every region, with stirring messages and challenging discussions. At the opening Mission in Pittsburgh there were eight hundred ministers attending these meetings. Undoubtedly these sessions for the ministers will be one of the most valuable results of the Preaching Mission. All who are interested in the spiritual vitalizing of our national life will be prayerfully concerned for the success of this great undertaking, and also will be deeply grateful for those great leaders who have devoted their time, their energies and their spiritual resources in the undertaking. E. C. G.

AND IT RAISES A QUESTION.

The governing body of a certain Protestant church is divided over what one communicant calls "New Deal" reorganization. This fact in itself has no news or editorial value, since all denominations have had and will continue to have their divisions in matters of their government.

One member of the denomination concerned with its "New Deal" reorganization, however, does raise a question of some importance. Writing to the official organ of his church, he points out that the sponsors of the new program, with the exception of three, are not readers of their denominational paper and proceeds with the argument that no man can be an intelligent leader of the church, locally or otherwise, who does not keep himself informed through press relations of his church. The statement made and question raised cannot be reasonably ignored, for they have a wider significance than church connection.

Can a man be an intelligent citizen and leader in his state who does not keep himself informed on state affairs as recorded daily in some representative press of his state? Can a local citizen be the best type of leader who fails to keep himself informed of the news and views, changes and developments of his local community?

Assuming that the answers to these questions are in the negative, and it seems reasonable that they should be, it devolves upon every citizen who accepts leadership directly or indirectly in the affairs of his state to keep himself informed on state affairs. It is likewise true that the local citizen who is responsible for or accepts leadership in any phase of life touching his fellow-citizens must be a reader of his local newspaper.

And write this down in your memory book: The man who keeps us with the news, whether it be national, state or local, is the man who keeps ahead with his views. C. B. R.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference will meet in annual session at South Norfolk Christian Church, Wednesday, October 28th to Friday the 30th. The churches have only two more weeks to finish the financial work of the year. Many rural churches wait until the last few weeks to collect the balances of the various Conference Apportionments. This method makes it difficult to pay up in full, and the church reports are hurriedly filled out and sent in for tabulation.

The Secretary of the Conference desires to take this method of appealing to the pastors and churches to send up the conference apportionments in full. Every item of the Conference and Convention work is important. Nothing should be overlooked nor neglected. But if any church is unable to send up the full amounts for conference apportionments, it should be the aim of such churches to provide for the full amount of the apportionments for the Conference and Convention Funds. These two funds are not more important than the other funds, but the actual expenses of the Conference and Convention should be met. If these two funds are not sent in there is no other means of securing money to pay the Conference and Convention expenses. The apportionments for these funds are barely adequate for the necessities of the case.

Pastors and church secretaries are urged to use the apportionment table printed in the Conference minutes of the 1935 Annual as a guide in dividing the funds and making out the report to Conference. Mission money collected by Sunday schools and churches during the year and sent to Dr. J. O. Atkinson, Mission Secretary, should be credited one half to Convention Home Missions and the other half to Foreign Missions. This credit does not apply to money raised by Women's Missionary Societies. Money raised and sent in for Ministerial Relief should be credited to the Superannuation Fund. Money that is sent to Dr. L. E. Smith for Elon College, should be credited to the Elon College Fund, except that raised for paying the College indebtedness in the Special Drive. Special offerings should be credited to that fund.

A blank form will be sent to church secretaries with the Church Report

Blank for use in sending money to Conference. Please do not send cash to Conference. Use a check and attach this to the Conference Apportionment Blank and see that each item is properly credited on this slip. All totals on the church report should be carefully made out.

A word should be said concerning the reports of the committees. Several years ago the Conference adopted a motion requesting all committees to furnish the Conference Secretary with duplicate copies of the reports submitted. These reports should be written on a typewriter, and on one side of the paper. The reports should be signed before being submitted to Conference. Such matters are too important to be disregarded, and the reasons are too evident to be discussed here. It should not be necessary to use the space of the church paper to call attention to such matters. The standing committees of the Conference should make enough copies of their reports to supply the delegates attending the session, and the cost of this work should be paid for from the Conference Fund. Then every delegate would have an opportunity to study a report carefully while it is under consideration. Possibly each committee might be willing to bear the expense of printing respective report.

Put the Eastern Virginia Christian Conference on your calendar and pray for a glorious session.

I. W. JOHNSON.

WHAT ARE THE FACTS?

The majority of our churches are nearing the close of another church year. At the beginning of the year there were certain goals to be reached: a new interest in the affairs of the church, high moral and social ideals, new spiritual power that would bring victory over self and over the world, an awakened church, and enlarged membership, and a more generous spirit that all financial obligations might be met. Maybe you had such goals for your church, or maybe you didn't. At any rate, we are coming to the time when we are asked to check up, see what we have accomplished, and put down in facts and figures our exact record. Our reports to our Conferences will embody such facts. These reports reflect two

things: what the church has done or failed to do, and the present condition of the church.

Personally, I believe in goals. I believe in considering carefully the strength and the ability of the local church together with its opportunities and, in the counsel of its officials and members, determine on certain things to strive for during the year. Christ set goals for himself and for us. We were to live above the world, bear witness in season and out season, and win the world to Him. Perhaps the goals we set are not quite so inclusive or ideal, but we can adopt a program that will take us forward in all the phases of the church's life. If at the beginning of the year that is now coming to a close, our church had set goals similar to these:

1. Every member attending at least one worship service a month during a year.
2. Every member attending every communion service if possible.
3. Every member attending at least one mid-week service a month.
4. Every member a daily reader of the scriptures.
5. Every member bringing someone else to the services of the church every month during the year.
6. Every member winning at least one other to Christ and to membership in the church during the year.
7. Every member visiting at least one other member of the church every month during the year.
8. Every home represented in the Sunday School.
9. Every home a subscriber to THE CHRISTIAN SUN.
10. Every member giving at least one-tenth of his income for the support of the church and the proclamation of the gospel—

the chances are that our accomplishments for the year would have been more satisfactory, and the church, itself, would have been a greater spiritual force in our community.

When we start on a trip, the journey is made more easily and far more comfortably if we have smooth and straight highways on which to travel. If we are going to a certain city, as a rule, we will take the best highway. As a church and as a people, we have certain tasks to accomplish, certain goals to reach. These tasks will be much more easily completed and there will be much more joy in reaching our goals if, in the beginning, we will recognize the responsibilities that are ours, marshal our forces, unite our efforts, and begin the undertaking.

When we set goals to be accomplished, certain things enter into the setting of those goals—a careful survey of resources and abilities, a thorough organization of the forces at hand that all possible strength may be utilized in reaching that goal, a determined effort upon the part of all to attain what we set out to accomplish. To undertake the work of the church without goals means, many times, that we are undertaking without a definite sense of responsibility and an adequate organization with which to achieve. If, as a church, we could lift up our eyes and look on the fields and see that they are white unto the harvest, we would accomplish far more than if we open our eyes and look down on the fields and discover faults and failures and sins and follies. All these imperfections may be there, but I am not so sure but that we will free ourselves from such handicaps in the presence of a challenging task than we will in a determined effort to separate the sheep from the goats, pluck the tares from the wheat, and winnow the chaff from the grain. The Lord has promised to sit in judgment and make these separations in the final day.

As we come to fill out our reports to be presented to the church assembled in conference what are the facts? What have we accomplished? Have we acquainted ourselves more thoroughly with the will of God as recorded in the scriptures? Have we entered into fellowship with our brethren in the work of the kingdom? Have we done our best to bring another from the ways of the world into the ways of Christ? Have we divided our living that the institutions of the church might continue and that the gospel might go to the ends of the earth?

Would it not be a good thing to set goals, to form organizations and adopt programs for the reaching of those goals for the church year into which we are about to enter?

L. E. SMITH.

MINISTERS' CONVOCATION.

(Continued from page 3.)

4:30 Address—"The Regenerative Note in Modern Preaching," Dr. Frank S. Hickman, Duke University.

Discussion.

Adjournment.

Evening Session.

7:30 Worship through Music, the United Choirs of Winston-Salem.

8:00 Address—"The Christian Gospel in a World of Conflict" Dr. Allan K. Chalmers, Broadway Tabernacle, New York City.

Adjournment.

For the Children

HELPING THE MINISTER.

"One thing helped me very much while I was preaching today," said a clergyman or minister.

"What was that?" inquired his friend.

"It was the attention of a little girl, who kept her eyes fixed on me and seemed to hear and understand every word I said. She was a great help to me."

Remember that, boys and girls. When you go to the services of worship in your church, try to understand what the minister is saying, for he is speaking to you as well as to the grown-up people. And you can help him very much by giving him your attention, and by trying to understand what he says.

A CHILD'S PRAYER.

Keep my little voice today;
Keep it gentle, while I pray;
Keep my hands from doing wrong;
Keep my feet the whole day long.
Keep me all, O Jesus mild;
Keep me ever, thy dear child.

GOD WANTS THE BOYS AND GIRLS.

God wants the boys, the merry,
merry boys,
The noisy boys, the funny boys,
The thoughtless boys—
God wants the boys, with all their
joys,
That he as gold may make them pure,
And teach them trials to endure;
His heroes brave, He'd have them be,
Fighting for truth and purity.
God wants the boys.

God wants the happy-hearted girls,
The loving girls, the best of girls,
The worst of girls—
God wants to make the girls His
pearls,
And to reflect His holy face,
And bring to mind His wondrous
grace,
That beautiful the world may be,
And filled with love and purity.
God wants the girls.

—Anonymously.

A CHILD'S CREED.

I believe in God above;
I believe in Jesus' love;
I believe His Spirit, too,
Comes to teach me what to do.
I believe that I must be,
True and good, dear Lord, like
Thee.

—Anonymously.

DO YOUR BEST.

When I was a boy my mother used to repeat an old saying, "A whistling woman or a crowing hen always comes to some bad end." But times have changed, and girls as well as boys whistle. And why should not a girl whistle if she wants to? But this story is about a minister and a whistling boy.

This minister says that when he was a boy he was a great whistler. One day as he walked along the street he was whistling quite low to himself. A little boy who heard him said, "Is that the best you can whistle, Mister?"

"No," said the minister, "Can you beat it though?"

The boy said he could, and proceeded to whistle in a lusty manner. When he had finished, he asked the minister to try his luck again. When the minister had finished, the boy acknowledged that it was really good whistling, but as the minister started on his way the boy said, "Well, if you can whistle better, what were you whistling that way for?"

Surely enough, why should not anyone do his best, if he does anything? The world has so many people who do poor, slipshod, third-class work, people who could do better if they would only try. Let every boy and girl try to do his or her very best, whether in whistling, singing, working, studying, playing; and in whatever they do, let them do it heartily as unto the Lord—*Adapted from a story in Doran's Minister's Manual.*

AN EVENING OF FUN AND FELLOWSHIP.

The Christian Temple held the first of what will be a series of Church Socials during the Church year, on Wednesday night of last week. It was an evening of fun and fellowship, with the emphasis on the lighter phases of life. Community singing, stunts, games, and specialties in music featuring duets, an orchestra of guitars, harmonicas and a piano, and a mixed quartette singing old songs composed the program. Refreshments were served and the social closed with a brief devotional service. Two hundred and seventy-five members of the congregation were present. It was the general feeling that such an evening had a distinct contribution to make the life of the church.

H. S. HARDCASTLE.

It sometimes takes an angry God to make men good.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MORNING, NOON AND NIGHT WITH A CENT-A-MEAL BOX.

The dedication of a Cent-a-Meal links your family with the wide fellowship of many thousands in our church who care for others.

It is neither one dollar nor ten, but the smallest coin minted by the government—a cent—that each family is asked to give. Here the privilege and opportunity of giving to the support of the greatest undertaking of the church is brought within the range of us all.

Our Lord set store by "the small things." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."; "The giving of a cup of cold water"; "The widow's mite into the treasury box"; "The grain of mustard seed, smallest of all herbs"; even so, the copper cent, smallest of all our coins, will lead us forward with renewed faith and vision.

This box has great educational values. The giving of the cent frequently leads to some discussion of the work of the church in the various avenues of our national life and in the needy fields beyond the seas. The cent drops into the box and there follows a prayer, a thought, and a new interest in China, Japan, India, Africa, the Near East, the Philippines and the far-flung stretches of our United States.

It is the Family's recognition of God's Goodness. The very act of dropping a coin into the box for such a high purpose says: "We are thankful to God, the Giver of every good and perfect gift, who has blessed us with food, raiment, home, friends. We acknowledge it is not only blessed to receive but also it is a blessed thing to share what we have with others." It is indeed in very truth a "blessing box."

It brings joy. Any investment made in God's work is never lost. "What we give we have." All those who invest in the enrichment of the world's life have the assurance and joy that they have shared in the greatest undertaking in the world.

Ask your pastor for a box and literature, or they may be secured by sending 10 cents to the "Missions Council," 287 Fourth Avenue, New York, N. Y., or to

J. O. ATKINSON,
Mission Sec'y,
Elon College, N. C.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 10, 1936.

Sunday Schools.

Mt. Herman, Garner, N. C.	\$ 4.00
Fuller's Chapel, Henderson, N. C. .	6.32
Shallow Ford, Elon College, N. C. .	6.58
Hank's Chapel, Pittsboro, N. C. . .	2.00
Monticello, Brown Summit, N. C. .	2.04
Winchester, Winchester, Va.	5.20
Lebanon, Semora, N. C.	.60
Mt. Olivet, Elkton, Va.	2.00
Mebane, Mebane, N. C.	2.00
Linville, Linville, Va.	5.08
Union, South., Franklin, Va.	2.58
Newport, Shenandoah, Va.	2.92
Timber Ridge, High View, W. Va. .	1.42
Apples Chapel, Gibsonville, N. C. .	1.48
Oak Grove, Sunbury, N. C.	1.50
Graham, Graham, N. C.	3.60

Total	\$ 49.32
Previously acknowledged	501.27

Total since Sept. 1, 1936\$ 550.59

Will you not see that your Sunday School takes and sends in its offering for the Mission cause?

J. O. ATKINSON,
Mission Sec'y.

SHARING CHRIST WITH OTHERS.

By MRS. JOHN G. TRUITT, *President,*
Woman's Board of Home and
Foreign Missions, Southern
Convention.

My little boy and I were coming from the grocer's with a bag of fruit, and the little fellow pleased his mother very much when he said, "Mother, I am going to save this prettiest apple for Ann." Often times I have driven across the mountains which lie between here and Ohio, and at some entrancing beautiful spot I have said to my fellow traveller, "Oh, if only mother could see this beautiful view." Is not that just what happens when we have something very wonderful? Do we not wish to share it with others? Have you never baked a cake so pretty that you wished someone beyond your own family could share a bit of it? Or have you flowers never grown so gorgeously that you wished some friend far away could see them?

These may seem all too simple to illustrate what I have in mind, but they do bring a thought before you: *We desire to share the best we have with others.* This is especially true of those who have been trained in Christian homes, and known the Christian Gospel of Love.

To share implies that we have something to share. I like so much

the exquisite beauty of that old crusader's hymn:

Fairest Lord Jesus, Ruler of all nature,
O Thou of God and Man the Son;
Thee will I cherish, Thee will I honor,
Thou my soul's glory, joy and crown.

Fair are the meadows, fairer still the
woodlands,
Robed in the blooming garb of spring;
Jesus is fairer, Jesus is purer,
Who makes the woeful heart to sing.

Fair is the sunshine, fairer still the
moon-,
And all the twinkling, starry host;
Jesus shines brighter, Jesus shines purer
Than all the angels heaven can boast.

Yes, I like the hymn, but when I think of my attitude toward Missions I must ask myself the question: *Do I love the Lord about Whom it is sung?* It is one thing to sing about Jesus, it is another to set ourselves to the task of sharing Him with others.

As the missionary command was the final and crowning command of our Lord Jesus, so also should our Missionary work be the crowning joy of our church life and experience. We attend our well-organized Sunday schools and study in our adult classes, we attend our worship services, and enjoy the exaltation of beautiful music and worthwhile messages. We get already to begin to share Jesus with others, but if we stop there, it is sure proof that we love the worship rather than the work. Missions give the women of the church, yea the whole church, an opportunity to have their Christian faith bear fruit, and to enjoy in actual service the full expression of what they feel within.

As sharer of Christ with others of course we are hopeless unless we have Him to share. We are doing nothing new when we dole out a pittance to the poor and needy we can offer them Jesus Christ, and the sort of help He can give. Peter and John were going up to the Temple to pray. They were entering through the Gate Beautiful. A poor beggar lay thereby begging his daily dole. All along he had been receiving something, sometimes more, sometimes less. If Peter and John had given him the same sort of alms he had been receiving there would have been nothing new about that,—no Good News in that—just the same old way of endless defeat. They did not even have this world's goods to give. But they said, "Silver and gold have I none, but such as I have give I unto thee. *In the name of Jesus Christ of Nazareth rise up and walk.*" We are hopeless unless we have Jesus Christ of Nazareth as our very own

Friend, unless He is our Lord, and unless we can offer Him to the halting, faltering, failing ones of the earth, having already experienced His help in our own lives.

When we think of Missions we should think of Jesus. The very word Missions implies that someone in authority has sent us with a task to perform. Is there Someone in authority over our lives? Have we made the One who wishes the salvation of the whole world our Lord? Have we come to understand the heart-hunger that pressed Him to the cross? Have we felt something of His compassion for the un-numbered multitudes of the earth's needy ones? Do we realize that to be His is in the very nature of the case to be about His business, as He was about His Father's business? It is not ours to offer to the begging, crippled peoples of the earth a dole, but to offer them our dear Saviour, to offer through Him new limbs with which to leap, new feet upon which to walk.

Unless we have shared in personal experience Jesus' mission on earth, and unless we see the saving of the races of men as His ultimate goal, very superficial indeed will be our work for world wide Missions. Then, and not until then, will we begin to give time to study of the great Missions field, wherein the modern church may serve its Master and its Lord. Then, and not until then, will we begin to see with His eyes, and to look upon the multitudes as sheep without a shepherd, real persons without spiritual light, and Christian love, such as we have is come to take so often for granted in our midst. Our light can fail us if we fail Him, as is becoming all too apparent in so many ways in our modern America. We should re-study the cause of our giving to Missions. And when we do we shall not give the extra pennies from the top of our purses, but we will give as if sharing the best we have from the bottom of our hearts!

When I remember all the way
My Saviour trod for me,
And all the weary paths that led
His feet up Calvary.
When I consider all the price
With which I have been brought,
I cannot render to my God
That which has cost me naught.

Thus far I have been trying to say we should share Christ with others for His sake, and for our own sake. Now I wish to say we should share Christ with others for others sake.

Doctor Dan Poling was recently asked: Will members of the tribes of

interior Africa who die without hearing of Jesus be saved? To which he replied: "Yes. That question does not trouble me as much as this one: says Dr. Poling, *'What will happen to me if I do not do my level best to bring Jesus Christ to these folks?'*" If it was imperative on the part of the small band of disciples whom Jesus left behind to "Go ye into all the world and preach the gospel to every creature" with their lack of modern equipment for going unto the uttermost parts, and their lack of our vast store of knowledge of other races and peoples, how much more is that command of our Christ imperative upon the modern church. If it was necessary in their day how much more is it necessary in our day! As someone has wisely said, "Modern scientific inventions have made us a neighborhood, the Gospel of Jesus Christ would make us a brotherhood." For us mothers to fight for peace without fighting for the Prince of Peace is futile. We shall never have peace in the nations of the earth until we have the Prince of Peace in the hearts of the people. We mothers of the little boys and girls of today can well afford to do our best to plant the Gospel of love in the hearts of the people of tomorrow!

I cannot imagine a Christian Church alive to the message of our Lord without a missionary program for the whole church. Is our message to be forever cast at our own selves, in an effort to save our own souls, and let the rest of the world go by? Will the sermons in our pulpits fail to go beyond the doors of our churches? Will the lessons in our Sunday schools stop with the pupils in our classes? Will only the women of our churches work at Missions, and their work be only a mad scramble to meet the financial goals? Is that the extent of our knowledge of the mission of Jesus, and our love for Him as our Saviour? Is that as much as we care about that which is breaking His heart and holding Him to the Cross of Calvary for the wide world? Let us pray that the answer to these questions will be No, a thousand times No! And that the churches which we so dearly love, and the people whom we may influence in our house and our local organizations may arise in a noble way to the task of sharing Christ with others.

To do that we shall have to arise ourselves. The worship and devotional parts of our local missionary meetings will have to come to really mean something. It will be more than a song to settle the hubbub of our con-

versations, it will be a moment of real worship, well-planned by earnest and eager hearts, and participated in by every individual present. It will bring us love and devotion to the Christ whom we shall wish to share with others, and it will prepare us for a session of study under the guidance of His Holy Spirit. When the worship part of our monthly meetings is over we shall not begin an "open-house" on how to sell church brooms and steel sponges, and how to pay the first quarter of our apportionments to the conference treasurer; but we shall earnestly study some inscribed textbook, and eagerly report bits of interesting and informing news of Missions Fields.

We are handicapped by our lack of knowledge of others. Unless we know them we cannot love them, we cannot desire to share our best with them. They mean little to us, and we do less for them. But if we have knowledge of them, we love them, and are willing to help them when in distress. And are not peoples without Jesus Christ in distress, whether they realize it or not? Our program must be that of study rather than money-raising, of peoples rather than purses. Instead of seeing maps we must see men. Instead of seeing foes, with flags and fortresses and military forces, we must see friends from whom come many of our finest and dearest possessions! We must see God's people, fathers and mothers, and sons and daughters for whom our Lord Jesus gave His life, and whom our Lord Jesus sought to provide for when He said, "Feed my lambs, if you love Me, *feed my sheep!*". By that He meant that we should share Him with others, that we should share the True Bread which is come down from heaven with the hungry-hearted in every-land.

In conclusion let me say: Others tell us that we are doing well, and we appreciate their kind word. And we are doing a really great work, but let us look well to our laurels by studying every way in which we can best make our local programs more vital to the spiritual development of our members, and more effective in the deepening of our understanding of what the missionary movement really is. Our success has been by the grace and goodness of Jesus Christ, let us so work and plan that we may ever have His guidance and blessings in this great business of sharing Christ with others. Jesus will be proud of us if we ever learn to say: "*I will save this best for sister!*"

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

A CODE FOR CHRISTIAN YOUTH.

The Congregational-Christian young people who were delegates to the Lakeside Conference met as a unit each evening. This group of one hundred and twenty-five was divided into several commissions to work on problems common to all young people of our Church. The commission on Personal Religion recommends that individual young people and classes and societies study the following statement drawn up by Earle G. Ward from Florida (one of our delegates from the Southeast) and Shirley Provost of Massachusetts.

"With firm faith in God and hope for the future, holding that there is in every human being some spark of a divine personality and latent potentialities to grow into a Christian personality, we venture our lives for Christ, dedicating our best to achieve the Kingdom of God on earth by:

"Making every effort to live the most abundant life, following the perfect example of Jesus, and

"Endeavoring to persuade others by our deeds, thoughts, words, and prayers to consecrate themselves to this same high purpose.

"Toward that end we shall strive to develop and maintain our bodies as clean, well-disciplined, wholesome, and glorious temples of God, the dwelling place of His Holy Spirit, and fit for creative marriage and the building of a Christian home.

"To develop an individual as well as corporate very real prayer life, believing prayer to be the practice of the presence of God; to see God revealed in everything beautiful in nature and other people, and to keep always sensitive, receptive, and responsive to His spiritual communion.

"To understand with an alert mind and to promote the changes that are necessary in our economic order, our present international set-up, and inter-racial misunderstandings so that all members of the Family of God can share in the abundance that our machines could produce.

"To venture bravely and aggressively in our crusade, and to accept the penalties of loyalty to our convictions."

DO THESE TOPICS APPEAL TO YOU?

Last summer at the Elon Summer School of Leadership Training, the Rev. W. E. Wisseman of Greensboro,

North Carolina, was the leader of a class studying the young people's organization in the church—its worship services, its programs, its social times. One of the things done in this class was the selection of topics for study and discussion, which would prove of value and interest to young people. Out of a list of sixty suggested topics (found in the bulletin "To Read and Talk About," which can be secured free of charge from No. 14 Beacon Street, Boston, Massachusetts) the class chose the following seventeen as being of primary importance.

1. How can young people work for peace?
2. What standards shall we set for our good times?
3. How can we gain a better understanding of Jesus and power to live as he did?
4. What are the responsibilities of a Christian citizen?
5. How does God become real to one?
6. What does it mean to be a Christian in everyday living?
7. How can Christian young people serve their community?
8. How can I become a person worth knowing?
9. What do we need to know about prayer?
10. What does it mean to be a Christian at home?
11. What am I? What can I become? How can I achieve my goal?
12. How can one gain the most from a daily period of personal worship?
13. When do movies help and when do they hinder our being Christian?
14. Does it always pay to be honest? Can one be honest and succeed?
15. What are the facts which young people should know about alcohol?
16. What preparation does one need for a happy successful marriage?
17. What can a youth organization do to help the present situation?

Do any of these questions seem vital to you? If so, why not look for material on that particular subject—in the form of booklets, a drama, a speaker, a book. When you have planned and carried out a successful meeting in that manner, please write us about it so that others may share it with you.

If you think some important questions have been omitted from this list,

let us know what your choices would have been. If you find no material on the ones you choose to use in your meetings, please write for help—we may know of something or someone to aid you.

EASTERN VA. CONFERENCE. (Continued from page 2.)

- 10:30 "The Christian Sun," Rev. F. C. Lester.
11:00 Report of Committee on Home Missions, Col. J. E. West, Ch'n.
Address, Rev. Joe French.
General discussion and vote on report.
12:00 Devotional Period, Rev. F. C. Lester.

Afternoon Session.

- 2:00 Call to Order.
Song Service, Rev. O. D. Poythress.
Prayer, Rev. W. H. Garman.
2:15 Report of Woman's Missionary Conference, Mrs. John G. Truitt.
2:30 Report of Christian Missionary Association, Rev. J. F. Morgan, President.
2:45 Report of Committee on Foreign Missions, Dr. E. W. Jones, Ch'n.
Address, Dr. Hugh Vernon White.
Discussion and vote on report.
Adjournment.

Evening Session.

- 7:15 Special Music.
An Address—"A Presentation of the Christian Orphanage," Mr. C. D. Johnston.
Address, Dr. Hugh Vernon White.
Adjournment.

FRIDAY.

Morning Session.

- 9:30 Call to Order.
Song Service, Rev. J. F. Morgan.
Prayer, Rev. H. C. Hilliard.
Reading of Minutes.
Report of Collectors, R. C. Norfleet.
10:00 Report of Committee on Stewardship, Rev. R. A. Whitten, Ch'n.
Address.
10:30 Report of Committee on Temperance and Moral Reform, Rev. H. S. Hardcastle.
Discussion.
11:00 Report of Committee on Superannuation, Dr. L. E. Smith, Ch'n.
11:30 Report of Committee on Apportionments, A. L. Jolly, Ch'n.
11:45 Devotional Period—"Four Experiences in Worship," Rev. J. F. Morgan.

Afternoon Session.

- 1:30 Call to Order.
Song Service, Rev. G. A. Pearce.
Prayer, Rev. J. H. Warren.
Report of Committee on Place of Meeting, Mrs. J. A. Williams.
Report of Committee on Finance.
Report of Committee on Resolutions.
Announcement of Standing Committees.
Unfinished Business.
Reading of Minutes.
Final Adjournment.

Sunday School

By REV. H. S. HARDCASTLE

THE SPOKEN AND WRITTEN WORD.

LESSON III.—OCTOBER 18, 1936.

GOLDEN TEXT: "*The word of God is living and active and sharper than any two-edged sword.*"—Hebrews 4:12.

LESSON: Acts 17:1-15; I. Thess. 2:1-12.

The lesson text gives some information about the founding of the church at Thessalonica from two viewpoints, one by Luke in Acts, the other by Paul in I. Thessalonians.

Scriptural Preaching.

As was his custom, Paul resorted last to the synagogues on his preaching missions. He went into such a synagogue at Thessalonica and "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered, and risen again from the dead, and that this Jesus whom I preach unto you is Christ." These words suggest Paul's method. He reasoned—he was able to give an answer in calm and sane and reasonable words, words whose basis was the scriptures themselves. He opened and alleged—he set forth in order is what the words mean. Out of his deep knowledge of the Word of God, he presented his message. He emphasized the redemptive power of the suffering of Christ, seeing in the Old Testament this un-failing testimony to Christ's sufferings. He exalted Jesus as Christ, the risen Christ, God's Anointed, the Messiah, who had risen from the dead and was alive forever more. No wonder that Paul later wrote to the Thessalonians that his words were with assurance and with power of the Holy Spirit. Our modern world needs more scriptural preaching, not in the sense of simply quoting proof texts, but in the sense of an orderly unfolding of the contents of the Bible.

Jealousy.

The Jews could not bear the idea of having Paul gain a hearing and a following. They "were moved with envy" and stirred up a hornet's nest. How difficult it is for us to see another succeeding, to take second place gracefully, to rejoice in another's increase at the expense of our decrease. How much jealousy there is among members of the church of Christ, and between churches themselves. John was nowhere greater

than when he said, "He must increase, but I must decrease."

Turning the World Upside Down.

"These that have turned the world upside down are come hither also"—was the charge the Jews made against Paul and Silas. It was more of truth than fiction, for those men were setting in motion forces and influences that would turn the world upside down. The New Testament contains dynamite—the word for power literally means that. As Christ's principles and spirit are applied to life, a revolution takes place. His standards are not our standards; His ways are not our ways. To apply literally Christ's ideals to our modern world of personal relationships, industry, education, national and international life, to say nothing of race relations, and class distinctions, would turn the world upside down.

An Open Mind.

When Paul and Silas left Thessalonica, they went to Berea, and as their custom was they went into the synagogue. These people of Berea were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. The open mind—how rare it is, even among those who pride themselves upon their open-mindedness. We have our pet prejudices, our pet theories, our established opinions. There are countless people who would not dare to listen in to a presidential candidate of the opposing party, or to attend a meeting of Communists, or to consider carefully the teachings of another sect. This is a hard saying, but it is true. These men of Berea belong to God's aristocracy in that they had open minds, willing to follow the truth wherever it led them.

The Spoken Word and the Living Word.

Reference has already been made to the sanity and the power of Paul's spoken word. It must have been illuminating and inspiring, and perhaps disturbing to hear Paul preach. Combining, as he did, a thorough knowledge of the scriptures with an active mind and a readiness of speech, Paul's word came with power.

But the most vital factor in Paul's ministry was his success in translating the spoken word into the written word, written out in life itself. There was no gap between what he preached and what he practiced. Read the section of Thessalonians which is a part of today's lesson and make a note of some of his characteristics, some of his attitudes towards these

people. "Affectionately desirous of you—he loved folks with a sincere love. "Well pleased to impart to you, not only the gospel, but our own souls, because you became very dear to us"—the spirit of sacrifice and service born of genuine love. "Working day and night that we might not be a burden to any of you"—conscientious and considerate, and free from all entangling alliances. "How holily and righteously and unblameably we behaved ourselves toward you that believe"—no man could honestly point an accusing finger at him because he was careless in his daily living among them. "How we dealt with each one of you as a father"—a personal, loving interest. "Exhorting, encouraging, and testifying"—appealing to their best natures, abstaining from fussing and condemning. "To the end that ye should walk worthily of God"—his supreme passion was that in some measure God would use him to help others to find the way of Christ and to walk in it. The Written Word is powerful. The Spoken Word is powerful. But the Spoken Word becomes most powerful when it is written out in living letters. We are epistles known and read of all men. Let every man take heed what he says and how he writes.

THE LAW OF THE LEARNER.

The Law of the Learner, in brief, is as follows: The learner must attend with interest to the material to be learned." Out of this law come some rules for teachers.

1. Never begin a class until the attention of the class has been secured.
2. Pause when attention is interrupted or lost, and wait until it is regained.
3. Arouse attention by variety of presentation.
4. Kindle and maintain the highest possible interest—interest and attention go together.
5. Look for sources of distraction, and seek to reduce them to a minimum.
6. Prepare beforehand thought-provoking questions.
7. Be enthusiastic yourself—interest and attention beget attention.
8. Study the best use of the eye and hand. Your pupils will respond to your earnest gaze and your lifted hand.
9. Never exhaust the attention of your pupils.

H. S. H.

—Adapted from *Seven Laws of Teaching*.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THE BANNERED LIFE.

In the name of our God we will set our banners."—Psa. 20:5.

Reading this text, the first picture that comes to us is a procession announcing who they are and what they are for. Imagine a procession without banners. We would not go around the corner to see it. Why? Because it is spiritless and meaningless. If that is true, then we are to understand that banners mean more than the procession itself.

The christian procession may have many banners, but they all stand for some things in common: a belief in Christ for whom we stand and for whom we march. In the name of our God let us raise our banners.

But there are many christians who will not show their colors. Jesus spoke of these and referred to them as "hiding their light under a bushel." Shame upon us if God's fresh air which we breathe is received and no thanks, if we receive our strength from Him and do not thank Him for it; if we receive the benefits of all the goodness about us and refuse to acknowledge Him. Noble causes advance only as you and I advance them. "In the name of our God," means in His strength and for His cause. We cannot depend upon our own feebleness. "In the name of our God will we set up our banners."

Prayer.—Great God, Our leader, bid us go forward. Forward that we shall be ashamed of Thee, but to let our light shine always for Thee, that if possible, others may take knowledge of us and glorify Thee. *Amen.*

TUESDAY

BEGINNER AND FINISHER

"Looking unto Jesus the Author and Perfector of Our Faith." Read Hebrews 12:1-7.

If we had to initiate our faith in God, it would never be begun. Our faith starts from Christ, from His wonderful birth, from His marvelous words and miraculous deeds, from His heart of love, from His heroic sacrificial death, from His glorious resurrection and ascension. Where would be our faith without these?

And if we could not start our faith without Christ, still less could we carry it on to completion. The adversary is full of guile. The ways of the world are most alluring. Doubts beset us and fasten their arrows in us. The

road is long and steep and we soon grow weary. Unless Christ, through the Holy Spirit, went with us every step of the way, we could never reach the journey's end of faith.

Prayer.—So we look to Thee for our faith, O Christ, Son of God, lend us to Thy Father. Great Elder Brother, take us by the hand, and never let us go. That our faith may not stand in our weakness but in Thy power. *Amen.*

WEDNESDAY

CITIZENS OF HEAVEN.

"For of such is the Kingdom of Heaven."—Mark 10:14.

What can these words mean. We know nothing better nor less than little children, and all who are like them, possess the essential qualities of Christianity and are members of the Kingdom. Anything else is not in harmony with the mind of Christ.

It is obvious that no one would wish grownups to act like children. There are graces children cannot exhibit; there are feelings they do not know; there are restraints they cannot understand; there are considerations they are not capable of. These things are reserved for older ones who must teach them the proper action in them. That children are born heathens, no doubt, is partly true, but at the same time their virtue, the possibility of their lives being an open field where God can work and be everything; the example of taking everything as it is; all make the child the example of the right spirit, and of taking God at his word. Thus, the child represents all the hidden powers of life both here and hereafter. Their soul life is that from which springs all that makes the Kingdom of God and Heaven.

Prayer.—

"Lord, forever at thy side
Let thy place and portion be;
Strip me of the robe of pride,
Clothe me with humility.
Humble as a little child,
Weaned from the mother's breast;
By no subtleties beguiled,
On thy faithful word I rest."
Amen.

FRIDAY.

GOD'S POEMS.

"Lo, the children are an heritage of the Lord."—Ps. 27:3.

"The glory of the children are their fathers."—Prov. 17:6.

"Her children rise up and call her blessed."—Prov. 31:28.

"Be ye, therefore, followers of God as dear children."—Eph. 5:1.

Often we hear the exclamation, "Isn't nature grand?" How grand it is when we really appreciate its wonders! From the formation of the mineral of the earth's bosom, through all of its kingdoms, the vegetable, the animal and the celestial—they all tell of the glory of God. Almost anything you may select of this universe is not only a divine poem, but also an oratorio, full of celestial harmonies that inspire the soul to God. The precious stones have been called the poems of the mineral, the flowers the poems of the vegetable, the young the poems of the animals, and children the poems of God's Kingdom.

"Come to me, O ye children,

And whisper in my ear,
What the birds and the winds are singing,

In your sunny atmosphere.

"For what are all our contriving,
And the wisdom of our books,
When compared with your caresses,
And gladness of your looks.

"You are better than all the ballads,

That ever were sung or said;
For ye are living poems,
And all the rest are dead."

Prayer.—O Lord Jesus, may thy spirit abide in our lives and keep us living poems and heavenly harmonies until we are called to Thee eternally. *Amen.*

THURSDAY.

REALITY OF GODLINESS

"Draw nigh unto God and he will draw nigh unto you."—Jas 4:8.

What is godliness? How can I realize it? Godliness is godliness—character that is loving, helpful, beyond reproach, and inspiring to heavenly ends. Such a character we see in our Lord Jesus Christ.

We cannot attain this character without knowing him and fellowshiping him. If we would know somebody, we lose no time in cultivating their friendship and communion. This is necessary to knowing them.

If we are to know Jesus and be like him, we must lose no opportunity to be with him. He is found in meditation, his Word, at devotions, at his church, in the sacraments, in prayers, and in service to humanity.

Prayer.—O Lord, our God, give unto us daily a fresh baptism of thy love and a realization of thy divine help, that we may accomplish the miracle of newness of life as it is inspired by our Lord Jesus Christ. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A PERSONAL SAVIOUR.

By REV. JOHN G. TRUITT.

"There is none other name under heaven given among men whereby we must be saved."—Acts 4:12.

Let us base our today's communion meditation upon the hymn which our choir has just sung as an anthem. "Jesus, Lover of My Soul" was written by Charles Wesley lacking only a little more than four years of being two hundred years ago. The tune we are familiar with is more than a hundred years old. This is one of the greatest hymns ever written. Many would vote it the greatest.

I. *It Is Intensely Personal.*—We do not often use it as a solo, but it has been sung in solitude many, many times. It strikes home nearer to the individual than hands and feet. "Jesus, lover of *my soul*!" Nothing can be more personal than one's own soul. That is the ultimate summing up of the eternal best that one is, or ever may come to be. "Jesus, lover of *my soul*." We must never forget that we have an eternal soul. There is no more staggering though in all the world than that our soul is eternal. And it is a comforting thought to know that Jesus loves us and wishes to save us eternally. It was Jesus who asked, "What shall a man give in exchange for his soul?" It was Jesus who further asked, "What shall it profit a man if he gain the whole world, and lose his own soul?" While we are seeking to save, let us not forget that one thing we should save is our soul.

II. *It Recognizes the Trials of Life.* It expresses what we sometimes feel and cannot express. We do not know how many men and women, and sometimes very young people, feel that the burdens and trials of life are more than they can bear. Many give up completely, and end it in suicide. Life has its burdens. To those who look on they may seem little, but to those who suffer them they seem very large, and heavy indeed. In this song is the Gospel of refuge, the Gospel of comfort! "Hide me, O my Saviour hide, 'till the storm of life is past. . . . Other refuge have I none; hangs my helpless soul on Thee!" "Leave, oh, leave me not alone, still and support and comfort me." You may be missing the tough spots in life, and please God may you, but many of you will

know that there are some places so dark you cannot see. This song has given light in dark places because it opens the pathway to a renewed faith in Jesus Christ.

III. *It Confesses One's Own Weaknesses and Sins.*—As we are gathered about this Communion table are not we all aware of our imperfections? Is it not a good thing to be aware of our own sins? To confess our sins to Jesus, one who loves us, and understands all about us, and knows why, and how, and what, we are is one of the blessings of worship. As we think here of the sinless Son of God, and of His great revelation of God to us, and as we think of our own sins are not the lines of this hymn beautiful: "Just and holy is thy name; I am all unrighteousness; False and full of sin I am, Thou art full of grace and truth". . . . And is it not wonderful to sing in another line, "Plenteous grace with Thee is found, grace to cover all my sin; Let the healing streams abound; make and keep me pure with." The song that sings that message deep into one's soul is a real song. The church that gives that message to its community is a real church. The pulpit that has that message to offer for a needy, hungry humanity is not out-moded. The life that lives that message is a benediction, and it is eternal.

IV. *It Exalts Jesus Christ As Saviour.*—It is a song of praise to Him! That is one of the reasons it is such a great song. In the most intensely religious moments of our lives we need some vehicle of praise to God. We wish some way of expressing that which is too great to express. How this hymn helps! "Thou, O Christ, art all I want; More than all in Thee I find. . . . Thou of life the fountain art, freely let me take of Thee; Spring Thou up within my heart! Rise to all eternity!" It offers no other name whereby men must be saved. "All my trust in Thee is stayed, All my help from Thee I bring; Cover my defenseless head with the shadow of Thy wing." All my trust. . . . It reminds me here of the Twentieth Psalm, "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." In what are we trusting? There are so many things in which men put their trust today. Some trust in chariots, some in pleasures as a cure for the pain of unbelief, or of spiritual

disobedience; some trust in money, and find in after life that it is much of a make-believe; some trust in many other things, but the singers of this old song trust in the Lord: "Thou, O Christ, art all I want!"

Such was the sermon of Peter in the sermon from which our text is taken when he said, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which, was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given men whereby we must be saved." Such was Peter's sermon after he and John had been kept all night and had time to think it over. The day before he and John had healed the lame man at the Gate Beautiful of the Jerusalem temple, which resulted ultimately in their being thrown into prison for the night, for when they gathered about them Peter preached unto them saying, "Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away everyone of you from his iniquities."

V. *This Old Hymn Rings True to the Scriptures.*—The Scriptures exalt Jesus. They give Him a name above every name. By Him the worlds were created. He is Lord, the third person of the Holy Trinity. Unto Him prayers were made by the sick, the blind, the lame, and the sinning. He was all-sufficient for them all. And here in our text we read: "There is none other name under heaven given whereby we must be saved." It is that sort of Jesus this hymn exalts. It is that sort of Jesus you and I need. It is that sort of Saviour we remember today as we partake of the emblems which represent His broken body and his spilt blood. May this be a moment of great blessing to us. May it be a time of renewal of faith in Him, and resolution to better serve Him who is for each of us so wonderful, and personal a Saviour!

While we are working for international peace, let us not neglect the problems—and the essential conditions—of internal peace. Spain is an example of what happens when church and state neglect the basic problems of the people's welfare and the equally basic problems of building a national life in tolerance, good will, and brotherhood.—*Advance.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We can plan our farm work at the Christian Orphanage and figure out when we will do certain things, but the weather man steps up and says "rain tomorrow and next day" and it rains, the ground gets wet, and our plans are all knocked out.

We had planned to get our oat crop sowed by the 20th and our wheat in the ground by the last of the month, but we had rain on the 8th, 9th, and 10th of the month. The ground will be hardly dry enough to work in a week's time.

We have the sweet potato crop to gather in and cure in our potato house.

You can readily see why we shall be busy for some weeks to come. buy for nearly a hundred children. Think of fitting a hundred pairs of shoes on children's feet—quite a job, isn't it?

Sweaters for the girls—jackets and coats. Then the boys come in for zipper jackets, socks, shoes, etc. All this counts into dollars. We are badly in need of funds to meet our fall bills to keep our credit in good standing. We truly hope our church people will be liberal this year in their Thanksgiving Offerings and help us reach our goal of \$18,000.00 for the year.

Tobacco and cotton are bringing good prices and corn is selling for the highest prices in many years. Many of our churches are country churches and in good farming sections, we are looking forward to these churches for a liberal offering this year.

With your many blessings that the Lord has given you, don't forget this year the little children in the Christian Orphanage. They are in need of your love and your help. Divide with them and give them a chance in life too. When your orphanage takes a little helpless child here and rears it to young manhood or womanhood as the case may be, and if a girl becomes a graduate nurse or an office girl or holds some other position of trust or if a boy becomes an electrical engineer or a civil engineer or a teacher or a business man, as most of them do, don't you just have a little joy down in your heart that you did not have before?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 15, 1936.

Amount brought forward\$9,500.37

Sunday School Monthly Offerings.

N. C. and Va. Conference:

Apples Chapel (Sept., Oct.) \$ 3.91
Lebanon 1.38
Bethlehem 2.55
Danville 9.85
Shallow Ford 7.73

25.42

Western N. C. Conference:

High Point\$ 1.74
Biscoe 2.04
Graham 1.31
Seagrove 1.50
Pleasant Hill 4.95
Needham's Grove 1.00
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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:

44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, ^{even} all her
living.

A. D. 33.

1 John 3. 17.

a Matt. 24. 1.

b Luke 19. 44.

c Luke 21. 7.

d Deut. 35.

15.

18 And pray ye that your flight be
not in the winter.

19 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

COX.

Virgil M. Cox died on August 11, 1936, at the age of 79 years, 2 months and 20 days. His wife died 22 days earlier.

He leaves to mourn their loss, with those mentioned elsewhere, one brother, Rev. Peter Cox of Mt. Gilead, Ohio.

The funeral was conducted by the writer, assisted by Rev. John Alfred, in Pleasant Ridge Christian Church, of which he had been a member since early life, and had served as deacon for more than twenty-five years.

He was faithful to his God, his church, his family and his neighbors. May his good influence live on to bless those who follow after.
J. FRANK APPLE.

DOVEL.

Mrs. Delilah J. Dovel was born July 17th, 1874, and died September 19th, 1936, making her age 62 years, 2 months and 2 days. She leaves to mourn her loss a husband, 6 children, 24 grandchildren, 2 brothers, and 3 sisters.

Mrs. Dovel was a faithful and loving member of the Newport Christian Church, near Shenandoah, Virginia. Not only has she been a hard worker in the church, but she has worked to the very limit in her daily life. The home, community and the church will greatly miss her Christian influence. She

worked while it was yet day for the night was coming when no man worketh. My God comfort those who mourn.

W. J. ANDES.

FRY.

John William Fry was born July 9th, 1872 and died September 10th, 1936, making his age 64 years, 2 months and 1 day. He is survived by two sisters and one brother.

Mr. Fry was a member of the Mt. Olivet (R) Church near McGaheysville, Virginia. He became well-known throughout Harrisonburg, Virginia and surrounding vicinity by selling magazines and papers. He never borrowed anything unless he paid the lender back in full. His work, though small it may have been in the sight of man, is worth something to God.

May God bless those who mourn this mortal loss of a friend.
W. J. ANDES.

JENNINGS.

A. L. Jennings departed this life at the age of 67 years, after almost two years of declining health. He leaves quite a few nephews and nieces, and a host of friends, he being the last of the older heads of the Jennings family.

He was a faithful member of Christiana Church in Tallapoosa County, Alabama. He had no family of his own, but he served others with himself and what he had. I have rarely come in contact with a life more unselfish than that of Brother Jennings.

A great congregation assembled at Eagle Creek Baptist Church to pay respect to his memory. The floral offering was very beautiful. The funeral was conducted by the writer assisted by Rev. G. H. Veazey.

G. D. HUNT.

WEAVER.

Mrs. Louis Weaver departed this life at Lanett, Alabama, September 13, 1936, at the age of 42 years. She leaves a husband, one son, Curry, her mother, Mrs. Emma Lands of Alabama, two sisters, Mrs. Pauline Tatum of Abanda and Mrs. Berta Carter of Wadley, many other relatives and a host of friends.

Mrs. Weaver was a fine Christian character, energetic and industrious, kind and thoughtful to all who came her way. She was a faithful member of New Hope Christian Church.

Funeral was at Abanda Baptist Church by the writer assisted by Rev. Robert Lankford, pastor of the church, and the body was interred at the Old Concord Cemetery.

God rest her soul in peace and comfort the bereaved.
G. D. HUNT.

WYATT.

Sallie Johnston Wyatt, wife of the late J. M. E. Wyatt, died on August 4, 1936, aged 68 years and one day.

She was a life-long member of Long's Chapel Christian Church. The funeral was conducted in her church by the writer.

She leaves the following children: Walter L. Wyatt, Mrs. W. L. Hester, and Mrs. W. D. King, all of Burlington, Route 3. Stepchildren: Mrs. Bertha Hays, Burlington, N. C., Mrs. Bessie Porterfield, Atlanta, Ga., Mrs. Effie Foust, Graham, N. C., G. E. Wyatt, Mebane, N. C., and J. W. Wyatt, Akron, Ohio.

The following brothers survive: Mr. C. D. Johnston, Elon College, N. C., B. M., J. Walter, and Andrew N., all of Burlington.
J. FRANK APPLE.

FAMILY ALTAR.

(Continued from page 12.)

SATURDAY.

GODLINESS THE END OF LIFE

"He that believeth on me, the works that I do shall he do also; and greater works shall he do; because I go to my Father."—Jno. 14:22.

"Herein is my Father glorified that ye bear much fruit." Jno. 15:8.

We cannot follow the Gospels through without understanding that godliness is the objective of life; and just as righteousness springs from recognition of right, so godliness springs from recognition of God. All lessons of life lead up to this, and until this lesson is learned, all others must remain incomplete.

Man is not called upon to establish an inner harmony within himself, nor to make his soul calm, serene and sober merely; nor is it intended that he should abstain from violence and wrong merely; yea, to do his duty toward others and cultivate the exercise of benevolence. The true end of man is in the development of the spiritual faculties of his nature and in the concentration of life's actions upon the proper object. That object is God. This concentration is the habit of godliness.

It is obeying his Word, which says: "Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy mind."

Prayer.—May each of us do our best, our Lord, to know and to show love, and begin and live each day for God. Amen.

SUNDAY.

"Ye cannot bear fruit except ye abide in me."—Jno. 15:4.

Only the man who lives in habitual communion with God, earnestly relying on him and his grace, is able in any manner worthy to realize the glories of godliness. One would as soon build a farm in the middle of a swamp and expect a rich harvest, as attempt to produce in the waste of our baser selves the godly fruits of righteous living, without first establishing a living relation with the living God.

This is what we are called upon to do today as we go about our task, remembering that godliness must cover the whole life.

"Present your bodies a living sacrifice..."

Prayer.—Lord, our Lord, who art able to make of us anything thou wilt, make us willing, keep before us this day thy truth, thy life, and thy way, that we may live acceptably in thy sight.—Amen.

Sermons in a Sentence.

If Providence did not put us flat on our backs now and then, we would never learn to look up.

Looking for a soft job is the job of a soft man. Even in this age of scientific lubrication, good old-fashioned elbow-grease cannot be improved upon.

Put work into your life and life into your work. The door of spiritual opportunity is always open.

Hard drinks and hard times go together.

None has ever souht God in vain.

Generosity takes more practice than anything else in the world.

Nothing can be called small that affects character.

The question is not always where we stand, but in which direction we are going.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, OCTOBER 22, 1936.

NUMBER 43.

Is It Nothing To You?

(An Editorial.)

When Sunday comes, multitudes of children, young people and adults, do their religious duty by attending Sunday School, but have no notion that the Church service is for them or they for it. Is it nothing to you who worship the Christ that they never worship with the Church which He began?

Year after year more movies open, more games are played, and more places that buy and sell, do business on Sunday. The highways are lined with businesses that are busy on the day kept sacred by the Church for nineteen centuries for the honor of the resurrected Christ. Is it nothing to you that the sacred day is being turned into a holiday?

Millions of laborers have been without jobs so long that many of them are completely broken in spirit. A benevolent government has ministered to the needy until many have lost their initiative or desire to plan for themselves. Is it nothing to you what may happen to them and to their children? A single turn of the political wheel can easily bring disaster or help to thousands of families. Then can Christians stand by at election time and say, "It means nothing to me who is elected"?

Perhaps neutrality is a fine policy for a nation to follow. But can we honestly say that war in or between other nations means nothing to us? Can we sit quietly as Christians and see other Christians crushed beneath the iron heel of a dictator or dictatorial government and say pharisaically, "It is nothing to me"?

The children, young people and adults of America are being taught by radio, magazine, and daily papers, the fine qualities of alcoholic beverages. And they are being skillfully persuaded to use the various brands. If statistics can be believed, our people are yielding to this persuasion and are going the way that leads to death. Is it nothing to you, all you that pass by wrecked cars and ruined people?

If church people "pass by on the other side," from whence will come the Samaritan to bind up the wounds of a wicked world? Human needs clamor for the attention and the helpful service of all who know the Lord, the one who said, "In as much as ye did it not unto one of the least of these, ye did it not unto me."

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

We should be as generous with a man as we are with a picture, which we always give the benefit of the best possible light.—*Emerson.*

A leadership training school is in session at Suffolk, Virginia, this week, and another will be held at Wakefield, November 1st to 6th.

A recent issue of *The LaGrange* (Georgia) *Daily News* carries the picture of Rev. Jesse H. Dollar and a long article on the front page telling of his work in LaGrange and that he is to begin a pastorate at Newport News, Virginia, on November 1, 1936.

Rev. G. D. Hunt was unable to attend the East Alabama Association recently and Rev. C. W. Carter has been forced to give up his church work because of ill health. The many friends of these brethren will both wish and pray for their speedy recovery so they may continue to render service for the Master.

Rev. O. D. Poythress of South Norfolk, Virginia, is eager to have the name and address of those who expect to attend the Eastern Virginia Conference at his church and who may wish to spend the night. The South Norfolk Church will gladly entertain all who attend but they will appreciate the courtesy of being told in time to make necessary preparation. Just a card to Mr. Poythress is all that is necessary.

The following from the annual report of Dr. John G. Truitt, the pastor of the Suffolk Christian Church: "During the year your pastor made 1,205 calls, preached 105 sermons, made 40 addresses and 32 prayer-meeting addresses, attended 442 meetings, held 239 personal conferences performed 49 marriage ceremonies, conducted 42 funerals, read 52 books, received regularly 17 magazines and papers. He has also written 35 sermons for publication in THE CHRISTIAN SUN mailed 3,063 letters and postals, made more than 2,000 telephone calls, and received 83 new members during the year. During the year our church lost 18 members by death, and there were 8 other deaths in our Sunday School and congregation. During the three years of the present pastorate 182 new members have been added to the church roll."

WINSTON-SALEM.

United Church (Congregational-Christian), Winston-Salem, N. C. held a week of evangelistic meetings, beginning September 27th and closing on October 4th with two fine Sunday services. These services were preceded by a week of cottage prayer meetings which were well attended and a fine interest manifested on the part of the members.

The pastor conducted the meetings on the first Sunday, and Rev. O. D. Poythress, pastor of the Christain Church, South Norfolk, Va., came to us on Monday evening and did the preaching during the remainder of the meeting. Brother Poythress gripped our people from the first with his enthusiastic, forceful, and evangelistic message. They were delighted with his inspiring message in song as well. Almost the entire congregation came forward at the first invitation in consecration; one fine young man made confession of faith and has since united with the church. Several others have indicated their intention of uniting with the church in the near future.

Through the courtesy of the City Ministers' Union, Mr. Poythress was given the privilege of conducting the morning devotions at 8:00 o'clock over the radio during his stay here. This was much enjoyed, judging from the numerous comments that came to us. He spoke at chapel service one morning at the R. J. Reynolds High School before a student body of 1,600 and held their rapt attention nearly an hour.

Sunday was Rally and Promotion Day in the Sunday School with the same emphasis on the church services. The children under the direction of Mrs. W. M. Jay, rendered a fine program and received their certificates of promotion. The church was generous in its praise of the service rendered by Rev. Mr. Poythress. We invite our friends from our sister churches, when in Winston-Salem, to visit our Sunday services.

W. M. JAY.

WHY CHURCHES SHOULD CHANGE PASTORS, AND HOW.

There are very few reasons why a church should change pastors. In one respect a pastor and his pastorate may be likened unto a husband and wife—the longer they stay together, peaceably, the better. So it seems to me that the chief problem is not how to change, but how to avoid the necessity of changing.

The real pastor is more than a Sunday morning orator who delivers a

thunderous discourse that he has pieced together at odd chances during the week; and fortunate indeed is the church having for its pastor a man like Dr. N. G. Newman, or Dr. I. W. Johnson, who makes himself so pleasant and so indispensable to the religious life of the community that nobody ever thinks of getting rid of him. There are times, however, when a church membership succumbs to the poisonous influence of a few vicious tongues and proceeds to make it necessary for a fine preacher to hunt for a healthier climate. When this condition develops, the best that he can do is to utter the same prayer that Christ did for His false accusers while on the cross; and make his departure as graciously as possible.

A few months ago the pastor of one of the larger churches in Washington, D. C., resigned to accept the pastorate of a New York church. When the time came for his farewell sermon the church was overflowing with members and friends, who were filled with mingled emotions of deep regret over his leaving and light-hearted rejoicing over his bigger opportunity. Among his remarks on that occasion were these words: "Twelve years God pointed me here; today He points me elsewhere. I am deeply and solemnly convinced that it is His will for me, and I cannot do otherwise. These years are and shall always remain among the happiest of my life, in which I have untold evidences of your good will and have been enriched by your friendship." That, in my opinion, is the proper way for a pastor to leave a church.

GORDON W. HOLLAND.

A STRONG CONGREGATION

"Is it a strong congregation?"

"Yes," was the reply.

"How many members are there?"

"Thirty."

"Thirty! Are they so very wealthy?"

"No; many of them are poor."

"How, then, can you say it is a strong church?"

"Because they are earnest, devoted, at peace, loving each other, following the Word of God in all things, instant in prayer, striving together to do the Lord's work. Such a congregation is strong whether composed of thirty or three hundred members."—*Lutheran Annual.*

The most correct child cannot please his father unless he believes in his father and loves him. In the same way our Faith reaches out to our heavenly Father and binds us to Him.

PROGRAM OF THE EASTERN VIRGINIA CONFERENCE.

The following is the tentative Program of the One Hundred and Sixteenth Annual Session of the Eastern Virginia Conference, South Norfolk Christian Church, South Norfolk, Va., October 28, 29, 30, 1936:

WEDNESDAY.

Morning Session.

- 10:00 Call to Order by Robert Lee House, President.
Song Service, Rev. J. F. Morgan.
Prayer, Dr. N. G. Newman.
Enrollment of Ministers and Delegates.
- 10:30 Welcome, Rev. O. D. Poythress.
Response, Rev. T. F. Wright.
Reception of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
- 11:00 Report of Committee on Evangelism, Dr. John G. Truitt, Chairman.
Address and discussion.
Announcements.
- 11:45 Address of the President—"Effective Preaching in Eastern Virginia."
Communion Service, conducted by Dr. Elwood W. Jones.
Adjournment for Lunch.

Afternoon Session.

- 2:00 Song Service, W. H. Baker.
Prayer, Dr. Charles Eldred Shelton.
Report of Treasurer, W. E. MacClenny.
Digest of Church and Ministerial Reports, Dr. I. W. Johnson, Secretary.
Report of Historian and Committee on Memoirs, W. E. MacClenny.
- 2:30 Report of Committee on Christian Education, Rev. J. E. McCauley, Ch'n.
Address and discussion.
- 3:00 Report of Committee on Education—Ministerial Education, Dr. I. W. Johnson.
- 3:30 Elon College, Dr. L. E. Smith.
Adjournment.

Evening Session.

- "A Discussion of Church Problems."
- 7:15 Special Music by South Norfolk Choir.
Address—"Church Attendance," Rev. H. S. Hardcastle.
Address—"Church Finance," Mr. Jack Nurney.
Address—"Lay Leadership," Dr. I. W. Johnson.
Adjournment.

THURSDAY.

Morning Session.

- 9:30 Call to Order.
Song Service, Rev. G. A. Pearcee.
Prayer, Rev. R. E. Brittle.
Reading of Minutes.
Report of Committee on Nominations.
- 10:00 Report of Committee on Religious Literature, Rev. Joe French, Ch'n.
- 10:30 "The Christian Sun," Rev. F. C. Lester.
- 11:00 Report of Committee on Home Missions, Col. J. E. West, Ch'n.
Address, Rev. Joe French.
General discussion and vote on report.
- 12:00 Devotional Period, Rev. F. C. Lester.

Afternoon Session.

- 2:00 Call to Order.
Song Service, Rev. O. D. Poythress.
Prayer, Rev. W. H. Garman.
- 2:15 Report of Woman's Missionary Conference, Mrs. John G. Truitt.

- 2:30 Report of Christian Missionary Association, Rev. J. F. Morgan, President.

- 2:45 Report of Committee on Foreign Missions, Dr. E. W. Jones, Ch'n.
Address, Dr. Hugh Vernon White.
Discussion and vote on report.
Adjournment.

Evening Session.

- 7:15 Special Music.
An Address—"A Presentation of the Christian Orphanage," Mr. C. D. Johnston.
Address, Dr. Hugh Vernon White.
Adjournment.

FRIDAY.

Morning Session.

- 9:30 Call to Order.
Song Service, Rev. J. F. Morgan.
Prayer, Rev. H. C. Halliard.
Reading of Minutes.
Report of Collectors, R. C. Norfleet.
- 10:00 Report of Committee on Stewardship, Rev. R. A. Whitten, Ch'n.
Address.
- 10:30 Report of Committee on Temperance and Moral Reform, Rev. H. S. Hardcastle.
Discussion.
- 11:00 Report of Committee on Superannuation, Dr. L. E. Smith, Ch'n.
- 11:30 Report of Committee on Apportionments, A. L. Jolly, Ch'n.

- 11:45 Devotional Period—"Four Experiences in Worship," Rev. J. F. Morgan.

Afternoon Session.

- 1:30 Call to Order.
Song Service, Rev. G. A. Pearcee.
Prayer, Rev. J. H. Warren.
Report of Committee on Place of Meeting, Mrs. J. A. Williams.
Report of Committee on Finance.
Report of Committee on Resolutions.
Announcement of Standing Committees.
Unfinished Business.
Reading of Minutes.
Final Adjournment.

A CALL FOR HELP.

The Church History Department of Duke University would like to secure a set of the Annuals of the Southern Convention prior to the time of the Merger. If you have a set that you would be willing to donate to the school or if you know where a set might be obtained you may write to Dr. Paul N. Garber, School of Religion, Duke University or to F. Ervin Hyde, Sanford, North Carolina.

F. ERVIN HYDE.

SCHEDULE OF MEETINGS IN THE SOUTHEAST, FALL OF 1936.

The effort is made to bring together all regularly scheduled Conferences, Conventions, Associations, etc., in both the white and the Negro churches of this area, the purpose being to afford superintendents, secretaries and others interested a convenient list for reference in arranging speaking itineraries, etc. It is not complete, as the dates of the Afro-Christian Conferences are not yet available. Any corrections or further information should be sent to Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.

Sept. 23-26	North Carolina Congregational, Christian Conference (N), Raleigh, N. C.
" 25-27	South Georgia Association, Vanceville Church, Tifton, Ga.
" 25-27	Iberia District Association (N), Gueydan, La.
" 30 to	
Oct. 2	Eastern Virginia Women's Missionary Conference, Norfolk, Va.
" 1-4	National Preaching Mission, Atlanta, Ga.
" 5-7	Florida Ministers' Convocation, DeLeon Springs, Fla.
" 6	North Carolina Woman's Missionary Conference, Durham, N. C.
" 9-11	West Florida Association, New Hope Church, Baker, Fla.
" 11-16	Norfolk Training School, First Christian Church, Norfolk, Va.
" 14-15	East Alabama Association, Bethany Church, Phoenix City, Ala.
" 19	Eastern Virginia Conference (N), Portsmouth, Va.
" 18-23	Suffolk Training School, Suffolk Christian Church.
" 20-22	Tennessee Conference, Pilgrim Church, Chattanooga, Tenn.
" 23-25	Kentucky Conference, Evarts, Ky.
" 27-28	Georgia Conference, Oak Grove, Chipley, Ga.
" 28-30	Eastern Virginia Conference, South Norfolk Christian Church.
" 30	Florida Southeast Coast Association, Jupiter, Fla.
Nov. 4-5	Florida East Coast Association, New Smyrna, Fla.
" 5-6	Florida South Association, Mount Dora, Fla.
" 4-5	Western North Carolina Conference, Needham's Grove Church, near Hemp, N. C.
" 10-12	North Carolina and Virginia Conference, First Christian Church, Greensboro, N. C.
" 17-18	Eastern North Carolina Conference, Liberty (Vance) Church.
" 17-19	Alabama Conference, Wadley, Ala.
" 16	West Virginia Conference (N), Whaleyville.
" 24	Western Virginia Conference (N).
" 26-29	National Preaching Mission, Raleigh, N. C.
Dec. 8	Eastern Virginia Missionary Association, Liberty Springs.
" 8	Christian Missionary Association of North Carolina and Virginia Conference, Bethlehem Church.

(N)—Negro.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"LET THIS MIND BE IN YOU."

Saint Paul probably never studied psychology as such, but he knew something of minds, both human and divine. Most modern psychologists deal only with the human mind as if there were no other. They analyze it, discover laws by which it works and make suggestions that sometimes help one to live more easily and happily. This is a Christ-like service to mankind.

They can point out heritages from parents and grandparents to many generations; they can discover complexes, fears and phobias that destroy peace within and cause conflicts without, and they can help to relieve strain and restore the balance that means happiness. That is a fine thing to do, and surely the Master of men is pleased when his fellows are relieved of strain and are put at ease, for He Himself invited the weary to come to Him for rest.

But isn't it strange that so many psychologists forget that there is any

mind except the human? They can describe quite accurately the conscious mind, the subconscious from which things may be brought to consciousness, and that deeper region of the mind where all the things lie buried that we have forgotten, but only a few seem to realize that there is a Super-mind, one that is above and superior to the human, that may influence and even direct (if invited to do so) the human mind.

Saint Paul was quite familiar with this Super-mind and said to his friends (Phil. 2:5), "Let this mind be in you, which was also in Christ Jesus." Multitudes since have sought for this "mind" described by St. Paul and have found it. The qualities of that mind of Christ have brought release from fear, dread, sin, and they have found the exaltation and happiness which the mind of man craves. The great need of our time is that men shall have the mind which was in Christ, and it is the business of the Church to show people of the world how the mind of Christ can minister to their needs.

F. C. L.

ATTEND YOUR CONFERENCE.

During the next few weeks the remainder of our conferences in the Southeast will convene. Fine programs have been prepared, eloquent speakers will give their best thoughts, reports from churches will be read, committee reports will be adopted, and plans for the coming year will be laid out.

All of this will mean nothing to those who do not attend or who fail to hear the report that may be made in the church or to read what is given through the Church paper. The editor of THE CHRISTIAN SUN, who is himself a man and a minister, would like to appeal to everyone who reads this item to attend their annual conference and share in its program.

There are none of us wise enough to live alone. We need the help, the strength, the guidance which comes from fellowship with other Christians. It may upset the business a little to be away for two or three days, but in a week the business will be running as usual if you take the time out to attend your church conference and the currents of your life will be running deeper. You will be a better person and the world will be a better place in which to live because you have sought and found inspiration and have shared in making your church conference worthwhile. Please do not take this as a minor matter, but whether you are elected as a dele-

gate or not, plan to attend your conference. It needs you, and you need it.

F. C. L.

GOING TO CHURCH.

Church going is a good habit to form because it means so much to every one concerned. It is beneficial to the person who goes and encourages countless others to do the same. If you were to ask why anyone should go to Church, I answer that the usual Church service is planned for the physical, mental and spiritual refreshment of the attendant. In the first place the auditorium is a quiet, restful place. One enters quietly, and soon settles down to restful mediation. In the majority of churches the appointments are artistic, attractive in appearance, pleasing to the eye, and suggestive of worship. Doubtlessly there are flowers for decorations, the notes of an organ and the sweet melody of a choir. Not all churches are so fortunate as to have all of these things, but every church does its best to provide a quiet, restful and pleasing atmosphere for those who attend. And then there is a pleasant minister to guide the congregation in the service of worship and to speak words of wisdom and helpfulness to all. These are external matters, to be sure, but they are very important, providing an attractive setting for a worshipping congregation. Vast numbers of people are drawn to the House of God because of its beauty and its stimulating atmosphere.

There is more than this to attract one to the church. There is a sense of fellowship in the church. The individual finds himself a part of a congregation, the feeling of loneliness disappears and a sense of solidarity wells up in the soul. It is encouraging and wonderfully helpful to feel the fellowship that is there. To be with other people who have similar needs with our own strengthens us. One feels in the spiritual pulse and atmosphere, so to speak, and is comforted. The individual is only one and he may easily become discouraged, he may have a sense of weakness and think he amounts to little, but in the congregation he is caught up with the mass, is lost as a single, unimportant person and is carried up in spirit to the heights of delight and worthwhilement. The worshiper gets a new sensation and he goes away a better man.

It is sometimes said that the sermon is the chief part of the church service and in most churches it does

have the central position and the most time. The great cathedrals were wonderful places for worship. They still produce a feeling of awe and reverence. In some of these ancient temples of worship great sermons were preached and down through the centuries preaching has been prominent and powerful. Not every preacher, however, can be great as a scholar or eloquent as a preacher, but it will be recognized, I am sure, that every preacher does his best to be interesting, informing and helpful. Outside of definitely divine inspiration the minister is the central force in a Church service. But the program of the morning period (which is usually the most important service on the Sabbath day) is arranged in such an order as to lead the attendant in a gradual ascent of worship through its prayers, its hymns, its scripture reading, and its chior numbers. Perhaps it is true in most programs of this kind, the sermon is the climax of the service. Thus it may be seen that one who attends a well-thought-out Church worship program subjects himself to an influence that can interest and benefit him.

The service of worship is intended to lead the worshiper into the presence of God and if one will open his heart to the Divine influences he will doubtlessly become a better person. There is an old saying that a seven-day clock needs winding once a week and so the human machine (man) needs to go to church for winding! Church going may become a most delightful experience if practiced freely without any sense of compulsion. A free, voluntary worshiping congregation is an inspiration and many more people would go to Church if they could see it this way. The presence of others, the sweet strains of good music, the aesthetic surroundings, the message of the minister and the friendly greetings of other worshipers encourage and inspire him and he goes out into the new week to live victoriously.

E. A. K.

A PLANNED CHURCH PROGRAM.

THE SUN, in its issue of August 20th, carried on its front page an editorial with that title. The writer feels that it would be well to follow up that editorial with any illustration of successful church program planning. One such illustration, is Union Church in Jacksonville, of which Everett B. Leshner is the pastor. The following from the church calendar tells the story of the season's planning. In addition there is a fine

framed small bulletin board in the lobby of the church with a blue print of all the church's activities for the month.

We quote the following:

"This year our church is undertaking to follow a correlated program,—a program which attempts to organize the thinking, feeling and actions of the entire church for the year.

"Briefly, this is how such a program works: A theme, text, hymn and scripture lesson are chosen for each month. During October, our theme is 'The Church,' our text is Psalm 122:1, our hymn, 'The Church's One Foundation,' and our scripture, Acts 1-18. The entire church will think upon that theme for the month. All departments will endeavor to build their weekly or monthly programs in harmony with it.

"All church activities during the months of the year will be planned in detail, in accordance with the theme. These detailed monthly programs will be posted on the bulletin board in the narthex for your observation.

"Moreover, each month there will be placed on the table in the narthex certain books and pamphlets dealing with the particular theme. They are for your use and edification.

"The list of themes for the months of the coming year are: October, 'The Church'; November, 'International Goodwill'; December, 'Sharing'; January, 'Missions'; February and March (Lent), 'Self-consecration'; April, our theme will be the same as that adopted for the State Conference.

"Obviously, such a program, to be effective, demands the loyal and constant support of each of us. Let us, therefore, individually, *think* upon the monthly themes, *learn* the monthly texts and hymns, *read* the suggested scripture and *participate* in all the planned activities."

The tenth annual Convocation for Florida Congregational and Christian ministers was held at Ponce de Leon Hotel, De Leon Springs, Florida. The meeting was well attended and the speaking and discussions were of a high order. Dr. John L. Lobingier gave a series of addresses on "The Pastor and the Educational Ideal." Several of the Florida ministers gave scholarly and interesting lectures.

Rev. O. T. Anderson of Fort Myers was head of the program committee and served as Convener, and Rev. Walter Metcalf of Tampa was elected Convener for the Convocation of 1937.

E. C. G.

WHY ZERO CHURCHES?

We are disturbed at the recent report of Secretary Fagley that 2573 of our churches out of 6209, 41 per cent, have made no additions to their membership on confession of faith during 1935. Before we get unduly alarmed, we should realize that this is not a new or unusual condition. In 1927 it was discovered that 32 per cent of all the Presbyterian, Northern Baptist and Methodist churches failed to obtain a single convert. Yet these churches have continued to grow larger. Our Congregational and Christian churches actually received 58,832 new members last year which is more than any year since 1931. To be sure there was a net loss of 964, but in the year 1934, there was a net loss of 7569. We appear to be coming up from our lowest level, but still we must ask, what is the matter with us?

We do not feel moved to denounce the churches that have not grown in membership, 510 of them were pastorless. Some of them may be us. There are many churches whose gain while above zero may be too small to be any cause for boasting. The practical point is why are we not going forward? In a discussion of the subject at Atlanta by the Regional Committee on Missions it was suggested that a considerable number of ministers have lost the art of challenging the people directly to come to a decision, that we preach about subjects instead of coming to grips with persons, that personal evangelism is neglected because so many Christians have so little Christian experience of their own that they feel unable to bring a message to others.

In a thrilling sermon during the National Preaching Mission at Atlanta, E. Stanley Jones remarked, "Words must have scars, signs of our own suffering." I wonder if in this remark is not contained the secret of evangelistic preaching, that it must be sacrificial, a kind of preaching which carries in it the living echo of the preacher's own travail of soul. He has felt the Master's own passion to save the lost. He is vitally concerned for the men and women to whom he is preaching. His words carry with them the burden of his own unsatisfied longing for them. He has been through great tribulation himself in intercession for them. His words are scarred by what he has suffered. They come not from his own prayer life. Like Paul he can say, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Men of great evan-

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Politics are in the air. The newspapers daily remind their readers of the political issues and solicit support of certain candidates and their platform. The voice of candidates and other political propagandists are being heard over the radio making appeals and counter charges. Meanwhile the people of the country are going about their daily tasks without any serious fears over the possible outcome of the present political campaign.

What should be the attitude of the minister in such an hour as this? Should he study the issues and take an active part in the political campaign? Should he advocate the election of certain candidates on the basis of party loyalty? Should he oppose other candidates whose views differ from his own convictions? What relation should a minister sustain to politics?

The minister is a citizen. He pays his taxes. He is compelled to pay a poll-tax which gives him the privilege of voting in many states. He has certain obligations to the state because of his citizenship. He derives benefits from the state on the same basis with other citizens. Other citizens take an active part in the political issues—why should he not do likewise? He may do so, but it is not wise for him to become partisan in his attitude toward members of his congregation?

At this point it should be said that the views expressed in this article are the personal opinions of the writer. They are offered for what they are worth. Personally, this writer is of the opinion that ministers should vote according to their convictions. But the various political groups may be represented in one church. When the minister, or pastor of a church, takes an aggressive part in a political campaign, he is forced into the position of supporting certain people in his congregation, and, therefore, he is opposing those of a different political belief. This activity marks him as a partisan, and will strengthen him, for the time being, with the people who agree with him; while it will weaken his influence with the opposition. He may be on the side of a safe majority. But the minister should not deal with majorities, alone, in his parish. The minority has the same spiritual importance, in proportion to numbers, as the majority. In the

average political campaign, of this age, the moral issues are kept in the background. The average office-seeker has a primary interest in himself and his party. Political leaders will sometimes turn against their friends of yesterday, if they can, by this change, secure future political advantages and power. Political friends are the most uncertain of all friendships under changing conditions and political prospects. Therefore, when a minister makes friends on a political basis, he has no assurance that they will be loyal to him tomorrow.

No man should have any claim upon the political support of the minister. The minister should reserve the right to vote as he wishes, and his political affiliation or party is his own affair. No member of the church has any right to know what party receives the support of the minister. Of course any political vote is in favor of some person, or party, and against another. But that is a private matter, if that is the end of it; and the wise minister will not advertise his vote in any political conflict. The political activity of the minister should be limited to his vote, guarded as his own sacred trust. The minister should not be a politician. He should stay out of political strife of his congregation. He is a minister of the Gospel. He should have an open mind to the people of all political parties, and they should have an open mind for him and his message. He should not be blinded by political prejudice and his people should not be estranged by his political bias, nor drawn to him by political ties.

I. W. JOHNSON.

VIRGINIA CHURCH IS DEDICATED.

More than 100 years ago a small group of people under the leadership of Rev. Lewis Craven, organized Union Christian Church one mile west of Virgilina, Virginia. This church has grown until it is one of the most influential churches in our convention. It has a membership of nearly 400. Rev. C. E. Newman has served as pastor of this church for 29 years.

The first house of worship was a log house erected on land donated by James Sanford. Provision was made in the first structure for colored people also to worship. After the Civil War, a number of the colored people remained as members of Union

Church. In 1900 the congregation moved to the town of Virgilina and built a house of worship on a lot donated by the late W. M. Pannebaker. In 1919 a large plot of ground nearer the center of the town was purchased and plans begun to erect a modern house of worship. The new church building was completed in 1927. The building is of brick veneer construction with a main auditorium, Sunday School rooms, and a pastor's study. The building and land cost \$13,000.00. It was a worthwhile undertaking on the part of the congregation of Union Church to erect a building of this type and character. However, under the leadership of their pastor and with the cooperation of the congregation, this undertaking was carried through to completion. Today Union Church has a very beautiful and commodious house of worship, adequate for the demands of the present congregation. The present pastor, Rev. C. E. Newman, deserves much credit for the achievements made by Union Church.

Sunday, October 11th, according to previous plans, the congregation gathered for the dedication of their new church building. Dr. N. G. Newman, pastor of Holy Neck Christian Church and brother of the pastor, Rev. C. E. Newman, was invited to deliver the dedicatory sermon. Dr. Newman is always equal to the occasion when a sermon of any type is required. He gave a message to the congregation gathered, challenging them to greater faith, greater undertakings, and greater achievements, emphasizing the practical purpose of the church in changing human society. Following the sermon, Dr. Newman read the dedicatory formula used by the Christian Church. The large audience expressed its consent and cooperation by joining in the Amen and Amen.

A delicious dinner in great abundance was served on the ground. All members, friends, and visitors in attendance were cordially invited to remain and participate. At 2:30 in the afternoon the congregation assembled for a sermon by the writer. In this service the place and importance of the church in a community was emphasized. Music was furnished by the church choir, assisted by a quartet and other singers from South Boston.

Union Church has always attracted the attention of the citizens of the town and the surrounding community. It has been a growing church all through the years. In connection with the morning service, a family of three was received into the fellowship of the church.

With these improved facilities and a harmonious organization, greater things may justly be expected of Union Church. L. E. SMITH.

SOUTHEAST REGIONAL COMMITTEE HOLDS MEETING.

The Southeast Regional Committee at its meeting in Atlanta, Ga., September 30-October 1, reviewed the work of our united churches. As the entire work of our churches passes under review at this meeting of the Regional Committee, it is necessarily an inter-racial meeting. Dr. John L. Lobingier, one of the secretaries of the Congregational Education Society, gave the opening address, emphasizing the perils of sectionalism in religious affairs. He gave a glowing account of the Youth Conference at Lakewood, Ohio, and the Adult Conference at Lake Geneva. His second address concluded the morning session of the meeting with a discussion of "Missionary Education and Promotion" covering four points: (1) How to have a wider use of available materials, noting that 19 denominations are uniting in providing missionary material. (2) How to have an ampler use of our missionary projects of our own churches. (3) How we may improve our methods for raising funds for missionary promotion. (4) How we may help leaders in our churches to do their work better. The books and literature available to help in these ways were described. Churches may borrow travel libraries by writing to Dr. Lobingier, paying transportation charges one way. He reminded us that the gifts of our churches to missions from 1921 to 1930 averaged over three million dollars but feel there was a decrease since then so that in 1935 the total was only \$1,488,161, a decrease of 52 per cent. The decrease in amounts for home expenses in the same period was only 31 per cent. He urged such a use of the Every Member Canvass as might check this serious loss in missionary giving.

The opening devotional service was an address by the Rev. George N. Edwards of Charlestown, S. C., who pled for a closer fellowship among our churches and urged a new enthusiasm for missions. There was a note of real expectancy and hope throughout the meeting. The reports of superintendents and secretaries were encouraging. This was especially true of the reports of summer conferences and student service. There was united approval of this type of work. The reports from our educational institutions invoked real

enthusiasm. Only at such a meeting as this is it easy to realize how vast and significant is our educational program in the Southeast. Our Seminary Foundation at Vanderbilt University, Piedmont College in Georgia, Rollins College in Florida, Elon College in North Carolina, Southern Union College in Alabama, Ballard Normal School in Macon, Ga., Pleasant Hill Academy in Tennessee and Thorsby Academy in Alabama were reported upon by their friends. We were also reminded of the seven collegiate institutions for the education of Negroes founded in the south by our churches. Our colleges are our pride and deserve our loyal enthusiastic support.

The problems of the rural church were discussed with special reference to the difficulty of securing adequate support for educated ministers. The subject of "Evangelism and the Zero Churches" was the final topic for discussion and, while the statistics presented by any single year's report were felt to be insufficient for adequate conclusions, it was agreed that our churches and ministers must stress sane and efficient evangelism. The final session of the meeting was adjourned in time so that the members might attend the evening meeting of the National Preaching Mission then being held in Atlanta. The officers of the Regional Committee were re-elected for the ensuing year, Dr. C. Rexford of Southern Pines, N. C., Chairman, and Mrs. Eleanor Hithe Rush of Charlotte, N. C., Secretary. The business of the meeting was planned and the program of the agenda was made by Dr. Edwin C. Gillette, of Jacksonville, Fla., Superintendent of the Southeast District.

C. REXFORD RAYMOND.

ALABAMA LETTER.

I guess I had better hurry along with my revival reports or they will be too old to publish.

My fifth meeting was at Mt. Zion Church 3 miles west of Roanoke, Ala., in a fine community of intelligent people. This church has been without a regular pastor for a good portion of the year. We had a real, old time revival meeting at this church. People came to church in large numbers. They came on cars, trucks, wagons, buggies, and on foot. Good order and fine attention prevailed throughout the meeting. Much good was accomplished, and the people of God rejoiced together.

I have been preaching for these people since the revival, trying to assist them in winding up their Conference Year. They need some con-

secrated servant of God to lead them in their devotional life.

My sixth meeting was at State Line Congregational Church. This is the third year I have been with this church, since its recognition. This church is in a fine community, has a good Sunday School, and a recently organized Christian Endeavor Society. We had a good meeting here, good attention, and good order. The church and community was greatly benefited by the meeting. The music here (and also at Mt. Zion) was fine. This church has a bright future before it; with the consecrated leadership, it will do a great work.

My seventh meeting was at Pleasant Grove Christian Church in Chambers County, Ala. This is one of our old and established churches. Many of our older members have died or moved away. Our congregations are practically new, and much of the old-time spirit has been lost; but it was an inspiring scene to see them come to church.

It was good to be there. The Lord was with us in great power, and the people enjoyed the fellowship together. Many lives were benefited during the revival and souls were made happy. Four young men and two young women were received upon confession of faith, and one was restored to fellowship.

My eighth and last meeting was with the Cragford Church. I enjoyed this meeting greatly. We had fine attendance and good order, good music, and everything was pleasant. I met many of my old friends, and quite a few new ones. I rejoiced to see and greet my old friend and brother, Neal Wilder, an aged pilgrim, who has been long on the way to a better home. Almost all of the old citizens have crossed the river. A few, however, are still on this side. It is a pleasure to meet them. God bless them! I have doubtlessly preached to and worshipped with many this summer whom I shall not meet again on earth, but will some sweet day strike hands with them on the other shore.

I did the preaching for seven of these revivals and kept my own appointments going also. I am praising God for my health and strength. I have been hale and hearty throughout the Campaign. This has been in many respects the greatest year of my life, the hardest year, and the happiest year—and I am ready to be used anywhere of the Lord, any way He thinks best.

God bless his Zion everywhere and save poor dying souls is my prayer.

G. D. HUNT.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A BOY AND HIS HEAVENLY VISION.

About eighteen years ago a baby boy named William was born into a drunkard's home near C—. New York. When the child was about eight weeks old his mother died. He was neglected, nearly starved to death, and was not strong enough to walk until he was three years old. After a time the father, who was left with five motherless children, married a widow who already had five children. At first they tried to live on a farm, but this property was soon lost through drink, and the father and mother separated.

The youngest boy, William was kept by his father, and was made to do the cooking, washing, and other chores. During this time William suffered much ill treatment. He often stayed where it was unfit for any one to live.

Finally, when William was thirteen years old, he was permitted to leave his father and shift for himself. He started working for a farmer who lived in the neighborhood where there was a Union Sunday school. The district school teacher used the Sunday-school song books in the daily morning exercises. The little Irish boy learned the gospel songs very readily and soon became the proud possessor of a copy of the book, "Favorite Hymns." Each night after the chores were finished, he would set out to learn the songs, playing the tunes from cover to cover on his harmonica.

The truth the gospel contained seemed to grip William, and when another boy invited him to attend the Sunday school and evening prayer meeting, he accepted the invitation. His interest in the services was evident, and one evening when the missionary gave a gospel message and invited any one who wished to accept Christ as his Saviour to step forward, William responded, and gave public testimony to his faith in Christ as his personal Saviour. Later William went to work for a farmer farther away, and often walked several miles to attend the Union Sunday school, prayer meetings and the young people's meetings. In the summer of 1935 William was taken by the missionary to attend the Young People's Bible Conference conducted by the American Sunday-School Union at Lime Lake. There he won many friends by his humble, earnest and faithful Christian character.

There he publicly consecrated his life wholly to the Lord's service.

One very cold night last February, William walked several miles through the deep snow to get to the missionary's home, that he might tell him how God had called him to prepare for His work. The missionary found other friends who were glad to help make it possible for William to attend the Dr. John A. Davis Memorial Bible School, where he is now being trained for Christian work. At the Bible school, William is doing so well that they have placed him on the "Junior Student's League of Many Nations and States." This is giving him opportunity to travel through several states, telling how God led him to be saved and helped by the ministry of the American Sunday-School Union.—*C. C. Cagwin, in The Sunday-School Missionary.*

INTO THE WOODS WITH CHRIST.

In the quest for the otherwise unreached in the mountains of western North Carolina, I found hidden in the woods on the Pisgah National Forest Preserve, a little lumber camp made up of about a dozen families. The Government had sold the dead and dying chestnut timber to a contractor who had built little rough shacks and moved these families in for the purpose of cutting and moving the timber to market. Unlike many localities which we visit, access to this settlement is made easy, since the Government has constructed a splendid graded road for use in caring for the preserve and protecting it from fire. As we traveled this road, ever ascending higher and higher into the mountains, I could not help but note the beauty and tranquility of the scene.

In seeking his camp, I drove all the way through it before I was aware that I had reached my destination. Government officials had decreed that the beauty of the forest along the highway should not be marred by unsightly houses and, therefore every shack providing shelter for the lumbermen and their families, was built back from the road, most of them entirely hidden by the trees. As I explored the paths and roads that showed signs of habitation, I found the little homes. Where rattlesnakes and copperheads had once reigned unmolested, I now found hopeful parents who were glad for opportunity of honest work, even

though they must be hidden back in the hills. There were also many bright-eyed children and babies.

When I mentioned a Sunday school, most of the parents and children expressed themselves as being glad for the opportunity. Many had moved from localities where they had had this privilege and were sadly missing the fellowship each Sunday. As I visited from home to home, distributing tracts and other Christian literature, an appointment was made to meet and organize a Sunday school. On the day of organization, a fine crowd of both young and old, met at the home of the contractor, and there in the shade of a great spreading oak, the Shady Oak Union Sunday School came into being, with a membership of thirty-five. A few Sundays later Mrs. Cady and I visited the school, set up our little folding organ, and for almost an hour the forest rang as their voices blended in hymns of praise and thanksgiving for the privileges they would not have had, if the Sunday-school missionary had not found them and organized them into a little band to study and learn of Christ.—*C. N. Cady, in The Sunday-School Missionary.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 17, 1936.

Sunday Schools.

Mt. Pleasant, Vass, N. C.	\$	1.20
Sanford, Sanford, N. C.		1.00
Lawrence Memorial Bible Class.		
Elon College, N. C.		1.00
Big Oak, Eagle Spgs., N. C.		1.00
Waverly, Waverly, Va.		2.00
Long's Chapel, Mebane, N. C. ..		4.24
Mayland, Broadway, Va.		1.00
Flint Hill, Biscoe, N. C.		.62
Class No. 2, Mt Auburn, Manson,		
N. C.		1.00
Mt. Auburn, Manson, N. C.		4.45
Bethel, Elkton, Va.		1.00
Wakefield, Wakefield, Va.		1.64
Wake Chapel, Fuquay Spg., N. C.		6.94
Oakland, Suffolk, Va.		10.00

Total from Sunday Schools .. \$ 37.09

Individuals and Churches.

Pleasant Union, Lillington, N. C. 11.00

Cent-a-Meal Boxes.

Salem Chapel (N. C.) Church .. 2.12

Specials.

Franklinton, (N. C.) Parsonage . 19.00

Mountain Work.

Miss Olive Gould, Albion, Maine. 5.00

Total for week of Oct. 17 \$ 74.21
Previously acknowledged 550.59

Total since Sept. 1, 1936 \$ 624.80

We are profoundly grateful for these offerings so much needed now to keep our mission work at Home and Abroad going, as it gives the Gospel of our Lord to a world in desperate need of spiritual food.

J. O. ATKINSON, *Sec'y.*

MISSIONARY NEWS ITEMS.

The Woman's conferences are over and we are all planning and starting our new year's work. The reports at the conference were all good and showed an increase in membership, amount of money raised and in general interest and enthusiasm. What are we going to do this year? We must not stand still or go backward but remembering that this year marks the 25th anniversary of our organization let us all push forward as never before. This year's study course with all the wonderful and helpful materials should be a banner year as far as our programs are concerned. Some one has said "that through Christ we are citizens of the whole world, and that the people of every nation and race and class are our fellow citizens." Through these study books and leaflets we learn about the peoples of other lands and communities and we are brought close together as Christ's children. The study of Genesis should be one that will appeal to us and let each society look well to the spiritual side of its work.

Dont forget your news items for they are helpful to THE SUN, to your society and to others. Please read the item sent from the Burlington church and see if you won't be helped. This society is the first to send in material for this new year and may many others follow this splendid example. What a wonderful report they send and what good they will do other societies through their suggestions and ideas. So glad to get these news items from North Carolina too, and hope this is the starter for others. Congratulations Burlington.

MRS. W. M. JAY,
Editor.

REPORT OF CIRCLE NO. 5.

Circle No. 5 of First Church, Burlington, held its first meeting at the home of Mrs. T. A. Strader, September 9, 1921, with seven members present. Mrs. S. A. Horne was elected chairman. She has acted as chairman of this circle for 15 years. Today their membership is 23. During that time the following has been accomplished:

Total amount of money paid on goal, \$2,279.08; paid to Elon building fund, \$25.00; Mountain Work, \$21.55; Orphanage, \$21.00; paid on chapel in Porto Rico, \$50.00; paid for flowers, \$10.00; total, \$2,406.63.

They gave to the Elon Orphanage food, clothing and other things too numerous to mention, valued altogether at \$300.00.

They gave 4 or 5 poundings valued at \$40.00.

They gave Dr. Lankford a memory quilt. Ten cents was received for each name, over 400 names were given and from this they received \$43.79.

They have reached the financial goal of \$200.00 a year for seven years. There are 22 active members, the oldest member being eighty-seven. 12 of the 23 members are widows. Over 3000 visits to sick and shutins were made.

This circle will disband at this time and mix with the other circles.

It is with regret and sadness that this circle shall give up its splendid and faithful leader, Mrs. S. A. Horne. SECRETARY.

STILL SCATTER THE SEEDS.

"But they won't read the Advocate" some of the preachers say. Granted. Not much of the daily paper save the headlines and a few personals are read. The men perchance read the markets and the boys read the sports page. The Sunday school literature goes into many homes, but it is not read and studied to any remarkable extent. The Bible lies around without being read, yet we encourage its distribution.

Many preachers work hard making sermons, but these do not get across to all the folks—no, not to half that are in the pews. Having ears they hear not. They sit and wait for the benediction. Shall we stop making sermons? The parable of the Sower is still an up-to-date story. There is still such a thing as casting pearls. Shall we quit our efforts to do good because of the evident waste and indifference? We insist the church paper and the Bible, even though not much read, should have a place in the home.—*North Carolina Christian Advocate.*

WHY ZERO CHURCHES?

(Continued from page 5.)

gelistic and personal power like D. L. Moody, Theodore Cuyler and John R. Mott have been of exceptional prayer life. They have dwelt before God and carried the souls of men on their hearts. These men of the National Preaching Mission have been marked by the life history of others for whom they have gone down into the depths. Sometimes they have won but their souls have been scared by the battles they have lost as well as won. Sometimes the spiritual forces have been engaged too late but the battle has left its mark of suffering. But the man with a message has a note of expectancy. "If God be your partner make your plans large," said Moody. God is not going to be de-

feated in making the kingdom of God out of men.

So long as we live on the surface, lightly concerned for our people, little touched by their infirmities, not greatly wrestling for their salvation, and not dwelling in the secret places with God, we cannot expect to find our churches charged with power for changing lives and for building the kingdom of God.

G. N. E.

SECRETARIAL VISITORS IN THE SOUTHEAST.

Two of our secretarial leaders are making tours in sections of the South. Rev. John L. Lobingier, D. D., Secretary of the Education Society for the Department of World Fellowship and Adult Education, has been making a tour in Florida and Georgia. Dr. Lobingier attended the Regional Committee meeting in Atlanta, and then gave a series of lectures before the Florida Ministers' Convocation at De Leon Springs. He followed this with a tour, visiting several of the leading centers in Florida, conducting conferences on educational programs in the local church, this series of conferences being under the direction of Miss Pattie Lee Coghill. In Georgia he attended a meeting of the officers of the Georgia State Woman's Association, which also was arranged by Miss Coghill; and after speaking at Piedmont College, LaGrange and Atlanta, he will attend the Georgia State Conference at Chipley, October 27-28.

Miss Ruth Isabel Seabury, one of the American Board of Commissioners for Foreign Missions, having especially in charge missionary education and young people's work, is also making a visit to several southern states. Much to her regret she was prevented by engagements in New York from reaching this area in time to share in the Virginia and Carolina woman's meetings. She had been spending some time touring in Kentucky, Tennessee, Alabama and West Florida, under the direction of Dr. Ensminger, attending Association and Conference meetings, visiting churches, schools and colleges. After attending the Georgia State Conference, she will attend the three Florida Association meetings. She will visit churches in Atlanta; Negro institutions under the direction of Rev. H. Barnwell, and Piedmont College, after which she will spend a few days visiting churches under the direction of Dr. J. O. Atkinson, beginning with the North Carolina and Virginia Conference at Greensboro, November 11th. E. C. G.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

NORTH CAROLINA AND VIRGINIA YOUTH FELLOWSHIP.

Miss Dorothy Truitt of Greensboro, North Carolina, president of the North Carolina and Virginia Youth Fellowship, reports that the executive committee of that Fellowship has chosen Superintendents to carry on the various phases of its work and has also made a list of goals for the year.

Besides Dorothy Truitt, the officers are: Vice President, Margaret Epps; Secretary, Elberta Murray; Treasurer, Roberta Murray.

The Superintendents for this year are: Devotional, Samuel Barber; Publication, Mary Armfield; Leadership Training, Rev. Millard Stevens.

The three Counselors for this group are: Rev. J. Everett Neese, Rev. J. L. Neese, Mrs. W. E. Wiseman.

The Goals chosen for this year were:

1. Every church visited by a member of the executive committee during the year.
2. Missionary project not to interfere with money contributions within the local churches.
3. Stress the use of the *Pilgrim Highroad*.
4. Increase the number of delegates from our conference to the Elon Summer School of Leadership Training 100 per cent.
5. Every church have each young people's organization send in \$1.00 to the Youth Fellowship.
6. Try the publication of a quarterly bulletin to be used as the means by which ideas may be exchanged among the local churches.
7. Every local church aware of the willingness of the Youth Fellowship to help them get materials for their use.

With this fine group of leaders and advisers and with such very definite things to strive for, it seems evident that the North Carolina and Virginia Youth Fellowship will continue to go forward and do great things this year.

We appreciate very much this response to our request for interesting news from the various Fellowships. We hope that others of you who have something to share will immediately sit down and write us about it—let

us know what you have done, what you are doing, and what you are planning to do in the near future.

THE PURPOSE OF PILGRIM FELLOWSHIP.

The Pilgrim Fellowship is the name given to the whole company of Congregational and Christian young people throughout this country. As the Southeast Youth Fellowship we are a part of this larger group and should be interested in the things it is trying to accomplish. Below you will find the Statement of Purpose which has been adopted by the National Pilgrim Fellowship. It was originally worked out by the Congregational young people's group at Yankton, South Dakota, and was submitted along with about fifty other statements which were worked out over a period of a year or so, by several groups throughout the country. This was selected by the staff members of the Congregational Education Society as one of the five to be referred to the summer conferences and to the members of the National Council of the Pilgrim Fellowship for vote. The votes recorded this as a preferred one.

"The Pilgrim Fellowship unites the young people of Congregational and Christian churches in the purpose—

To achieve *Christian personality* after the pattern of Jesus.

To seek a *fuller understanding*, one of another, in the interest of happy relations in home and community.

To work for a *united church*, practicing Christian freedom and definitely promoting the program of Jesus.

To secure *equal rights and opportunities* for all classes and races as equally the children of God.

To practice a *Christian patriotism* which recognizes the authority of God in conscience as supreme.

To strive for *justice in the social order* which will afford an abundant life for all.

To work for such *international organization* of the nations as will preserve peace and security."

It is in its original form except for a few slight editorial changes which have been made by the staff members of the Education Society. It is

recommended for consideration by local young people's groups.

THREE YEARS OF REPEAL.

C. E. TOPIC FOR NOVEMBER 1, 1936.

SCRIPTURE LESSON: Prov. 23:29-32.
(Consecration Meeting.)

Soft Music—"Take Time To Be Holy."

Call to Worship—(To be given un-announced): Psalm 19:14.

Hymn—"An Evening Prayer." ("If I Have Wounded Any Soul Today.")

Sentence Prayers—

Poem—"Be Strong."

To the Leader—

Careful preparation should be made at least a week before. Check up on your local situation through the judge of the traffic court. Find out how repeal has affected the traffic situation: find out the local income from liquor sales, and the local police costs, and compare statistics. Order "One Year of Repeal" from the *Christian Century*, S. Dearborn St., Chicago, fifteen cents, and "The Second Year of Repeal" in the *Christian Century* for December 4, 1935. Use this material as the basis of your program. From *The Pilgrim Highroad*, 14 Beacon St., Boston, Mass., come these facts: "We are slaughtering ten per cent more people with motor cars than in the corresponding period of 1933, and injuring one-fourth more." Those are "official figures for Massachusetts." The Travelers Insurance Company reports that "in fatal accidents, 6.8 per cent of the drivers were under the influence of liquor, or 118 per cent worse." In Washington, D. C., the cost of beer "for the first six months was \$3,300,00 due to an increase of 2,111 arrests for drunkenness with 399 more than ever before for disorderly conduct." How is it with YOUR community? If the program is put on as a radio program these otherwise dry statistics could be very interesting as "News Flashes"... Why not try it? Or, the leader might be called the "Editor" of a paper, and the different findings could be brought in and reported to the "Editor," those taking part on the program being known as "News Reporters."

LOUISE INGLES HYDE.

Sunday School

By REV. H. S. HARDCASTLE

CHRISTIANITY AS LOVE.

LESSON IV—OCTOBER 25, 1936.

GOLDEN TEXTS "*Now abideth faith, hope, love, these three; and the greatest of these is love.*"—I Cor. 13:13.

LESSON: Acts 18:1-17; Cor 13. Printed Text: Acts. 18:1-4; I Cor. 13:1-13.

Love is the essence of Christianity. It is the central theme of the gospel. God's love for us, manifesting itself in Christ's love; our love for God and our love for man, manifesting itself in our service to man—this is the center of the gospel, the essence of Christianity itself. There can be no real Christianity without love. Today's lesson deals, therefore, with primary things.

The Primacy of Love.

Paul says love comes first. A man may be eloquent and brilliant,—he may speak with the tongues of men and of angels; he may have prophetic insight and be filled with all wisdom—he may understand all mysteries and all knowledge; he may be able to work miracles—he may be able by faith to remove mountains; he may even be filled with good works and go so far as to suffer martyrdom—he may give all all his goods to feed the poor and his body to be burned; he may have and do all these things but if he does not have love, if he lacks the loving heart, he lacks the one essential spirit of Christianity. The world's supreme lack today is not lack of material wealth or of knowledge; it is the lack of love. Not mere sentiment, not maudling sympathy, but intelligent, indiscoverable good will, which is the spirit of true love as revealed in Christ.

The Qualities of Love.

When I was a boy it was a source of delight to me to be able to get a prism—sometimes I would take one off the pretentious lamp that hung over the dining room table in our humble home—and to hold it in the sunlight and thus to break up the light into its primary colors. In this letter to the Corinthians Paul does something like unto that—he he takes love and passes it through his inspired intellect and his sympathetic and loving heart, and breaks it up into its component parts, summing up in short, suggestive words some of the qualities of love. We may be sure that the man who wrote

this immortal hymn of love had first lived it.

Love is long suffering—love suffereth long. It will take a great deal. It is unwearied in patience. It is willing to suffer for the sake of others. It is unhurried, it believes that in time it will conquer by the sheer power of love.

Love is kind—"and is kind." It expresses itself in helpful and kindly ways. It is tender and forgiving. It goes about doing good.

Love is magnanimous—love envieth not. It does not look jealously upon the successes of others; it does not covet what others have. It is big-hearted. There is no spirit of discontent or grudging or malice in love.

Love is humble—love vaunteth not itself, it does not go around bragging about how much good it is or what it has done. It knows that it has nothing which it did not receive and in humble spirit it thanks God. There is no false desire to excel others.

Love is modest—it does not puff itself up. Love is retiring unostentatious, it refuses to parade itself before others. It is simple and sincere.

Love is polite or courteous—love does not behave itself unseemingly. Love may not know all the rules of Emily Post, but love will not behave itself in a rude manner in the sense that it will wrong others. Love gives one an innate sense of courtesy. It is usually a lack of love and not a lack of knowledge that causes bad manners and rudness.

Love is unselfish—love seeketh not its own. Love does not look out for No. One at the expense of others. Love lives for others. Love does for others. Love gives to others.

Love is patient and self-controlled, it can stand a great deal. It takes a great deal to wear its patience out. It is hard to discourage. It does not easily take offense. It is willing to forgive unto seventy times seventy.

Love is pure—love thinketh no evil. It is not suspicious of everybody and everything. It believes in the best. It thinks on the good side of life. It even thinks the best about the worst.

Love is gladdened by goodness—love rejoiceth not in iniquity but rejoiceth in the truth. There seems to be a queer quirk in folks that causes them to rejoice in misdeeds and moral failures of others, but this spirit has no place in the heart where the spirit of love rules.

Love is adequate it bears everything, hopes all things, believes all things, endureth all things, it is a reserve for every emergency in life. It

keeps alive the spirit of hope, it dares to believe in the best in the face of the worst, it accepts the things that come in the quiet confidence that eventually it shall triumph. Love never faileth.

The Permanency of Love.

Love abides. Other things may fail. Prophecy may cease, tongues shall cease, knowledge may conceivably vanish away, but love will remain. It is eternal because it is of God. All other things find their completion and their perfection in love.

The Supremacy of Love.

Faith, hope, love, a great triumvirate of words. And Paul as one who gave a great deal of emphasis to faith in its personal and moral aspects. He did not hesitate to say that the greatest thing in the world was love. It stands supreme. And herein shall all men know that we are His disciples if we have love one for another, and if that love expresses itself in service to others.

THE LAW OF THE LANGUAGE.

The third principle to be observed in effective teaching may be summed up as follows: "The language used in teaching must be common to teacher and learner." Put in other words it is the principle of "the point of contact." Growing out of this principle are several rules or suggestions as follows:

1. Study the language of the pupils to learn what words they use and what meanings they give to these words.

2. Express as far as possible in the language of your pupils.

3. Use the simplest and fewest words that will express your meaning.

4. Help the meaning of words by illustrations, taking these illustrations from the experiences of the members of the class if possible.

5. Make haste slowly, especially in teaching young children. Test frequently the understanding of the members of the class of the words you and they use.

It can readily be seen that these principles apply to ministers and teachers. We need to be sure that we do not talk in unknown tongue when we talk about religion.

Conviction, be it ever so excellent, is worthless till it converts itself into conduct. Doubt of any sort can be removed but by action. Do the duty which lies nearest thee; then thy second duty will seem clearer.

—Thomas Carlyle.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THE MOST KINDLY ACT.

"And Jonathan, Saul's son, arose, and went to David into the wood, and strengthened his hand in God."—I Sam. 23:9-18.

The beautiful friendship of David and Jonathan was doubly beautiful because it was not merely an earthly friendship, but in them both there was a sense of The Divine and a consciousness of brotherly relations. In their conversation they regarded themselves as a part of a great plan and talked about heavenly things. When they helped one another, that helpfulness was in the name of God.

It is the fault of mankind that the heavenly element is left out of our plans. We all feel it. It is a disastrous omission. Often when we bear our sympathies to the distressed and the bereaved, we fail to take the Lord with us. This does not comfort the sorrowing as it should because we have gone alone, had we gone with Christ, we would have the hosts of heaven to back us.

Prayer.—Dear heavenly Father, teach us, we pray Thee, how to be true friends on earth. We ask it in the name of Jesus Christ. *Amen.*

TUESDAY.

OUR BIBLE.

"I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto them, God shall add unto him the plagues which are written in the book."—Rev. 22:17-21.

We find a great many people these days who like to make their own Bible. In their supreme conceit, through a kind of liberalism, they think they can put their own interpretation on the Word of God. They think that they are able to fashion their own ideals and that they can purify the human race. The thought is presumption and blasphemy. God's Word is complete. He has set His seal upon it. It is finished. All we need know is its meaning in our lives.

Prayer.—Our Father, make Thy Word a lamp to our feet and a light to our pathway. As it furnishes all our needs, teach us how to find that need. Break unto us its comforts, its direction and its inspiration. In Jesus's name we ask it. *Amen.*

WEDNESDAY.

THE ART OF KEEPING YOUNG.

"And David longed and said, O that one would give me water to drink of the well of Bethelhem, which is by the gate."—II Sam. 23:13-17.

How to keep young. This is not a lecture on physical hygiene. You have that. We all are guilty of abusing our bodies in a way that shortens our life span. But this is a lecture on the life of one who did not forget the pure and the beautiful. His mind went back to his boyhood days and the hallowed places thereof. to the old spring by the gate, and there his soul drank and was refreshed.

There is a fountain at the gate of mother's love at the gate of our lives. There is a fountain at the gate of our souls where God has given us innocence and purity, happiness and contentment. It is sin that ages us, perhaps as much as improper eating and living. There is perpetual freshness and springtime in Christ. "The art of keeping young is the art of being a Christian."

Prayer.—O Lord, our God, flood our lives with Thy perennial youthfulness. We would hunger for the good, true and the beautiful. Be Thou within us a well of water, springing up into eternal life. In Jesus's name we ask it. *Amen.*

THURSDAY.

"Ye are an elect race, a royal priesthood... a people for God's own possession, that he may show forth the excellencies of him who called you out of darkness into the marvelous light."—I Peter 2:1-10.

Life is not to get riches, or fame, or power. The purpose of our living is not for comfort and to have a good time. Although we believe that God wishes us to be as comfortable as possible and to enjoy ourselves. The purpose is not even to build a noble character and win eternal life. These things are all self-centered, and the purpose of life is not conceived to be for ourselves.

What do we live for? To show forth the excellence of God; to honor God in the world. This is stated in Matt. 5:1, "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."

To shift our aims in life from ourselves to excellencies in God is nothing short of a miracle, yet a miracle that is wrought when Christ comes in and lives in the home inside of me.

Paryer.—O Lord, Thou dost honor those who honor Thee. Help us to

forget ourselves and live unto Thee showing forth Thy excellencies unto others. *Amen.*

FRIDAY.

CHEATING ONE'S SELF.

"Every way of a man is right in his own eyes, but the Lord weigheth the hearts."—Prov. 21:1-8.

It seems to be human nature to think that we are right. We listen to sermons and wonder why the other fellow doesn't do better than that. We listen to singers and criticise them up and down. We observe doings of others and berate their actions. It is so easy to criticise others. We seldom criticise ourselves even when we think we are. A proof of this is in the way we resent criticism from others. Our way is right in our own eyes.

Emerson says, "Every heart vibrates to that iron string." Suppose our hearts vibrated reversely. If it were a distrust in ourselves and a trust in God, it would not be an "iron string," but a golden string, and the vibration would be music unto eternity.

Prayer.—O Lord, weigh our hearts and see if Thou dost find wrong in us. Judge our paths and help us walk straight. Guide us and lead us in the way everlasting. *Amen.*

SATURDAY.

ABSORBED IN DYING.

"Follow me; and let the dead bury their dead."—Matt. 8:22.

These words sound harsh. But they came from the lips of the Master and the Master is loving and kind. His heart abounds with infinite love. We must find the explanation of His words not in how they sound to us but in the love of His heart. This explanation is found in the first two words of the text, "Follow me." To follow Him perfectly means to push everything else in the background. Even the most overwhelming events of life may be subordinated to His way. We are prone to think too much about superficial things.

Prayer.—Our Father, who art all in all to us, help us to give Thee such a place in our hearts and lives that life unto eternity will be our vision, and there will be no death in our life. *Amen.*

SUNDAY.

ESSENTIAL FAITH.

"Without faith it is impossible to please him."—Heb. 11:6.

Bible reading, church-going, prayers, prayer-meetings, giving to mis-

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A SUN-CROWNED LIFE.

By REV. JOHN G. TRUITT.

*"And as he passed over Pen-
uel the sun rose upon him,"—
Gen. 32:31.*

Jacob needed to have his life crowned with the sunlight of God's love and blessing, just as you and I need that our lives should be so crowned. It has been said by someone that Jacob was the worst and best man in the Old Testament. I do not think so. But surely Jacob did have his faults, and he did have his virtues. Jacob and Esau were twins. Esau was known as the first born and therefore the father's favorite. To him belonged the birthright. Jacob with the help of his mother outwitted Esau and fooled his father, and received against his father's wishes the birthright. He fled from the wrath of Esau, for he was guilty of fraud.

On his journey from home he dreamed of God. He perhaps dreamed of him whom he felt he had forsaken in his fraudulent act. He dreamed he saw God, and this was perhaps his desire. He had been born in line of those who loved and served God, and in his way he had been taught to walk. His burdened conscience increased his loneliness, and he was so surprised at his most beautiful dream that he set up an altar to God in thanksgiving, and declared that he had slept in the gateway of heaven! During his following twenty years of employment with Laban his kinsman in the land of Haran he was tried quite bitterly, and found his trickery failing him just about as often as it won for him.

Twenty years of his faithful old father's prayers and blessing, and the blessing of the birthright, and of his own hard work had won for him a fortune and a goodly family. He was proud of his prowess, and desired to return to his native land to present his good fortunes. But there was Esau. The head of a great tribe was waiting for him with taut bows and sharpened arrows. Fear filled his soul. Back to God he went. Back to the God of his grandfather Abraham, to the God of his father Isaac, back to the God of his childhood and youth, to the God of mercy, and love, and forgiveness. What a night he spent, not sleeping as formerly in the gateway of heaven, but wrestling

in prayer with one of its personages. How our homes would be changed, our own families blessed, and our community re-made if there were more of this turning back to the God of our fathers, and to the teachings of our childhood. Loneliness, fear, cowardice, and sin were all swept away in a long night's wrestle with the angel of the Lord. Give us a people who know how to turn to God, a people who know how to pray. Do you fear, or feel the blight of sin? Do you lack courage to meet the world face to face? Are your burdens too heavy to bear? Prayer has a peace which the world cannot give, a power which the hands of men cannot stay.

"Let me go, the day breaketh," said the angel. Folks will see you wrestling in prayer, they will know of your humbled heart. Up, begone in your own strength the day's struggles call you. But not so, Jacob would not let go of the angel. He was going to "take time to be holy." "I will not let thee go, except thou bless me." A few days ago I attended one of the most successful of all our conferences and meetings,—the Woman's Missionary Conference of Eastern Virginia. They began their day with a devotional service around the theme of "Time." To each of us there are twenty-four hours in a day, they said, and asked the question—What are you doing with your time?—and they pled that people should take time to be holy. One of their special pieces of music had the refrain, "Have you prayed until the answer came?" That is what Jacob did.

"And Jacob called the name of the place (Face of God), Penuel, for I have seen God face to face, and my life is preserved." It means something to really pray, to come into God's presence in the act of prayer. How I wish we could bring that to pass for our congregation every time we come here to worship. There is salvation in that: "I have seen God face to face, and my life is saved." It is the next verse that makes the text for our thought which I wish to leave with you: "And as he passed over Penuel the sun rose upon him," *the sun-crowned life!*

You will be ready for the day if you meet God first. You will be ready for a sun-crowned life if you bring it to God in prayer. You will be a good way on life's successful

journey if you have respect unto the promises of God. After all that was the secret of Jacob's new name. God had blessed his grandfather Abraham, promising him blessings beyond all to compare, and these blessings were to be handed down through his generations. That was the birthright. Jacob had been taught from childhood that God had given special promises unto their family for keeping. Jacob had grown to see that Esau was likely to overlook the value of those promises. Esau, the short-sighted, thought of today, and the gratifying of today's desires only. Jacob thought of generations unborn. Esau thought of self first, Jacob thought of God's gifts and the custody of the same. Esau was ready to do today's task if it satisfied his selfish desires, Jacob was anxious to dream tomorrow's dreams whomever they should bless.

Are you making good use of your birthright to a noble life? In the days when Jacob so eagerly sought the birthright it meant the opportunity to serve all the other members of his household and tribe as high priest. That meant that whoever had that distinction was the ladder upon which the desires and needs of the people might mount upward to God, and likewise the ladder upon which the blessings of God might come down upon the people. The little boy that lived in Isaac's home held that hope in his heart. When he grew to manhood he sought it, and used deception as a part of his method of gaining it. We cannot condone that. But it was noble to hope for great things of his life! It was noble according to Paul to "covet earnestly the best gifts." That is a worthy coveteousness.

Jacob must have been pretty well undone that first night out as he fled from home, and felt that his dream had vanished, and that his hope was gone. He tried in his own wisdom and strength. God gave him a beautiful dream that night, and he saw the ladder again. For twenty years he worked with that dream unfulfilled,—the birthright held in obeisance. He had prospered in this world's goods, but that is so fleeting. One arrow from Esau's bow could bring all that down in death like a house of cards. Too many men have staked all on material blessings and lost. Jacob became aware of that fact. He wrestled all night with God in prayer. And became a changed man, and instead of being a mere shepherd prince of the pasture lands of Palestine he became a prince of God,—Israel,—and a blessing for all

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The writer has two little boys in his home, twelve and fourteen years of age. One day last week was rainy and disagreeable, I asked the younger boy if he would build a fire in the living room in the afternoon to dry the dampness out so it would be comfortable that evening. When I reached home the fire was burning and the room was warm. This little fellow came in and said that building the fire for me was his good deed for the day—"his good deed for the day." It put me to thinking. A good deed for the day! What if everybody would try to do just one good deed each day? That would be 365 good deeds each year to make somebody happier, to lighten somebody's burden. Perhaps heal a heart that is crushed and broken or carry a little cheer to someone who is downcast and blue—So many things we can do, if nothing more than to speak a kind word, or give a word of cheer, or write a letter to someone shut in and let them know that you are thinking of them. A bunch of flowers to the sick to make them think that they are not forgotten.

So many little things all of us can do for a good deed for the day. But how many of us in this busy life even think of a good deed for the day?

When the day has come to a close and the evening shadows are gathering thick and fast, we can count our blessings one by one. We realize that the Lord has given us health, food, raiment. He has given us a home and world for us to live in. He has been good to us—But think back over the day and ask yourself the question, "What good deed for the day?"

Thanksgiving will soon be here. Nearly one hundred children in the Christian Orphanage are dependent upon you for food, clothes and care. Ask yourself this question: "What have I contributed this year to help them?" If you want to do a real good deed, begin now to lay aside something to swell the Thanksgiving Offering in your Sunday school and church. And when you make your offering, let that be your good deed for today. CHAS. D. JOHNSTON.

REPORT FOR OCTOBER 22, 1936.

Amount brought forward \$9,681.42

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Concord\$ 1.60

Monticello 2.38

Ingram 7.00
Durham 18.07
Greensboro, First 10.16

Western N. C. Conference:

Pleasant Ridge\$ 2.91
Flint Hill63
Glendon 11.00
Ether 1.11

Eastern N. C. Conference:

Sanford\$ 1.00
Sophia 2.50
Pleasant Union 6.50
Catawba Springs 20.37
Auburn 3.15
Piney Plains 6.50
Mt. Auburn 4.45
Christian Light Church .. 3.55
Christian Light S. S.73
Shallow Well 5.00

Eastern Virginia Conference:

Cypress Chapel\$ 4.62

Waverly 2.25
Wakefield 1.99

8.86

39.21

Alabama Conference:

Bethany 1.00

Special Offerings.

A. J. Morgan, Gd'ian for

Morgan children\$ 40.00

Woman's M. S., Lanet, Ala.

for Katherine Whitten . . 3.00

43.00

Singing Class.

Friends, Smithwood Ch. . \$ 2.55

Pleasant Hill 23.30

25.85

Total for week \$ 187.32

Grand total\$9,868.74

53.75

As you learn, teach; as you get, give; as you receive, distribute.

—Charles Haddon Spurgeon.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.

1 John 3. 17.

α Matt. 24. 1.

β Luke 19. 44.

γ Luke 21. 7.

δ Deut. 28. 14.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

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to the interests of the Kingdom, as repre-
sented by the Congregational and Christian
Church.

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In Memoriam

ATKINSON.

On Monday night, September 28th, Mrs. Alie McC. Atkinson, relict of the late George Washington Atkinson, quietly laid down the tasks of time and took up the delights of eternity. Two days later, Wednesday, P. M., September 30th, Rev. Carl Hermon Voss, pastor of United Church, Raleigh, and Rev. J. Lee Johnson, pastor of Catawba Springs and other churches, conducted the funeral at the home in Wake County, a few miles out from Raleigh from which the interment was made in the family burying ground, close by, amid banks of fragrant flowers and with every other token of esteem and devotion. The choir from the United Church, Raleigh, furnished the music, appropriate, comforting and sustaining. Her only son, by her first husband, my brother Charles H. Stephenson, Raleigh, North Carolina, survives and, two daughters, Mrs. Frank Smith of Wake County, and Mrs. D. I. Stephenson, with whom the deceased made her home. A brother and a sister, also many relatives, who will cherish with sacred joy the memory of this woman survive her. She was blessed with 86 years of an earthly pilgrimage, which by her graces, turned into manifold blessings to a host of others.

It is proverbial that stepmothers do not fit in, and add little, if any, to the peace and satisfaction of a home. This line is written to declare that this proverb is refuted in this instance. This good woman was my stepmother, and in the light of experiences and memories, which I now cherish, I do not see how a real mother could have been more considerate, loving, helpful, and compassionate than was this stepmother. With two children of her own, as a widow, she came into a family of eight, in marrying my father. Her good sense in directing the affairs of that household, her strong and willing hand in turning to every need of the house, her balanced judgment in dealing with situations, and her great heart of love for her adopted ones, as one with her very own. Indeed she brought balance, poise, and Chris-

tian graces to bear in governing well that house. We came to respect her, to admire and then to love and revere her, as good counselor and as a real mother. She sought with all her skill to fill well the delicate task to which she had been led by devotion of her heart.

I pay my respect to stepmother and in her death I have lost one who loved me as she did her own, and who made contributions to my life for which no words of gratitude are equal.

I shall cherish her memory as that of a capable, competent, consecrated mother and Christian woman. She lived to a ripe age and with the passing years her soul became enriched more and more with spiritual graces. She sought and found counsel and comfort in reading, diligently, her Bible and her "Christian Sun," particularly its sermons and its Family Altar page and those contributions each week which were fraught with spiritual truth and comfort. She filled the place of mother and of grandmother as few, indeed, can fill it, because she sought first, the kingdom of God and His righteousness, and then she found these other needy things were added unto her. God bless her sacred memory and rest her noble soul.

J. O. ATKINSON.

WEBB.

Whereas, Almighty God in His wise Providence has called from our midst to the life beyond, Brother Frank M. Webb, on July 10, 1936, who was a member of the First Congregational-Christian Church and Superintendent of the Sunday-School for a number of years.

In his going the First Congregational-Christian Church of Richmond, Virginia, has lost a faithful and beloved member.

We realize that we are bereft indeed, for he was a loyal Christian, a loving father and a faithful friend, ever ready to lend a helping hand. Our loss is his gain, however, and we feel that he is peacefully resting in the sunlight of God's eternal love.

Be it resolved:

1. That we hold in loving remembrance his faithfulness as a friend to all, and that we pattern our lives after the goodness and brightness of his life in such a way that our lives may reflect the same Christian sunshine as did his. He was a Deacon of this Church and loved and respected by all that knew him.

2. That we extend to his family our deepest sympathy and love, realizing that they have lost a faithful, loving husband, and father, and the Church a loyal member.

3. That a copy of these resolutions be sent to the family, one to "The Christian Sun" and one spread upon our records.

W. J. STEPHENSON,
J. T. KERNODLE,
J. H. NEWMAN,
CHAS. E. SAVEDGE.
Committee.

KERNODLE.

Whereas, Almighty God in His wise Providence sent his death angels and claimed the spirit of our beloved Brother Peter Jefferson Kernodle, on September 12, 1936, who was Senior Deacon of the First Congregational-Christian Church, and also, a charter member of the Church.

That while we just cannot understand this act of Divine Providence in removing from us one who has done so great and badly needed work in the Christian Church, may we whose hearts are bleeding lift the hand of

faith and feel for the Master's hand and walk with Him 'till we do understand.

He was a great lover of his church and was always present until feeble health did come in and keep him from attending the services, but his desires and wishes were always there.

Be it resolved:

1. That we express our great appreciation for his blameless life and character, his self-sacrificing service, unflinching devotion to duty, his Christian stewardship, and loyalty to the Kingdom of God.

2. That we recognize that his was a life of high ideals, great faith, optimistic spirit, loving friendship, wise counsel, trustworthy judgment, childlike tenderness, Christ-like spirit which won the confidence and appreciation of the poor and rich and made for him a trusted friend of all who knew him.

3. That we hold in loving remembrance his faithfulness as a friend to all, and that we pattern our lives after the goodness and brightness of his life in such a way that our lives reflect the same Christian sunshine as did his. He was loved and respected by all that knew him.

4. That we extend to his bereaved family our deep and abiding sympathy in this hour of gloom and sorrow and commend them to the loving care and comfort of the Heavenly Father who can all our sorrows heal. He leaves to mourn their loss, his wife and one son, John T. Kernodle.

5. That a copy of these resolutions be sent to "The Christian Sun" for publication, a copy sent to his family and one to be spread on the Church record.

W. J. STEPHENSON,
J. H. NEWMAN,
CHAS. E. SAVEDGE,
Committee.

THE FAMILY ALTAR.

(Continued from page 12.)

sions, giving to charity, and leading an upright life may be all done by a godless person, though it may be hard to conceive that they would. Unless they who come to Him with these things believe that He is and that He is the rewarder of them that seek Him, His cause has not been served in the heart. The plea of the Gospel through the Lord Jesus Christ, is "Son, give me thy heart." It is not "give," and "do," etc....but it is "(You) follow me." It is the life He wants.

Prayer.—O God, help Thou our unbelief. Establish faith in us. May it abide forever. And may it ever increase unto Thy glory. Amen.

THE SUN'S PULPIT.

(Continued from page 13.)

time to come. A man may gain without God and lose all, "for what shall it profit a man if he should gain the whole world and lose his own soul?"

Penuel was the point of greatness for Jacob. "And as he passed by Penuel the sun rose upon him!" From then on, his was a sun-crowned life! Have you a Penuel,—a place where you meet 'God face to face'? It is the secret of a sun-crowned life.

The Church and The Individual

As a result of world-wide economic changes during the past few years, millions are thinking back and thinking of going back somewhere, to something, while other millions who have borne heavier loads of economic and social changes are looking forward hopefully. To most of us it is "the land of beginning again."

As a nation we are turning from insecurity to security, from risk to reason, and from the fancy to the fundamentals. We have learned that riches have wings, that possessions vanish, and that only heart and soul when anchored to life's fundamental principles and imbedded in Christian character sustain us in the hour of adversity.

Whether our aim be to go backward or forward, we need to return to and cultivate Christian faith and devotion—two unfailing lights of the heart that have always guided and will continue to direct individuals to a happier, more contented life, and nations to a solid foundation of Christian civilization.

The best and safest avenue through which to return to this faith and devotion is the Church—an institution forsaken or neglected by millions, obviously leading to moral disintegration.

Our places of worship cannot be kept filled by drives and rallies. These claim attention for a period of short duration. The results of such efforts soon vanish. The reason: We fail to capture the heart and cultivate the soul.

All too long we have been content to sing, "Bring them in," without giving sufficient thought to keeping them in or to keeping ourselves in. To the other fellow only, not to ourselves, have we been a missionary.

We need to desist from stressing the claim that the Church loses members, for while it does, the real difficulty is that members lose the Church. They can find the Church easier than the Church can find them; and no man loses the Church whose thoughts are of the Church. C. B. R.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, OCTOBER 29, 1936.

NUMBER 44.

Mrs L I Cox
1-1-37

“Let Us Be Better Men”

Let us be better men!
Let us find things to do
Saner and sweeter than any yet,
Higher and nobler and true.

Let us be better men!
Let us begin again,
Trying all over the best we know
To climb and develop and grow.

Let us be better men!
Whether with pick or pen,
The labor we do is a work worth while
If our hearts are clean and our spirits smile,
And out of the ruck and rust and stain
We make some growth and we mark some gain.

Let us be better men!
In a world that needs so much—
The loftier spirit's touch
Let us grow upward toward the light
Wedded to “wanting to do the right,”
Rather than wedded to human might.”

—AUTHOR UNKNOWN.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. N. G. Newman, Dr. John G. Truitt and others will share in the installation of Rev. Jesse H. Dollar at the Newport News Church next Sunday afternoon.

Mr. M. B. Madison route 4, Reidsville, N. C., writes that Happy Home Church is in need of a pastor for the coming year. He will be glad to correspond with any good man who wishes to secure work.

A new subscriber to THE CHRISTIAN SUN at the present time will be able to get the reports on conferences which are being held at this season. Why not secure new subscribers at once?

The editor of THE CHRISTIAN SUN had a delightful visit in Winchester, Virginia, last Saturday and Sunday and was pleased to share in the installation service of Rev. R. A. Whitten as pastor of the Winchester and Timber Ridge churches. Prospects seem to be good for the progress of those churches.

Rev. George A. Pearce of Wakefield, Va., writes as follows: We are closing our second year of very successful ministry in the Wakefield charge. We have made many friends whom we shall miss very much. But we feel that it is the will of our Lord that we seek work elsewhere, so our work will close here with the close of this conference year. We shall be very glad to correspond with any church or group of churches that happen to be on the lookout for a pastor.

On Wednesday evening of last week Rev. and Mrs. Joe French held open house for their members at Ocean View, Virginia. They had just moved into their new home at 16 Elnora Street, and quite a number of the Ocean View members and their friends came in during the evening. Games were played and Mrs. French served refreshments. The pastor and his good wife seemed to have lost nothing in the deal because the members left a considerable amount of food in what is called a pounding. Congratulations to all concerned.

NOTICE! NOTICE!

The Committee on Education of the North Carolina and Virginia Congregational Christian Conference will meet in the Office of J. O. Atkinson,

at Elon College, N. C., on Monday, November 9, 1936, at 2:00 P.M. All those who have business to discuss with the Committee will please arrange to be present at that time.

STANLEY C. HARREL,
Chairman of Committee.

NOTICE! NOTICE!

The Committee on Education, appointed at the last session of the Eastern North Carolina Conference, will hold its annual session for examination of candidates for the ministry, and of applicants for admission to the Biblical Class as students for the ministry, and to consider such other matters as may pertain to the educational interests of the church and conference, at Elon College Library, Monday, November ninth at two o'clock. All members of the Committee are requested to attend the meeting.

W. C. WICKER,
President.

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

The following is the program of the Sixty-sixth Annual Session of the Western North Carolina Christian Conference to be held at Needham's Grove Church, Moore County, N. C., November 4, 5, 1936.

WEDNESDAY.

- 10:30 Called to Order by Rev. T. E. White, President.
- Devotional Service, Rev. W. J. Edwards.
- Welcome, Mr. Walter Ritter.
- Response, Rev. Geo. M. Talley.
- Enrollment of Ministers and Delegates.
- Reception of Visitors.
- Report of Program Committee.
- Report of Executive Committee.
- Appointment of Special Committees.
- Annual Sermon, Rev. T. E. White, President.
- Communion Service, conducted by the Pastor, assisted by Dr. G. O. Lankford.
- Adjournment for Lunch.

Afternoon Session.

- 1:45 Devotional Service, Rev. J. V. Fogleman.
- 2:00 Election of Officers.
- 2:15 Report of Committee on Social Service, Rev. M. A. Pollard.
- 2:30 Report of Committee on Home Missions, H. V. Cox.
- 2:45 Ministerial and Church Reports.
- 3:00 Report of Committee on Evangelism, Rev. S. M. Penn.
- Adjournment.

Evening Session.

- 7:30 Devotionals, Rev. Geo. M. Talley.
- 7:45 Report on Sunday Schools and Christian Endeavor Societies, Geo. T. Gunter.
- 8:00 Christian Endeavor, by C. E. Society of Big Oak Church.
- Adjournment.

THURSDAY.

Morning Session.

- 9:45 Devotionals, Rev. B. H. Loudermilk.
- 10:00 Reading of Minutes.
- 10:15 Report of Committee on Religious Literature, Rev. Geo. M. Talley.
- 11:00 Address, Rev. F. C. Lester.
- 11:30 Report of Committee on Foreign Missions, Rev. E. Carl Brady.
- Address, Dr. J. O. Atkinson.
- Adjournment for Lunch.

Afternoon Session.

- 1:30 Devotionals, Rev. T. J. Green.
- 1:45 Report of Woman's Missionary Society, Mrs. Stanley C. Harrell.
- 2:00 Report of Committee on Education, Dr. Jas. H. Lightbourne.
- 2:30 Address, Dr. L. E. Smith.
- 3:00 Our Orphanage, Chas. D. Johnston.
- 3:30 Report of Committee on Superannuation, Rev. J. Q. Pugh.
- 3:45 Report of Committee on Apportionments, Cyrus Shoffner.
- Report of Treasurer, O. D. Lawrence.
- Report of Special Committees.
- Miscellaneous Business.
- Reading of Minutes.
- Final Adjournment.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

The following is the program of the One Hundred and Eleventh Annual Session of the North Carolina and Virginia Congregational Christian Conference, to be held at the First Congregational Christian Church, Greensboro, N. C., November 10-12, 1936.

TUESDAY.

Morning Session.

- 10:00 Conference called to order by Rev. W. T. Scott, President.
- Devotional Service, Rev. W. E. Wiseman, Pastor of Conference Church.
- 10:15 Roll Call of Ministers and Churches.
- 10:25 Report of Program Committee.
- Report of Executive Committee.
- Report of Treasurer, Dr. W. Waldo Boone.
- Appointments of Special Committees.
- Reception of Visitors.
- 10:45 Report of Committee on Superannuation. Rev. C. E. Newman, Ch'n.
- Discussion and Vote on Report.
- 11:10 Report of Committee on Ministerial Ethics, Rev. D. M. Spence, Ch'n.
- Discussion and Vote on Report.
- 11:35 Report of Committee on Apportionments. Mr. C. D. Johnston, Ch'n.
- Discussion and Vote on Report.
- 12:00 Annual Conference Address. Rev. W. T. Scott, President.
- 12:30 Adjournment for lunch.

Afternoon Session.

- 1:45 Conference called to order.
- Hymn and Prayer.
- 1:55 Report of Committee on Christian Education. Rev. W. E. Wiseman, Chairman.
- Discussion. Objectives and Methods of Christian Education, led by Mr. Wiseman.
- Vote on Report.
- 2:55 Report of Committee on Evangelism, Dr. W. M. Jay, Chairman.
- Discussion. A Comprehensive Program of Evangelism, led by Dr. J. G. Truitt.
- Vote on Report.

3:50 Report of Entertainment Committee.
4:00 Adjournment.

Evening Session.

7:30 Program in charge of the Youth Fellowship. Miss Dorothy Truitt, President.

Brief Period of Worship.

"Objectives and Plans of Our Youth Fellowship," Dorothy Truitt.

"What the Youth Fellowship is Doing to Promote Missions Among the Young People," Mrs. W. E. Wiseman.

"Janie," a Home Mission Play, presented by the Young People of First Church, Greensboro.

WEDNESDAY.

Morning Session.

9:30 Conference called to order.

Hymn and Prayer.

9:40 Reading of Minutes and Enrollment of Delegates.

9:50 Report of Nominating Committee.

10:00 Report of Committee on Religious Literature. Rev. B. J. Earp, Ch'n.

Discussion and Vote on Report.

10:20 Promotional Plans of the Christian Orphanage. Mr. C. D. Johnston, Superintendent.

10:40 Report of Home Mission Board. Rev. G. C. Crutchfield, Chairman.

Discussion and Vote on Report.

11:00 Report of Committee on Foreign Missions. Mrs. Stanley C. Harrell, Chairman.

Report of Woman's Mission Conference. Mrs. O. D. Paris, President.

Discussion. How to Formulate and Promote a Mission Program for the Local Church, led by Dr. J. H. Lightbourne.

Vote on Report.

12:00 Address. Miss Ruth Seabury.

12:30 Adjourn for lunch.

Afternoon Session.

1:45 Conference called to order.

Hymn and Prayer.

1:55 Report of Committee on Stewardship. Rev. B. H. Watkins, Chairman.

Discussion and Vote on Report.

2:10 Discussion. Enlisting the Interest and Cooperation of the Local Church in the Total Enterprises of the Convention, led by Dr. H. Shelton Smith.

3:00 Report of the Committee on Education. Rev. Stanley C. Harrell, Ch'n. Discussion. The Task of the Church in the Field of Education, led by Dr. L. E. Smith.

Vote on Report.

4:00 Report of Entertainment Committee and Adjournment.

Evening Session.

7:30 Worship Service of Music. Choir of First Church, Greensboro.

Devotional. Rev. John Rea Chapman.

Address. Miss Ruth Seabury.

Adjournment.

THURSDAY.

Morning Session.

9:30 Conference called to order.

Hymn and Prayer.

9:40 Reading of Minutes from Churches and Pastors.

10:05 Miscellaneous Business.

10:15 Report of Committee on Moral Reform. Rev. John Rea Chapman, Chairman.

Discussion and Vote on Report.

10:45 Discussion. Ways of Strengthening the Local Church, led by Rev. W. T. Scott.

11:30 Report of Committee on Resolutions.

Report of Committee on Memoirs.

Report of Collectors.

Report of Auditing Committee.

Reports of all other Special Committees.

12:00 Closing Service (To be arranged).

Final Adjournment.

THE FRUITS OF REPEAL.

Mrs. E. Stanley Jones, upon returning from the foreign mission field, experienced these impressions, says an exchange:

Finding ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer.

Seeing miles of glaring advertising imploring us to drink, smoke or visit road houses.

Seeing men, women and girls, smoking, drinking, carousing in saloons and at cocktail bars.

Hearing oaths and vulgar expressions on the lips of high school and college girls of good families.

Finding so many churches closed on Sabbath evenings, but motion picture places open wide and busy.

Inability to find a mid-week prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors.

Finding churches being sold for debt, benevolent budgets cut, Christian work of all kinds due because of lack of funds, people unable to work and losing jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries and indulgences.

Finding the nastiness of the modern literature that was sampled.

Finding America running more and more to nudity, license and pagan paintings, while heathen people, when converted, tend to stop such practices and move toward modesty, chastity and restraint.

Finding crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment.—*North Carolina Christian Advocate.*

SCHEDULE OF MEETINGS IN THE SOUTHEAST, FALL OF 1936.

The effort is made to bring together all regularly scheduled Conferences, Conventions, Associations, etc., in both the white and the Negro churches of this area, the purpose being to afford superintendents, secretaries and others interested a convenient list for reference in arranging speaking itineraries, etc. It is not complete, as the dates of the Afro-Christian Conferences are not yet available. Any corrections or further information should be sent to Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.

Sept. 23-26	North Carolina Congregational, Christian Conference (N), Raleigh, N. C.
" 25-27	South Georgia Association, Vanceville Church, Tifton, Ga.
" 25-27	Iberia District Association (N), Gueydan, La.
" 30 to	
Oct. 2	Eastern Virginia Women's Missionary Conference, Norfolk, Va.
" 1-4	National Preaching Mission, Atlanta, Ga.
" 5-7	Florida Ministers' Convocation, DeLeon Springs, Fla.
" 6	North Carolina Woman's Missionary Conference, Durham, N. C.
" 9-11	West Florida Association, New Hope Church, Baker, Fla.
" 11-16	Norfolk Training School, First Christian Church, Norfolk, Va.
" 14-15	East Alabama Association, Bethany Church, Phoenix City, Ala.
" 19	Eastern Virginia Conference (N), Portsmouth, Va.
" 18-23	Suffolk Training School, Suffolk Christian Church.
" 20-22	Tennessee Conference, Pilgrim Church, Chattanooga, Tenn.
" 23-25	Kentucky Conference, Evarts, Ky.
" 27-28	Georgia Conference, Oak Grove, Chipley, Ga.
" 28-30	Eastern Virginia Conference, South Norfolk Christian Church.
" 30	Florida Southeast Coast Association, Jupiter, Fla.
Nov. 4-5	Florida East Coast Association, New Smyrna, Fla.
" 5-6	Florida South Association, Mount Dorá, Fla.
" 4-5	Western North Carolina Conference, Needham's Grove Church, near Hemp, N. C.
" 10-12	North Carolina and Virginia Conference, First Christian Church, Greensboro, N. C.
" 17-18	Eastern North Carolina Conference, Liberty (Vance) Church.
" 17-19	Alabama Conference, Wadley, Ala.
" 16	West Virginia Conference (N), Whaleyville.
" 24	Western Virginia Conference (N).
" 26-29	National Preaching Mission, Raleigh, N. C.
Dec. 8	Eastern Virginia Missionary Association, Liberty Springs.
" 8	Christian Missionary Association of North Carolina and Virginia Conference, Bethlehem Church.

(N)—Negro.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AUTUMN—ITS MESSAGE TO GOD.

To those who look and listen, the various seasons of the year have their message for the human heart. Autumn speaks very definitely its message of God to peoples of the earth.

A view from any mountain top discloses a various variety of colors with which Nature clothes the hills. Even in the valley or down by the seaside one can see the gorgeous robes with which Nature wraps Mother Earth. Autumn speaks of beauty and tells us that God loves the beautiful. This beauty is the outgrowth of color and harmony. The many colors of earth's clothing never clash. There is excellent harmony which certainly indicates that God expects harmony in human life and in social relations.

Some of us may be too poor to purchase a painting by a master artist, but everyone can look up to the sky or out across the earth and see a beauty which no artist has been able to duplicate. This is God's gift to his children, and it is shared by all

whose eyes are able to detect the beauty with which God has decked the earth.

Another message of the Autumn is that of abundance. Why so many flowers or so many colors or leaves or seeds or any other of the things which Nature produces? God's hand is lavish. He pours out His gifts in abundance. This would lead us to believe that God expects generosity on the part of the people of the earth. He loves a cheerful (free) giver because he gives freely himself.

A third message of Autumn is one of rest. The springtime of growth and the summer of development are gone, the harvest is gathered, the leaves fall, trees stand barren, and exposed to the weather. They are ready for the storms. They rest from their labors. So do men when their day is done and they come to the eventide. The Master said to His friends, "Come ye yourselves apart and rest awhile" and to the weary workers, "Come unto me.... and I will give you rest." As Nature wraps its white blanket over the earth at the season of rest so the good Master may wrap His robe of righteousness and love about those who have learned the way and have done service when the autumn of life comes. They can lie down in peace fearing no harm.

The Autumn speaks its message of God and lets those who have eyes to see and ears to hear, understand what God says for He speaks like a loving father to the heart of those who are His.

F. C. L.

NEW PLANS.

When the annual report is made to conference and the figures are all in for the past year, it is time to begin for the coming year. Perhaps there have been mistakes, some things may have been left out, while others less significant have crept into the program of the Church. The ministers and his officials should look back over the years of work carefully and in the light of that plan definitely for the future.

It is certainly possible for us to do a higher grade of work than we have been doing. Figures given in the report of the Eastern Virginia Christian Missionary Association, given by Rev. J. F. Morgan elsewhere in this paper, indicate that in the peak of financial success in this country, the contributions to this organization decreased. A letter from denominational headquarters says that contributions for missions during the recent months have been on the down grade.

It is certainly time for us to change this situation. Indications are that prosperity is returning. It is a grave question as to whether generosity is coming with it. The world awaits the liberality of the Christian people and the cooperative work which they can do when they are generous.

F. C. L.

COMPLETE IN GOODNESS.

By H. H. SMITH.

Weymouth's translation of the closing verses of the fifth chapter of Matthew reads: "You have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I command you all, love your enemies, and pray for your persecutors; that so you may become true sons of your Father in Heaven; for He causes His sun to rise on the wicked as well as the good, and sends rain upon those who do right and those who do wrong. For if you love only those who love you, what reward have you earned? Do not even the tax-gatherers do that? And if you salute only your relatives, what praise is due to you? Do not even the Gentiles do the same? You, however, are to be complete in goodness, even as your Heavenly Father is complete."

The usual rendering, "Be ye therefore perfect, even as your Father which is in heaven is perfect," has been a stumbling-block to many. Weymouth makes it read: "You are to be complete in goodness, even as your Heavenly Father is complete." Jesus was trying to teach His followers that, as God the Father deals with all according to the principle of "grace and good-will," they should show the same spirit in all their intercourse with each other. It is not enough to help the worthy and the deserving. To be true children of God we must be like our Father, whose love reaches out to all who are in need of His grace and help, however undeserving they may be. To be complete in goodness, as the phrase is used here, means to be kind, sympathetic, and generous toward everyone—and that without measure.

Is not this the need of the world today? The population of the world is around two billion. Christians number upward of 500,000,000, or about one-fourth of the population of the earth. Does any one believe for a moment that, if these millions of professing Christians had always acted toward their fellow-men according to the principle of "grace and good-will," that the world would be in the condition it is today? President Mackay, of Princeton Theological Semin-

ary, says that much of the distress of the world today has been brought about by "un-Christian economic policies, un-Christian religious policies, un-Christian international policies."

Jesus loved even the most repulsive human beings, because He knew the worth of the human soul; but the average Christian finds it hard to love the unlovely and the unattractive. Our un-Christian-likeness is the cause of our failure here. If we were "complete in goodness,"—that is if we were always controlled by the spirit of Christ, we should realize the worth of every soul, and take delight in ministering to all mankind. Dr. Wilbur Chapman, the evangelist, once said that he regarded Samuel H. Hadley as one of the most Christ-like men he had ever known. Hadley was a reclaimed drunkard. There was a time when he regarded a tramp with disgust,—as only a companion in his misery. But when he became converted and got the Christian view of the worth of a soul, he labored day and night at the Water Street Mission in behalf of outcasts and vagabonds. When he lay on his deathbed, he seemed to be struggling to speak; and as those about him drew near, they heard him whisper with deep feeling, "Oh, who will care for my poor bums now?"

Even among the nations considered the most Christian in spirit there is much deep-rooted prejudice, class-hatred and race-hatred. During the last century an Irish immigrant entered this country and was employed as a hod-carrier. He became a Christian, an active church-worker, a preacher, and finally a bishop of the Methodist Episcopal Church. Recalling the epithets he had heard hurled at foreigners in scorn, he wrote these lines:

Dago, Sheeny, and Chink,
Greaser, Nigger, and Jap;
The Devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far from over the foam
To this land of his heart's desire,
To rear his blood, to build his home,
And to kindle his hearthstone fire.
While the eyes with joy are blurred,
Lo, we make the strong man sink
And stab the soul with the hateful word,
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,
These are the vipers that swarm
Up from the edge of perdition's brink,
To hurt and dishearten and harm;
O, shame when their Roman forbears
walked
Where the first of the Caesars trod;
O, shame when their Hebrew fathers talked
With Moses and he with God.
These swathy sons of Japhet and Shem
Gave the goblet of life's sweet drink
To the thirsty world which now gives them
Dago, Sheeny, and Chink.

Dago, Sheeny, and Chink,
Greaser, Nigger, and Jap,
From none of these did Jehovah shrink,
He lifted them all to His lap;
And the Christ in His kingly grace,
When their sad sob he hears,
Puts His tender embrace around the race
As He kisses away its tears,
Saying, O, least of these, I link
Thee to me for whatever may hap,
Dago, Sheeny, and Chink,
Greaser, Nigger, and Jap.

BISHOP McINTYRE.

In a word, here is our great need, to become true children of the Father. True children of God are strangers to class prejudice and race-hatred. And the indwelling Christ makes us true children of God. "As many as received Him, to them gave He power to become the sons of God."

BALANCING ANOTHER BUDGET.

We hear much these days about balancing the national budget. Important as that may seem, it is well that we take stock concerning another budget which many of us never balance—the budget of human kindness.

We rise early, work hard and late, and the next day go over the same routine. This is life; this is reality. Many are the opportunities from sun to sun we have to say something or do something to make another's drudgery or routine more than commonplace. It is these little opportunities we neglect that keep our budget of human kindness, of brotherly service, unbalanced.

More of us are good at heart than bad. Even in our missteps we mean to do well. It is often in our hurry and worry that we make our mistakes, or add to our neglects.

Some of the dearest and most cherished things in life are without a price tag. They are, in the language of an old poem:

"Little deeds of kindness,
Little words of love,
Make the earth an Eden,
Like the Heaven above."

Take an inventory, not of the deeds you have done and the kind words you have spoken, for they are never too many, but of the deeds you could have done and the words you could have spoken. Look at the list and see if your budget of human kindness is in balance. And make not the mistake of comparing the little or much that you have done by what others have not done for you or for others, for to so do would be to breathe the spirit of selfishness—that demon which prevents so many of us from keeping our budget of human kindness in balance.

C. B. R.

HISTORICAL SKETCH OF UNION CHRISTIAN CHURCH.

By R. W. GLASSCOCK.

Union Christian Church of Halifax County, Virginia, was organized in the year 1830 by Rev. Lewis Craven, in the home of Paul Tuck. The first building was on a tract of land given by James Sanford, one mile west of Virgilina. This was logs with a shed on one side for colored people.

About the year 1860, this was replaced by a frame structure, which was torn down in 1900 and rebuilt on lots in Virgilina donated by the late W. M. Pannebaker. In 1919 sixteen lots were purchased and plans begun to construct a new building. On account of financial conditions following, this was postponed until 1927 when plans were drawn and work begun on this house of worship. The present building and land cost \$13,000.00. The first service was held in this building on the 8th of April, 1928, and the note for a debt on the property was burned the second Sunday in February, 1936.

The following have served as pastors: Lewis Craven, J. T. Allen, B. M. Hopkins, Solomon Apple, J. W. Wellons, Cornelius Apple, Alfred Apple, W. S. Long, E. T. Isley, M. L. Hurley, S. B. Klapp, T. W. Shroud, (2 pastorates) J. W. Holt, J. W. Patton, C. E. Newman, (2 pastorates), J. U. Newman, J. F. Morgan, and R. F. Brown.

There are no minutes preserved from the organization to 1876. From that time to the present, records have been fairly well preserved. We regret that the list of charter members has been lost, but we have a record of the organization with the basis of the establishment and early rules by which the church was governed. After the war several colored people remained as members. The last of these, Absalom Sanford, died in the spring of 1906.

The greatest meeting of the church was in the year 1869 under the pastorage of the late J. W. Wellons. There were a hundred conversions and 49 immersed at one baptizing.

In the year 1886 there were a little over 200 members. The present membership is nearly 400. The present pastor, our beloved C. E. Newman, has served this church for 29 years. The records give twelve names who have served as secretaries and seventeen as deacons.

The present board of deacons consists of W. D. Gregory, H. J. V. Forlines, R. S. Royster, T. H. Elliott, W. H. Hill, W. L. Gregory, and W. W. Tuck.

CONTRIBUTIONS

SUFFOLK LETTER.

The churches of Suffolk and Nansemond County were fortunate in having the annual Training School in the Suffolk Christian Church during the past week. The teachers were: Rev. Carl R. Key, Dean; Rev. Edwin B. Flory of Dayton, Ohio, Mrs. Fred Bullock of Ohio, Miss Priscilla Chase of New York, Dr. N. G. Newman, Mrs. Carl R. Key and Mrs. John G. Truitt. Forty persons enrolled for the courses offered, and twenty-four secured certificates on Friday night at the close of the School.

On Wednesday Revs. E. B. Flory, John G. Truitt, O. D. Poythress and the writer decided to have a little recreation by fishing on Lake Prince. In the contest Bro. Flory and this amateur scored a victory over Dr. Truitt and the South Norfolk singer. Bro. Flory claimed to know nothing about catching fish, but promised to cut wood and make the fire if we would take him fishing. He actually caught as many fish as Dr. Truitt landed, but was too tired to live up to his promise to cut wood for the fry. But he knows how to eat fish and Virginia corn-bread, and kept the coffee boy busy. We caught enough fish to feed ten persons, and gathered up fragments enough to feed another. It was a glorious outing, and a season of good fellowship, for Bro. Flory has found several new stories—and now has another fish story.

But to return to the Training School. The effort to offer training to our Sunday School and church workers is not having the support which our people might give to such a work. The Suffolk-Nansemond School should have an annual enrollment of at least one hundred young people. Every Sunday-school teacher and officer should attend this school. There should be a fine group of our younger people preparing themselves for teaching in the future. Other churches are doing this type of work and many churches require all their teachers to prepare themselves. Our people should appreciate the opportunity and should patronize the school.

Our churches should be aroused to see their need of this type of work. Teaching a Sunday School class is not an easy task. It requires time and training. The time is given alike to everyone. The training must be done by personal application and

study, or by learning from others who are trained in their respective fields. One of the catch phrases today is: "The pastor is the key-man." Perhaps this is true. But the "key" is useless unless the "lock" is responsive. The pastor is blamed for all the failures in his church. He is powerless unless the layman will respond to his appeals and cooperate with his leadership. Some people regard the pastor as a servant, or "handy-man," who is to do "the chores" of the church. He is not a "boss." Neither should the layman aspire or assume to be "bosses" in their church. There is a need for trained leadership among the laymen. And these church schools for training meet the requirements as far as they go.

Attention is called to this matter in the hope that our various churches will respond to the appeal of the ministers for cooperation in trying to develop our training schools and train workers for the future. Our Sunday schools must face the necessity of planning a worth while program for the youth of tomorrow. This cannot be done without trained workers. Consecration is a vital factor. But it is not every thing. Knowledge of the Bible and familiarity with the best methods of teaching will help the situation.

I. W. JOHNSON.

THE MINISTERS OF THE CHRISTIAN CHURCH.

The program of the church requires a minister—one who is a Christian, consecrated and set apart for the ministry of holy things. God has called some to be his ministers, endowed them with special gifts, and sent them forth to bear the good news of the gospel. They are to go forth teaching and healing in His name. They are to go without script or purse. He has declared the laborer to be worthy of His hire.

The import of the gospel and the high calling of the ministry is that such a holy task is of such importance as to require all of a man's affection, time, strength, and energy. He who represents Christ in a civilization such as ours is, who preaches the gospel in a day like this, hasn't time to till the soil, to buy and sell, or otherwise seek to accumulate material holding. Jesus taught Peter and John that winning men was of far more importance than catching

fish. He has taught us all that treasures on earth are far less enduring than treasures in Heaven.

The man who is truly called of God has a passion for righteousness. By this passion, he is swept on in his pursuit for souls and will not allow himself to be turned aside by the allurements of the world. God has given to our church some choice souls for the ministry of the gospel. Our church has had a great opportunity to make for itself a great ministry.

Some weeks ago I was present for a dedicatory service. Dr. N. G. Newman was the guest preacher. He said to his audience, "You have the opportunity of helping me preach a great sermon or you have the opportunity of helping me to fail. I am wondering which you will do." The church does have a responsibility to its ministers. We of the Christian church have a responsibility to the ministry of our church. The average minister among us is sincere and wants to put himself and all that he has on the altar for the service of the church and the coming of the kingdom; but if the generosity of the church is not sufficient to provide for him and his family the necessities of life, he is compelled to divide his time and dissipates his energies that there may be comfort and a sufficiency in his own home. When the church fails in its support, the minister is necessarily driven in part from his holy task. There may be some among us who congratulate themselves that they have been able to preach the word to their people and by the proper exercise of the abilities that God has given them, have been able to earn a support for themselves and have not been and are not now dependent on the churches for their support. These ministers have accomplished much, but how much more could they have accomplished for the church and for the kingdom had they used the moments, the ability, and the energy by which they have accumulated materials holdings for the accumulation of spiritual power. When we think about crops, investments, interest, and earnings, we are not thinking about the message of God or the salvation of the world. God has given to us one life, one strength, many desires, all of which He has meant to commandeer for the one purpose of saving the world when He calls that life into the Christian Ministry.

It is our Church's responsibility not only to provide for the immediate requirements of its ministry but

(Continued on page 7.)

For the Children

Do you like to know the meaning of names? I do. Some time we may talk about the meaning of names, your name and mine.

But today, I am thinking of the meaning of the name of a city. It is the name of a city which you have heard all your life, the city of Jerusalem. The name means "City of Peace." Is that not a lovely name?

Strange to say, this city has never been a city of peace. It has seen, some of the hardest fighting, and most terrible battles of any city in the world. The Prince of Peace, Jesus, Himself, came to it for the last time about thirty-five years before it was entirely destroyed in a most terrible battle, which ended a siege that had lasted for three years.

Would you not like to see the City where Jesus lived and walked? It has a high wall all around it, and in the wall are many gates. One of these is called the Damascus Gate, because it opens on the road which leads to the city of Damascus. This gate is really quite new, only three hundred years old, but long before this gate was built another gate stood in the old wall which used to be in the same place as the present wall. Perhaps it was through this very gate Saul of Tarsus started on his way to Damascus to persecute the followers of Christ. If you would like to read this story, you will find it in Acts 9:1-4.

Long, long before the days of Saul of Tarsus, long before the time of Jesus, even, there was a city on these two hills. If you extend your thumb and first finger of your left hand, you will have a very tiny map of the land on which the city was built. The thumb represents the hill on which the "City of David" was built. At first this was only a fortress, and occupied a piece of ground which might be represented by your thumb nail. All around were deep valleys, and the city was so well fortified that it was said the blind and the lame could keep it safely. But Joab, the general of David's army found a very tiny pathway up the steep sides of the deep ravine, a place where water had run down. Up this he clambered with his men and captured the city for King David. Little by little the city grew, until the longer hill, represented by your first finger, was occupied as well. Then on the short hill was built a beautiful temple,

built first by King Solomon with money and supplies his father, David, had gathered. When this temple was destroyed, it was rebuilt by a prince named Zerubbabel, and when Jesus came, this second temple was being rebuilt by King Herod. The Jews would not let him tear down the old temple, and rebuild all at once, so since he was building a larger temple, he built a piece at a time over the smaller, old temple, afterwards tearing out the old part. It had been building for forty-six years when Jesus came.

There are hills all around Jerusalem, and the view is beautiful, especially from the North. Sometimes, if you will take your Bibles, and look in the Psalms, you will be interested to find how many songs the people of the land wrote about the city of Jerusalem. Here is one lovely thing they liked to remember:

"As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever."

"Mount Zion" is another name for Jerusalem. Here are some of the songs about the City; Psalm 125, Psalm 126, Psalm 122, Psalm 133:3

Mrs. E. BULLOLK,
Ohio.

MINISTERS OF THE CHRISTIAN CHURCH.

(Continued from page 6.)

to provide against physical and material needs as they advance toward the sunset of life. We have in our number, and may God bless them, those who have labored earnestly, unselfishly, and persistently, but who, today, are deprived of the privilege of preaching the gospel which would bring such joy to their hearts, because of physical disabilities. They have driven themselves into the thick of the fight with such strenuousness and exactions that the physical man has broken. Truly the spirit is willing, but the flesh is weak.

It is our church's responsibility to make ample provisions for such emergencies that might arise in the life and experience of its ministry. We may have failed in many things, but certainly we have not been diligent in this respect. It is sincerely and earnestly hoped that every local church will be impressed with its personal responsibility of doing its share for our aged and disabled ministers by contributing and designating what the different conferences have asked for the superannuation fund. Our churches should not only

think of this responsibility but a great opportunity wherein they may express their appreciation to the ministry of our church, God's messengers to us, and gratitude for the holy privileges that have been theirs. I can think of but few things that are more important or that the churches should be more anxious to do than to provide for our ministers against the day of their possible need.

L. E. SMITH.

SHALL WE CONTINUE TO LIVE TOGETHER?

Apparently this is a burning question, clamoring to be solved in many a home of the present day. Let us analyze the situation. It is not confined to the marriage of a few years, but it is an all-important issue to those further advanced. Personally, we know of a couple, after forty years together, the husband told his wife one day that he desired his freedom. Much to her surprise, he told her that he no longer loved her. She granted him the request, and as soon as possible he married another. The wife felt heart-broken, but the children, established in their own homes, still gave her their loyal affection.

What shall be done when two people live in continual friction or some other peculiar situation causes them to drift apart? In every marriage there are danger signals flashing along the way that have never been noted at the time. Sometimes a little rift appears in the early part of married life. Something had been said or done by one or the other, causing a lack of confidence. In the future, why not try the plan of talking over the difficulty the very day this occurs? Then decide upon some plan of action that will prevent the annoyance being repeated. When such a course is designated, never allude to it again. Drop it entirely from your thought as well as action. Try to maintain a reasonable attitude toward each other. Learn to talk over your problems together without being angry. Neither must always expect to have his own way.

Also remember we often desire to get rid of any condition by departing from it when perhaps another situation would be even worse. Try and view ordinary differences of opinion with real charity and plenty of humor. The complete marriage is true understanding of the constant affection of each that is the foundation of all security. Remember, there is some difficulty in every condition that we do not understand until we occupy the very place we envy.

Mrs. A. J. STRATTON.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

NEW TESTAMENT EXPERIENCE ON THE FOREIGN FIELD.

Missionaries and native Christian workers frequently experience in foreign lands conditions similar to those met by Christians of the first century.

The following are extracts from a letter from Pastor Li Teh-Chao, from far over in the northeastern reaches of Manchuria. Pastor Li is a son of old Pastor Li of Pindu, Shantung, famous for his endeavors for the saving of his people, the effectiveness of his work and the number of converts baptized by him.

"For a long time," Pastor Li writes, "I have wanted to visit a town, the name of which is Wine Distillery, to preach the gospel to the people there, but if it wasn't bandits, some other hindrance arose. I decided that the floods greatly reduced danger from bandits so determined to go during the recent floods.

"Leaving the city gate, I had to go ten 'li' (nearly four miles) by boat over flooded fields. The boat could then go no farther so I walked a few 'li' in mud and water, holding my clothes above my head much of the way.

"My interest in the people was rewarded when I found that a woman who had been converted at Misham had led her husband to the Lord and has been praying that I come to teach him and their neighbors. Five others had definitely accepted Christ. The harvest was seen to be white and ready.

"But no sooner had we begun meeting came and said we could do no more than the head officer of that dispreaching nor hold religious meetings. He rebuked me severely. I made every apology and plea known to man, but he refused to yield. Then later he did give permission.

"We held some meetings in the home of Mrs. Chao. In her house was a heathen woman who had burnt incense for thirty years. Even when she had no money for food, she burnt incense to her heathen gods. I preached against this and held up Christ. She was converted, rejoicing in the Lord.

"On my return to Misham some people there were moved to repentance on hearing of the conversion of others where I had been. Still others were accepted for baptism and were immersed. A Japanese man who

speaks the Christian language attended these meetings, was moved, and became a Christian. Koreans are also coming and are impressed.

"After the baptismal service the Lord's Supper was observed. We were in session from 9.00 A. M. until 3:30 P. M. without intermission. No one seemed to be especially tired. At the close of the meeting Chinese, Japanese and Koreans all contributed to the church.

"My heart rejoices in the Lord, and I praise Him that you can now make it possible for me to go to my old home down in Shantung to bring my family here. Unless something hinders, you may expect me at the Bible Conference in Harbin on my way home."

In closing Pastor Li tells of a fine young man in the church who desires to go to the theological seminary to prepare for the ministry, and hopes that we can help him some on his schooling. He has a good middle school education, also sufficient English to read Christian books, even English, and gives much promise. We rejoice that God is calling young men and women for the ministry, but we have little money to help in their preparation. Not until the Foreign Mission Board is out of debt can we expect all such needs to be met.

CHAS. A. LEONARD.

NORTH CAROLINA WOMAN'S CONFERENCE.

A splendid delegation of members and visitors gathered for the 24th annual session of the North Carolina Woman's Missionary Conference at the First Christian Church, Durham, Tuesday, October 6, 1936, with the president of the conference, Mrs. Stanley Harrell, presiding, in her usual efficient manner.

The meeting was called to order promptly at 10 o'clock, and the president announced the theme for the day: "The Spirit of God in Human Experience."—Romans 13:10. During the day in each address, invocation, or devotional, the theme was vividly portrayed.

The eighteen ministers present were introduced and district superintendents made reports from the following districts: Halifax; Mrs. T. W. Chandler: Guilford; Mrs. A. B. McFarland: Almann; Mrs. C. M. Cannon: Randolph; Mrs. R. E. Caviness:

Lee-Chatham-Moore; Mrs. R. M. Rothgeb; and Vance-Warren; Miss Margaret Alston. Departmental reports were made by Mrs. C. H. Rowland who spoke on Literature and Mrs. Stanley Harrell gave a splendid review of many of the missionary books and literature that could be had for the asking to be used in societies. Mrs. W. R. Sellars, Burlington, gave a most interesting and impressive address: "Take Time To Be Holy" which portrayed deep interest in her department of "Spiritual Life."

Mrs. C. H. Stephenson, gave an accurate treasurer's report and announced that twenty-one of the woman's societies had gone over the top with their financial goal, two of the young people, two Willing Workers, two Junior Willing Workers, two Cradle Rolls and seven new societies organized during the year.

Dr. J. O. Atkinson, Elon College, gave a most interesting address: "Twenty-five Years of Broadcasting" in which he brought to the memory of many present the organization of The Woman's Missionary Conference twenty-five years ago, naming those who were on the executive board at that time and stressed the point of celebrating the "Silver Anniversary" of our Woman's work year.

Mrs. Waldo Boon, Durham, gave a violin solo, "Lament," accompanied by Miss Mary Todd at the piano. Mrs. John G. Truitt, pleasantly remembered, as Miss Amelia Jones, gave a most inspiring address: "Sharing Christ With Others." The devotionals were conducted and were impressively given by Mrs. Robert Smith, formerly, Miss Lucile Mulholland. She was assisted in this by Miss Mary Todd, pianist, and Mrs. H. E. Myers, soloist.

At the noon hour lunch was served in the spacious dining room of the Duke Memorial Church near by.

The afternoon session included reports from the Cradle Roll, Mrs. B. M. Newman; Young People, Miss Mary Fix; Life Membership, Miss Margaret Alston; Council for Social Action, Miss Alice Holmes. Dr. Shelton Smith, Durham, gave the afternoon address and this was followed with the Recommendations and Courtesy Committees' reporting: Place of meeting next year, Raleigh.

Mrs. John R. Foster, reported the names as officers for the coming year. They were voted upon and elected as follows: Mrs. O. H. Paris, Greensboro, president; Miss Margaret Alston, 1st vice-president, Henderson; Mrs. Seth Vining, 2nd vice-president, Tryon; Mrs. H. D. Lambeth, secrete-

tary, Elon College; Mrs. C. H. Stephenson, treasurer, Raleigh. Superintendents: Spiritual Life, Mrs. W. R. Sellars, Burlington; Young People, Mrs. W. E. Wisseman, Greensboro; Cradle Roll, Mrs. M. W. Hook, Elon College; Literature, Mrs. Stanley C. Harrell, Durham.

The day was greatly enjoyed, and the Durham Society, as hostess, did all that could be done to make the day memorable.

MRS. H. D. LAMBETH, *Sect'y.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 24, 1936.
Sunday Schools.

Pleasant Hill, Liberty, N. C. . . .	\$ 5.07
High Point, N. C.	2.37
Mt. Olivet (G), March, Va. . . .	12.72
Rosemont, Norfolk, Va.	11.03
Liberty (V), Henderson, N. C. . .	5.55
Cary, N. C.	.63
Happy Home, Ruffin, N. C.	3.23
Durham, N. C.	8.81
Berea (Nans.), Driver, Va.	2.65
Berea, Altamahaw, N. C.	10.00

\$ 62.06

Individuals and Churches.

Shallow Ford, Elon College, N. C. \$	5.00
Spoon's Chapel, Asheboro, N. C. .	3.00

\$ 8.00

Woman's Board, S. C. C.

Mrs. H. S. Hardecastle, Treasurer.	\$3,255.00
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Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Bethel Missionary Society, Elkton, Va.	2.15
Burlington (N. C.) S. S.	37.33

\$ 42.48

Cent-a-Meal Boxes.

Leaksville Missionary Society, Luray, Va.	\$ 2.00
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Total for week of October 24 .	\$3,369.54
Previously acknowledged	624.80

Total since September 1, 1936. \$3,994.34

J. O. ATKINSON, *Sect'y.*

QUARTERLY REPORT.

Report of disbursement of Home and Foreign Mission Funds of Woman's Board of Missions, Southern Convention of Congregational Christians Churches for quarter ending September 30, 1936:

RECEIPTS.

Eastern Virginia Conference	\$1,522.00
Valley Va. Central Conference . . .	63.37
North Carolina Conference	1,811.31

Total \$3,396.68

DISBURSEMENTS.

Home Missions:

Ocean View Church . . . \$	200.00
Mountain Work in Va. . .	200.00
South Norfolk Church . .	500.00
General H. M. Work . . .	503.00
Elon Orphanage	30.00
Porto Rico	312.00
Kindergarten Work . . .	107.00

\$1,852.00

Foreign Missions:

General Work	1,403.00
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Total	\$3,255.00
Respectfully submitted, MRS. H. S. HARDCASTLE, <i>Treasurer.</i>	

FOURTH QUARTERLY REPORT OF
EASTERN VIRGINIA WOMAN'S
BOARD.

Women's Societies.

Antioch	\$ 16.25
Berea (Nansemond) . . .	33.50
Berea (Norfolk)	19.94
Christian Temple	110.00
Cypress Chapel	30.00
Damascus	32.00
Dendron	25.00
Elm Avenue	10.00
Eure	7.73
First, Norfolk	28.74
First, Portsmouth	28.60
First, Richmond	32.00
Franklin	50.00
Holland	31.00
Holy Neck	47.50
Hopewell	1.58
Isle of Wight	4.00
Liberty Spring	80.00
Mt. Carmel	8.20
Newport News	20.00
Oakland	30.00
Rosemont	94.46
South Norfolk	44.50
Suffolk	145.00
Wakefield	32.00
Waverly	14.20
Windsor	37.45

\$1,013.65

Young People's Societies

Barrett's	\$ 2.72
Bethlehem	26.00
Burton's Grove	6.65
Cypress Chapel	27.00
Dendron	8.61
First, Portsmouth	16.50
Franklin	18.75
Holland	15.00
Holy Neck	2.00
Ivor	2.50
Liberty Spring	15.00
Mt. Carmel	11.33
New Lebanon	4.11
Newport News	14.00
Oakland	17.50
Rosemont	18.75
South Norfolk	25.00
Spring Hill	4.00
Suffolk	129.00
Waverly	10.00
Windsor	7.65

\$ 382.07

Juniors.

Berea (Nansemond) . . \$	12.50
Bethlehem	5.24
Burton's Grove	
Christian Temple	1.50
Cypress Chapel	12.00
First, Portsmouth	5.00
Franklin	7.50
Holland	8.75
Holy Neck	5.00
Liberty Spring	6.25
Mt. Carmel	2.45
Oakland	2.00
Rosemont	4.60
Suffolk	26.00
Waverly	2.00
Windsor	2.59

\$ 103.38

Cradle Roll.

Bethlehem	\$ 3.89
Christian Temple	8.00
Cypress Chapel	4.00
Damascus	

First, Norfolk	
First, Pohtsmouth	.50
Franklin	
Holland	4.89
Holy Neck	5.00
Liberty Spring	8.00
Mt. Carmel	8.26
Newport News	2.00
Oakland	3.06
Rosemont	
South Norfolk	3.00
Suffolk	5.00
Waverly	2.00
Windsor	1.65
	58.75
Total	\$1,557.85

REPORT OF THE CHRISTIAN MIS-
SIONARY ASSOCIATION.

The Christian Missionary Association of Eastern Virginia began its work in 1892, under the auspices of the Southern Christian Convention. It remained a part of the Convention for seventeen years, contributing during that time \$14,862, or an average of \$874 per year. The smallest amount was the first year, \$155; and the largest amount was in 1904, which was \$1,767.

In 1909, the Association became an organization of the Eastern Virginia Conference and has met every year since. The contributions since it has been a part of this conference have been as follows: 1909, \$1,025; 1910, \$990; 1911, \$885; 1912, 1,180; 1913, \$1,250; 1914, \$1,085; 1915, \$1,144; 1916, \$1,015; 1917, \$1,501; 1918, \$1,670; 1919, \$1,343; 1920, \$1,990; 1921, \$2,195; 1922, \$1,455; 1923, \$1,450; 1924, \$2,060; 1925, \$2,065; 1926, \$1,780; 1927, \$1,810; 1928, \$1,825; 1929, \$1,815; 1930, \$1,616; 1931, \$1,140; 1932, \$820; 1933, \$900; 1934, \$900; 1935, \$900. The grand total since the Association has been a part of this Conference is \$36,625, an average per year of about \$1,060. The smallest amount raised during this period was in 1933, \$820, and the largest was \$2,195 in 1921.

This money has gone to the aid of quite a number of churches in their times of greatest need, and has made it possible for home missionaries to do numerous pieces of helpful work.

The record of the C. M. A. is sufficient for approval, and deserves to be supported by all who are interested in the continuance of this Home Missionary work in our Conference.

The next meeting of the Association will be at the Liberty Springs Church on December 8, 1936 at 10:30 A. M. It is hoped that a large attendance of members will be there, and that our offering will be much larger than it was last year.

Sincerely,
J. F. MORGAN.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

PROGRAM MATERIALS FOR ARMISTICE.

By now many of you have already made your plans for a fitting means of commemorating Armistice Day on Sunday, November 8. There is so much material available on this topic, and young people everywhere seem so much concerned with the subject of war, that you may decide to continue this subject on November 15.

The Pilgrim Highroad for November contains some excellent worship programs on this subject, as well as suitable discussion material. Here you will find hymns, poems, litanies and prayers, which will be helpful in planning your own programs, if you do not care to use the printed program in its entirety.

The November Pilgrim Highroad also contains the play "Pawns," by Percival Wilde, in the form of a play-reading. It can be used as such without the payment of a royalty for its use. This is a very dramatic play of pheasants in Russia, who learn for the first time what war means.

Another suitable play is "The Terrible Meek" by Charles Rann Kennedy. This play is now out of print, but may be secured from many libraries. It is suggested that someone in the group read the play and give a synopsis of it, with the exception of the long speeches (one by the Mother and the other by the Soldier) which are effective even when read without other parts of the play.

For a responsive reading Ernest Crosby's poem, "The Dream of the Nations" can be used effectively, since it is arranged in suitable form. "Above the Battle" by Romain Rolland can also be used in this way. These may be found in "Readings from Great Authors" compiled by John Haynes Holmes and Associates or in some similar book, as well as from the published works of these authors.

The poets have expressed—from Bible times to the present—a Christian's views on war and peace much more effectively than we can. Some suitable for the "celebration" of Armistice are; "A New Earth," "Peace" and "Valley of Decision" by John Oxenham; "Ultimatum" by Thomas Curtis Clark; "The Prince of Peace" by Harry Emerson Fosdick; "The New Patriot" by Frederic Lawrence Knowles; "The Fa-

therland" by James Russell Lowell; "Brotherhood" by John Greenleaf Whittier; "How Shall We Honor Them?" by Edwin Markham; "Is It A Dream?" by G. A. Studdert-Kennedy.

The above may all be found in the volume "One Hundred Poems of Peace" compiled by Thomas Curtis Clark and Winfred Ernest Garrison. Only a few of the many suitable ones have been listed, but most of the above can be found in various anthologies in high school libraries and high school English books.

"The Unknown Soldier Speaks" by John Haynes Holmes is the play suggested by Miss Pattie Lee Coghill for presentation in connection with Armistice Day. It has been given at the Elon Summer School of Leadership Training, but if you have seen it once it will only serve as a reason for giving it. It may be ordered from the Methodist Publishing House, Fifth and Grace Streets, Richmond, Virginia, for fifteen cents.

It is our duty as Christian youth to have a program for Armistice that will serve as a means of awakening to those who seem indifferent to the horrors and atrocities of war and the false patriotism often connected with it. Make your program for that occasion one that will long be remembered.

AMERICA FIRST.

By BISHOP G. ASHTON OLDHAM.

Not merely in matters material, but in things of the spirit.

Not merely in science, inventions, motors, and skyscrapers, but also in ideals, principles, character.

Not merely in the calm assertion of rights, but in the glad assumption of duties.

Not flaunting her strength as a giant, but bending in helpfulness over a sick and wounded world like a Good Samaritan.

Not in splendid isolation, but in courageous cooperation.

Not in pride, arrogance, and disdain of other races and peoples, but in sympathy, love, and understanding.

Not in treading again the old, worn, bloody pathway which ends inevitably in chaos and disaster, but in blazing a new trail, along which please God, other nations will fol-

low, into the new Jerusalem where wars shall be no more.

Some day some nation must take that path—unless we are to lapse once again into utter barbarism—and that honor I covet for my beloved America.

And so, in that spirit and with these hopes, I say with all my heart and soul, "America First."

(The above is suggested as a suitable creed to be read at an Armistice Day Commemoration service.)

ANOTHER WORLD WAR.

As the weeks pass, all Europe seems to be verging on another war. Spain is now the center of conflict, certain nations siding and others disagreeing on Spain's troubles. Hitler remains ambitious. Mussolini having conquered Ethiopia, is greedy for more territory. His success has given him new ambitions and renewed confidence. France is suspicious; so is England. Japan is making strides in war preparation, while China is alert to any aggression. Russia, with her teeming millions, is a land of confusion and unrest. How all this seething and surging for more territory and more power will ultimately end is only a guess. Apparently the conflicts between these nations cannot be settled around a conference table. The apparent failure of the League of Nations justifies this statement.

Our concern is what part the United States would play in another European conflict. That, too, is a guess. Secretary of State Cordell Hull is handling the situation with a diplomatic hand. President Roosevelt is decidedly for peace at any price, not conflict with any nation. This nation is solidly behind him. Our price paid for participation in the World War was too great—350,000 corpses and a bunch of worthless notes.

Incidentally, along these lines of peace and non-conflict with other nations we would do well to ponder as we vote for the next administration. Balancing our national budget may yet prove to be one of our smallest problems. Only statesmen of the first order should be trusted with the delicate affairs of international policies. Nothing would please Europe more than to draw us into her conflicts. One misguided step could do it.

C. B. R.

Sunday School

By REV. H. S. HARDCASTLE

LAW, LOVE AND TEMPERANCE.

LESSON V—NOVEMBER 1, 1936.

GOLDEN TEXT: *It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth.*—Romans 14:21.

LESSON: Romans 13:1-14.

Christians and Government.

Paul's words about the Christian in his relationship to government may have been written because of the Jewish Christians natural antipathy to government, or because there were rumors of rebellion against Roman government on the part of the Christians in that great city the seat of the greatest government that probably ever existed upon earth. But he deals with abiding principles. Government is ordained of God, there must be some central authority and power, and Christians are to be subject unto that power. Even when the power is evil, it is to be respected and obeyed. But not if it commands that which is contrary to the will of God. Essentially governments govern for the good of the governed. When this is not the case the governed are to seek by lawful processes to remedy the situation. Revolution is a last resort. Obedience to government is enjoined, not only in order to avoid punishment, but because the Christian for conscience's sake should be law-abiding.

"Tribute to whom tribute is due, custom to whom custom; fear to whom fear; honor to whom honor. Governments confer privileges and protection; they therefore deserve the support of the governed. Taxes simply represent, at least ideally, a charge for the service which the government renders. Even though the ruler, be he in large place or small, is not worthy of honor, his office must be held in honor. There can be no established social order unless there is recognized authority. There can be no social security unless there is respect for recognized authority—this in brief is Paul's position.

To be sure there are two sides to the matter. Public office is a public trust. All power is derived power—"there is no power but of God." Let every ruler from high to low use his power not for his own selfish good, but for the good of the governed.

Christians and Their Fellowship.

"Owe no man anything, save to love one another." A Christian has

no right to buy anything that he cannot pay for, or which he knows he is not going to pay for when he buys it. Many a professing Christian needs to be very careful at this point. Religion often finds its acid test in such practical affairs.

"Love is the fulfilment of the law" because it works no ill to its neighbor. One does not have to be concerned about detailed rules of conduct if he is governed by the law of love, if he applies the Golden Rule in his relationships with others. This love is no mere vague sentiment, a weak, soft, wishful thing—it is inner and positive goodness going out in loving service to others. He who loves his neighbor in this spirit fulfils the law. Jesus made this law of love the law of His Kingdom. It is the mark of true discipleship—herby shall all men know that ye are my disciples, if ye have love one for another.

Christian and Conduct.

The early Church evidently believed that Jesus was coming again soon. They lived in expectancy of that blessed event. Paul, therefore, appeals to them to walk as becoming those who bore the name of Christ. They were the sons of light, they were not to walk as those who were in darkness. They were to cast off "the works of darkness." "Reveling—riotous feasts and drinking parties, we moderns would call it "whoop-pee," drunkenness—the word literally means intoxication, liquor will make folks drunk regardless of when and where they live; chambering—debauchery, primarily sexual sins, a universal and timeless problem, and one that is assuming rather alarming proportions in our modern life; wantonness—not only licentiousness, but lawful insolence and riotous excess, how much of the spirit of lawlessness there is in America; strife—contention growing out of the above-mentioned sins and excesses, and also, growing out of the lack of the spirit of love in the human heart; and jealousy—the word originally meant nothing more than a zeal or honorable rivalry of emulation, but it has come to mean so much that is mean and ugly in the human spirit, even the desire to see a rival weakened or failing in an enterprise in which both are engaged—here they are, not by any means a complete list of the sins to which men are prone, but sins that have all too large a place in the lives of those who are members of the church of Christ. There has been in recent years. We need to face the strict and stringent demands of the gospel of Christ on our lives.

Christians In Christ.

"Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." There is enough of unpremeditated sin always besetting us. But think of how much of our time and how much of our money often goes for making provision for indulging the flesh, for fulfilling the lusts of the flesh! The secret of victory is Christ. He alone can cleanse the thought, life, and strengthen the will, and purify the motive. He alone can give victory. We are not to be taken out of the world; we are to be conquerors even in the world.

THE LAW OF THE LESSON.

This series of brief articles has dealt thus far with three factors in the learning process, the teacher, the learner, and the language. This article deals with the Law of the Lesson. Briefly stated this law is as follows: The Truth to be taught must be learned through truth already known. Some rules growing out of this law are as follows:

1. Find out what your pupils know of the subject you wish to teach them.
2. Make the most of your pupils' knowledge and experience.
3. Begin with facts or ideals that lie near your pupils, something that is already familiar.
4. Find illustrations in the commonest and most familiar objects suitable to your purpose.
5. Try to have the pupils find illustrations for themselves from their own experiences.
6. Teach the new in terms of the old that is proceed from the known to the new or the unknown.
7. Explain the unknown by the known.

H. S. H.

A CHILD'S THOUGHTS.

When Jesus was a little boy

In Nazareth, long years ago,

To have lived near and played with Him

Would have been wonderful, I know.

I'm sure the other children chose

Jesus for Leader of each game,

Knowing, no matter what they played,

To guide them right would be His aim.

I know that He was fair to see;

I wonder, was He grave or gay;

Oh, how I wish I might have lived

In Nazareth in Jesus' day!

—Elsa Gorham Baker.

What do we live for, if it is not to make life less difficult for each other?—George Elliot.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"INFIDEL."

*"The fool hath said in his heart,
there is no God."*—Psa. 53:1.

*"You air your unbelief,
And yet you watch your rose-bud
For a leaf?*

*You have no faith in God,
And yet you are planting seeds
Beneath the sod?"*

—Marie M. Scott.

Prayer—Our Father, we believe,
help Thou our unbelief. From the
faith we have in our everyday work,
increase our faith in Thee until we
shall know Thee implicitly. Amen...

TUESDAY.

"FORGET."

*"Forgetting those things that are
behind, and reaching forth unto those
things that are before, I press toward
the mark for the prize of the calling
of God in Christ Jesus."*—Phil. 3:13,
14.

Try and be a good "forgetter,"

There is nothing gained by hate,
'Tis the wise course and better
Not on the wrong to mediate.
Just forget the past, don't worry,
It is easier to forgive
Than to be in constant flurry,
And in worriment to live.
There is more of joy than sorrow,
If you will but have it so,
Why each day some trouble borrow
As along through life you go.
Better gather up the sunbeams
That are cast athwart your way,
And have your day and night
dreams

Bright and pleasant while you
may.

Prayer—Our Father, we would be
true. We would shine for life and
for Thee. Make us so today, tomor-
row and forever. Amen.

WEDNESDAY.

CHRIST'S ONLY WRITING.

*"He that is without sin among you,
let him first cast a stone at her."*—
Jno. 8:1-11.

This text is the only record of
Christ ever having written anything.
And this he wrote in the sand. We
wonder if that fact has any signifi-
cance.

This writing was concerning a wo-
man who was caught in the act of
adultery. It was a silent answer to

those who accused the woman. It is
not even recorded what he wrote.
What He said to the woman after the
men had disappeared might reflect
something of what was in His mind
as He wrote in the sand. That re-
flection was a condemnation of those
who were guilty of what they charg-
ed others and an urge upon them to
clean their own house first. It also
reflected that He knew what was in
their hearts and knew their secrets.
It reflected the little preachment that
only the innocent are qualified to ad-
minister punishment.

Consciousness of one's own guilt is
the mother of mercy, Pride means
harshness, but humility means par-
don.

Prayer—Dear heavenly Father, re-
veal our own sins unto us and make
us humble. Show us the blackness of
our own hearts and give us strength
and courage to clean up. Amen.

THURSDAY.

WAITING ON THE LORD."

*"And the Lord...said, Write the
vision, and make it plain...Though
it tarry, wait for it; because it will
surely come, it will not tarry."*—Hab.
2:2, 3.

This is one of the many promises
of God's word, promises of the cer-
tainty of the coming of the kingdom,
and the assurance and courage He
gives His children to "be steadfast,
immoveable always abounding in the
work of the Lord, inasmuch as ye
know that your labors are not in vain
in the Lord."

God's visions do come to us slowly.
How many thousands of years did
the world wait for the visions of God
in Jesus! But when He came, it was
worth all the waiting.

Let us make sure of God's pre-
sence. That presence will bring us
His visions. And those are in love,
joy, peace, longsuffering gentleness
and meekness,—visions of loneliness
and power.

Prayer—Dwell with us, O God, and
be Thou our continual inspiration.
In Christ's name we ask it. Amen.

FRIDAY.

"TELL IT."

*"Return to thy house and declare
how great things God hath done for
thee."*—Luke 8:30-39.

When Christ healed anyone, usually
he bade them tell their friends and
neighbors about it. There were some
instances in which He bade them not
to tell anyone. It appears, however,
that these instances were in circum-

stances in which the people were like-
ly to think of His miracles rather
than His teachings. Also there were
enemies there, and He could see clear
through them to the cross.

In all that Christ did, first of all,
His desire was emphasis on His teach-
ings. To follow Him, he would have
us today place our emphasis there.
If we are possessed by these, we know
the glory of it, and He would have
us tell it. How much time are we
losing in grateful silence?

Prayer—O God, forbid that we
shall keep Thy light hid under a
bushel within our souls. We would
not keep our thanksgiving churlishly
to ourselves. Give the grace and the
courage to proclaim Thy goodness to
everyone. Amen.

SATURDAY.

"WHOLESOME UNCLEANLINESS."

*"He (the leper) shall cover his
upper lip, and shall cry, Unclean!
Unclean!"*—Lev. 13:45-52.

Leprosy has been regarded as the
worst's of earth's diseases. Mosaic
law prescribed that every man who is
infected with it should allow no
man to come near him, lest he also
might be infected. Suppose sinners
were required to declare their sinful-
ness to every one. Sin is just as
loathsome, just as unclean and just as
contagious. It is most difficult to
live among people and not absorb
something of their habits and quali-
ties. If these habits and qualities
happen to be vicious, their contagion
is as infectious as leprosy. On the
other hand loveliness of character is
also contagious. O how much de-
pends upon the company we keep.

Prayer—O Lord, if we will not be
good and pure and true for our own
sakes, make us good, pure and true
for the sake of others. Amen.

SUNDAY.

THE RICHES OF WISDOM.

*"Riches and honor are with me;
yea, durable wealth and righteous-
ness."*—Prv. 8:12-21.

The world seems to be in a mad
race for riches. Most folks are crazy
for money and the things money can
buy. This is being expressed most
emphatically in these days. The other
day we heard a man, who is con-
ducting a form of public lottery, say,
"America has gone crazy on the sub-
ject of trying to get something for
nothing." The "Bank night," of
the theaters with buildings jammed
to the doors and the streets blocked

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE OPEN DOORS OF THE CHURCH. (An Every-Member Canvass Sermon.)

By JOHN G. TRUITT.

*"I had rather be a door keeper
in the house of my God than to
dwell in the tents of wickedness
for a season."*—Psa. 84:10.

You are all door keepers in the house of God. By you the doors close or open. You make a noble choice when you choose to be a door keeper in the house of God. Certain ones of you will seek to enter more than four hundred homes this afternoon, in order to secure nearly a thousand pledges if possible to the current budget of our church. Through these week by week and month by month contributions, the doors of our church are kept open and inviting to scores of people of all ages who need the comfort, strength, and blessing of the church. In this message I wish to leave three things with you:

I. *You are door keepers in God's House.* He who helps to keep the doors of the church open helps himself and his neighbor. He is a benefactor to his community, and his day; and is a builder in the making of a better world. How dear to the Lord Jesus is the work you do! "Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, *which he hath purchased with his own blood*" (Acts 20:28). Nothing can be more precious to Jesus than his church. For that he gave his life. He says, "I will build my church, and the gates of hell shall not prevail against it." When you help keep open the doors of the church you work with the Savior of men.

"Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty" (Psa. 24:7,8). We need the Lord strong and mighty in our homes, out of which comes our future generations which must have the goodness of heart as well as the skill of hand and wisdom of mind to solve the problems that will be set before them. I repeat, we need the Lord strong and mighty in our homes. Let us open the gates of God, and keep them open, everlasting doors, and let the King of glory come in! If our church is to be, as it ever has been, a comfort to

many, and a guidance to still more,—and a place of peace for troubled hearts, and an altar of pardon for sinning souls,—it will need in it the King of glory, the Lord strong and mighty. Let us keep open its everlasting doors.

It has been an inspiration to see how the men, and women have given themselves to the task of getting ready for, and entering into, this church—wide effort to enlist every man, woman, and child as door keepers in the house of God. For when we speak of the "open doors of the Church" we use a figure of speech which means to open the hearts, and open the homes, and open the hands to the divine task of building a better world. The doors of the church are doors of daring,—daring to believe in mankind, that it is from God and can be made great and good. The doors of the church are doors of destiny,—for fate of a civilization hangs upon their hinges! That brings me to the second thing I wish to leave with you.

II. *The Doors of the House of God Are Threatened.* Jesus anticipated that. He as much as said, It will be doors against doors! "The gates of hell shall not prevail against it (the church)." Jesus knew that the doors of hell would open against the doors of the church; that the doors of darkness would open against the doors of light; that the doors of death would open against the doors of life. But they shall not prevail. And certainly not if we open the gates for the King of glory, for he is the Lord strong and mighty!

How are the doors threatened? You noticed as you passed the parsonage of flowers blooming beautifully and fulfilling well their mission. By a west window of the breakfast room is a small box of flowers that is now little more than a few perishing weeds. What is the difference. The one has been watered, enriched, tended; the other has suffered neglect. When you attend the house of God your very presence makes a contribution of the first rank. Without attendance the church would die. Do people attend church like they should? Are they not in many cases and in many places neglecting one of the most ennobling privileges of life? The Scriptures enjoin us to "Forsake not the assembling of

ourselves together, as the manner of some is" (Heb. 10:25). We are justly proud of the large attendance upon our morning church service, but with a membership as large as ours might it not be much larger?

How are the doors threatened? Too often other gods than Jehovah is being worshipped. This is an old problem. People have worshipped other Gods from the beginning of time. Today as ever many people put other thing first, and the Kingdom of God last. Whereas they should "Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you" (Matt. 6:33). Let me show you one of the saddest pictures in the Old Testament. It is in Ezekiel the eighth chapter: "Then he brought me to the door of the gate of the Lord's house which was toward the north; and, behold, there sat women weeping for Tammuz." Weeping for the idols of a pagan god at the very door of God's house! What can be any sadder picture than that? The women weeping at the door of God's house for the idols of their heart. Yes, the doors of God's house are threatened. But we read further: "Then he said unto me, Hast thou seen this, O son of man? turn thee yet again, and thou shalt see greater abominations than these. And he brought me into the inner court of the Lord's house, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men with their backs toward the temple of the Lord, and their faces toward the east; and they worshipped the sun toward the east."

What a picture, the men of the temple, with their backs toward the altar worshipping the pagan gods. A whole nation in your day and mine has turned the faces of their men from the altar of God and fastened them upon themselves. Yes, indeed, the doors of the church are threatened. But by such humble and devout Christians as enter our churches on the Holy Sabbath, and the help of our never-failing Christ, those doors shall never come down!

III. *You May Have a Definite Part in keeping Open the Doors of God's House.* By your presence. As I have already stated that is a very real contribution. By your help with the work of the church, and that too is a very necessary part in keeping the doors of the church open. More than two hundred persons are needed for some definite piece of work in this church for the church as such. And

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

This week begins the Active Thanksgiv- ing Program for the Christian Orphanage. A letter has been mailed to every pastor of our churches asking that they urge our church people to take an active part in helping to swell its Thanksgiving offering to a larger amount than last year.

A letter has been mailed to each Sunday school Superintendent requesting that he or she get the Sunday school members, teachers and officers interested in making a banner offering this year. A letter has been mailed to each Sunday school, pleading for a hearty support in the special Thanksgiving Offering. A package of Thanksgiving envelopes has been mailed to the Superintendent of each Sunday school for its use.

If we can enlist each pastor, each Sunday school Superintendent, each teacher and all members of our churches and Sunday schools, what a list of workers we will have. If each church and each Sunday school will stress the importance of this offering, I feel sure we will receive a banner offering at this Thanksgiving Season.

I want to ask the Sunday school Superintendents to hand out the envelopes the Sunday before the offering are made and use each one to fill it up and have them returned on the day the offering is made in their church. Let everybody begin now to talk the Thanksgiving offering; and let us roll up a banner offering in each church and Sunday school. Let each one ask himself or herself this question: "Have I done my best in supporting the Orphanage this year?" The little children in the Christian Orphanage are God's little children. They are just as precious in His sight as any other children. It may be He has placed them here in their helplessness to reach your heart and make it just a little more tender. Will you make some sacrifice to help them at Thanksgiving?

CHAS. D. JOHNSON,
Superintendent.

REPORT FOR OCTOBER 29, 1936.

Amount brought forward \$9,868.74

Sunday School Monthly Offerings

N. C. & Va. Conference:

Howard's Chapel\$ 2.00
Greensboro, Palm St. .. 5.41
Pleasant Ridge 2.50

Happy Home	3.30	Robt. May, spt. of chidren	3.00
Western N. C. Conference:		E. Asso. of Cong. & Chr.	
Burlington	46.05	Churches, Phenix, Ala.	9.00
Eastern N. C. Conference:		Men's B. Cl., Rosemont,	
Youngsville\$ 2.00		Chr. Church, sup. Rob.	
Liberty, Vance 9.86		Curran	12.50
Wentworth 10.51		Mrs. Hines, sup. children.	10.00
		E. Alabama Asso. C. & C.	
Eastern Virginia Conference:		Churches	10.00
Barrett's\$ 1.74		Mrs. Mosley, sup. R. A.	
Franklin 5.00		Hines, Jr.	18.00
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Oak Grove 1.60		Whitten children ...	100.00
		Mrs. Dalton, sup. of child-	
Valley Va. Central Conference:		ren	12.00
Winchester\$ 4.54			329.50
Mt. Olivet (G), July to		Singing Class.	
October 5.52		Haw River\$ 18.00	
Whistler's Chapel73		Happy Home Church ...	42.00
			60.00
Special Offerings.		Total for week	\$ 507.26
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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:
44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, even all her
living.

A. D. 33.
11 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
d Deut. 28.
44.

18 And pray ye that your flight be
not in the winter.
19 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

GERRY.

Mrs. Thomas Henry Gerry was born January 19, 1869, died September 14, 1936, aged 67 years.

Mrs. Gerry accepted Christ as her personal Saviour and united with Salem Chapel Christian Church while a young girl and continued a faithful member for some fifty years. She was a devoted wife and mother.

She is survived by four children: Oscar T., Abraham J., and Theodore V. Gerry; Mrs. Howard Marshall also an adopted daughter, Dessie Shuskey Gerry, several grandchildren, and a host of relatives and friends.

The funeral service was conducted at Salem Chapel Christian Church September 17, 1936 by the writer assisted by Rev. Mr. Ward of Walnut Cove N. C., and Rev. H. B. Johnson of Winston-Salem, N. C.

May the Lord comfort the bereaved.

D. M. SPENCE

BENTON.

Whereas, God in his infinite wisdom, has removed from our midst our beloved brother and deacon, B. L. Benton.

We can realize to some extent the grief of his family at the loss of so noble a life therefore, be resolved:

1. That we recognize in his death the providence of God, and bow in humble submission to His will, finding comfort in the hope of

meeting again "in the house not made by hands," eternal in the Heavens.

2. That the church acknowledge the loss of a faithful deacon and Christian Counselor, but rejoices that for so long a time his services were freely given to the church.

3. That sympathy is hereby tendered to the bereaved family, and the comfort of the Holy Scriptures and the hope of immortality are offered for consolation.

4. That a copy of these resolutions be sent to the family, a copy spread on the church records and a copy be sent to "The Christian Sun" for publication.

Mrs. W. K. PARKER.

R. H. POWELL.

T. R. ELLIS.

Committee.

GUNTER.

We, the members of the Woman's Missionary Society of the Congregational-Christian Church of Sanford cherish the memory of Mrs. Jennie D. Gunter. Her life was as a shining light to all who knew her. With charity toward all and malice toward none, she carried her light so that the shadows fell behind and many flickering torches were rekindled by contact with her radiant life. She labored faithfully for the things of God. She was faithful to her church, generous with her gifts, loyal in her life. We recognize that it was through her zeal and untiring efforts that our society came into existence.

Therefore, in loving appreciation of her work, be it resolved:

1. That our society henceforth shall be known as the Jennie D. Gunter Missionary Society of the Congregational-Christian Church of Sanford.

2. That a copy of these resolutions be recorded in the minutes of the Missionary Society, a copy sent to the Quarterly Conference of the church, a copy sent to Miss Ruth Gunter and a copy sent to the "Christian Sun" for publication.

Mrs. O. B. PORTER.

STELLA A. STOUT.

Miss EMMA HART.

Committee.

THE FAMILY ALTAR.

(Continued from page 12.)

on the outside, with a police squad to handle them, is an evidence of this.

But in all this man is learning, or he will learn, that riches take wings and fly away; that the need of mankind is a wealth that is durable, and such a wealth does not come through money or material things. These add to our sorrows unless accompanied by their spiritual values. Proverbs tell us that it is wisdom and love that enriches mankind and furnishes them something that can be taken to heaven. Rich in these today, we are rich in them forever, and it increases as the years go by.

Prayer—Lord of all wealth, make us right with Thy spirit. Amen.

THE SUN'S PULPIT.

(Continued from page 13.)

by your regular contributions to its upkeep, and to its outgoing program of preaching to others. Not everyone feels he can lead a meeting, or make

a speech, or be chairman of a committee, but everyone, as God has prospered him, whether it be much or little, can lay a definite portion of his daily earnings, or of his accrued income, or the little portion that is a very part of his living, upon the altar of consecration, and devotion. For by that, to a much greater degree than you can realize, you are helping to make God's house the blessing and power it ought to be. You are to that extent door keepers in the House of the Lord!

LEADERSHIP TRAINING SCHOOL.

The Christian Churches in the Wakefield territory have made definite plans for a Leadership Training School to be held in the Wakefield Christian Church, beginning November 1st. 3:00 P.M. and each evening during the week at 7:30 P. M. Officers, teachers, leaders and Sunday School members are urged to attend these classes. Members of other denomination are also welcome.

The purpose of this school is to give your leaders an opportunity to study and refresh themselves along the lines of their work. Some of the best known church pastors and leaders have been selected to conduct this training course. It is a real privilege to have a school in this territory and something which has been desired by the denomination a number of years. Each person attending will find it most helpful to hear the fine messages which will be given by the following teachers: Rev. F. C. Lester, Chairman of the Board of Christian Education, pastor of the First Christian Church, Norfolk, will preside as dean; He will also teach a class, "Christian ways of Living for Young People; Rev. John G. Truitt, pastor of the Suffolk Christian Church, will teach a class for superintendents, executives and officials; Miss Priscilla Chase will teach a class on "Juniors" for teachers and mothers of small children; Rev. Carl R. Key, pastor of the Holland Christian Church, will conduct a class on "Worship in the Sunday School." It is for the benefit of the people in this area that these busy people are coming to conduct this school for us. Certainly we will put forth a special effort to attend. Any teacher, officer, and Sunday School member may attend. There will be a small charge for a book, and each school will be asked to make a contribution towards the expenses. The Burton's Grove, Barretts, Waverly, Ivor, Dendron, New Lebanon, Spring hill, Union (Surry) Centerville and Wakefield churches will participate in this training school.

Open Up the Churches

Many letters have come in to me from ministers regarding my recent "Messages" relative to the need of more church services and shorter ones. These letters show that the space did not permit a full explanation of what laymen have in mind.

In appealing for "five services each Sunday," laymen do not ask for a return to old conditions. The Sunday evening service, as it then existed, was given up largely at the request of laymen—not ministers. But the old program then was based upon the idea that the same people would go to all the Sunday services. This petered out.

Laymen believe there now is an opportunity to open the churches all day again; **but with the idea that the same person would attend only one service.** Each person, however, would have his choice;—there is Communion, Worship, Instruction, Music, or Discussion. I am sure such a plan would raise the **total** of those "going to church" on Sunday. This is a goal for which we should all aim.

Ministers should not be troubled about **numbers** at any one service. Probably three of the services should be held in the church parlor. Never mind, if only five—or even one—attend some of those services. Often a bank or store will have no customers for some period each day; but this is no reason for them to close. They keep open just the same.

Laymen believe that no sermon should exceed twenty minutes; but that a minister can repeat the same sermon two or three times each Sunday. As to music, only a leader is needed. Most laymen prefer "congregational singing" to paid quartets. However, if a choir is desired for the regular preaching service, this can continue as is. The only change contemplated in this regular preaching service is to cut it down to one hour.

Laymen want to see the church property used more. They want to have a choice of services to attend and not all be forced to take the same "medicine" at the same hour. They want a choice of hours—from 8:00 A. M. to 8:00 P. M. Of course, this would make more work for some ministers; but this would not be more than their fathers and grandfathers carried when they were preachers. I am sure that such a program would increase interest in your church. Why not try it?

ROGER W. BABSON.

*Moderator of National Council of Congregational
and Christian Churches.*

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, NOVEMBER 5, 1946.

NUMBER 45.

Effective Preaching

By Rev. ROBERT LEE HOU

Miss Emily M. Carleton
541 Osceola Ave
8-1-37

There are many contributing factors to effective preaching. Some of these essential factors must be supplied by the members of the church. Churches should create a demand for a trained ministry by calling to their pulpits the highest type of leadership and not merely the cheapest man available. An attentive, interested congregation makes a silent and unremitting demand on the minister for effective preaching. Happy is the minister who has a group of loyal people who steadily hold him to his best, and in whose presence he dare not stoop. The choir and organist may not only create the right atmosphere for the message, but may lift the soul of the minister as well as reinforce his message. Even the architecture and the pulpit should suggest the exalted office of the true minister. Consistent church attendance is an indispensable element for great preaching. Spasmodic attendance may satisfy a personal whim, but it can never be an essential ingredient in the highest preaching ministry. The happy minister who looks out from his pulpit upon one composite face is able to speak, not only to the ordinary man as a common denomination, but also to men raised to their highest collective power. Given such a majestic setting for preaching, some Moses may arise and speak to the children of men that they go forward.

The minister shares in the responsibility for effective preaching. His background and training cannot be ignored. His study should resemble the abiding place of a scholar rather than the accumulations of an attic. In his strategic visits he may gather from the common life of the people "the provision to replenish their rejoicing souls on the Lord's day." Men must match a high position with a high character. Regenerated manhood is the indispensable element in the pulpit, and there is no grander vocation than the redemption of men. God continues to save men through the "foolishness of preaching." So long as preaching is the proclamation of the Eternal Gospel, men will continue to return "from a far country," seeking the healing touch, the forgiving word.

To this end let us work and pray for a new birth of an ancient and holy art. The soil should be prepared in our churches for an exalted ministry. The pulpit should be the minister's throne as well as the altar where his life is laid down. Much preparation is necessary for the minister's auspicious hour. The day of great preaching is not past. We may witness the Transfiguration in every pulpit if ministry and laity are willing to pay the price.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The major portion of the paper this week is given to the Eastern Virginia Conference with the hope that this information may help and inspire those who could not attend, as well as remind those who did attend of things that happened while there.

The conference will meet next year with the Congregational Christian Church in Holland, Virginia.

The collector reported having received \$6,248.87 with which to carry forward the enterprises of the Church.

Letters of transfer were given to Rev. W. M. Jay and Rev. Carr E. Gerringer to unite with the North Carolina and Virginia Conference.

By vote the names of Rev. H. C. Caviness and Mrs. H. C. Caviness were dropped from the roll because they have united with the Baptist Church in North Carolina.

Rev. Jesse H. Dollar and Rev. H. C. Hilliard were received as elders by the conference, the former coming from Georgia and the latter from the Eastern N. C. Conference.

Complete minutes of the conference, including committee reports, will be printed in the *Annual* for distribution in the churches. Excerpts are given from several reports because they seem to deserve immediate attention.

All officers of the conference were reelected to serve another term. They are: President, Rev. Robert Lee House; Vice-President, Dr. J. E. Rawles; Secretary, Dr. I. W. Johnson; Assistant Sec., Mr. W. H. Baker; Treasurer, Mr. W. E. MacClenny.

The conference was disappointed in not having Dr. Hugh Vernon White of New York as its guest speaker, but is glad to know that Miss Ruth Seabury is to visit the churches of the conference in November.

The conference greatly missed Dr. J. O. Atkinson, mission secretary. Mr. Chas. D. Johnston, superintendent, represented the Christian Orphanage, and Dr. L. E. Smith, president, told of the progress of Elon College.

RECOMMENDATIONS FROM COMMITTEE ON RELIGIOUS EDUCATION.

1. That each pastor suggest to his church some method of regular Bible reading, keeping the congregation reminded of the plan;

2. That each church select a person whose duty it shall be to get subscriptions for *THE CHRISTIAN SUN*, *The Pilgrim Highroad*, and periodicals published by the Congregational Publishing Society;

3. That the pastors secure and distribute the "Handbook" to their people; provide and urge the use of devotional literature; and use the "The Fellowship of Prayer" during the Lenten period;

4. That pastors insist on our Sunday schools using the literature published by our own Church;

5. That our pastors acquaint themselves with the mass of worship materials and enrich their services of worship with the appropriate use of the materials.

JOE A. FRENCH,
MRS. W. B. WILLIAMS.

PROGRAM OF NORTH CAROLINA AND VIRGINIA CONFERENCE.

The following is the program of the One Hundred and Eleventh Annual Session of the North Carolina and Virginia Congregational Christian Conference, to be held at the First Congregational Christian Church, Greensboro, N. C., November 10-12, 1936.

TUESDAY.

Morning Session.

- 10:00 Conference called to order by Rev. W. T. Scott, President.
- Devotional Service, Rev. W. E. Wisseman, Pastor of Conference Church.
- 10:15 Roll Call of Ministers and Churches.
- 10:25 Report of Program Committee.
- Report of Executive Committee.
- Report of Treasurer, Dr. W. Waldo Boone.
- Appointments of Special Committees.
- Reception of Visitors.
- 10:45 Report of Committee on Superannuation. Rev. C. E. Newman, Ch'n.
- Discussion and Vote on Report.
- 11:10 Report of Committee on Ministerial Ethics, Rev. D. M. Spence, Ch'n.
- Discussion and Vote on Report.
- 11:35 Report of Committee on Apportionments. Mr. C. D. Johnston, Ch'n.
- Discussion and Vote on Report.
- 12:00 Annual Conference Address. Rev. W. T. Scott, President.
- 12:30 Adjournment for lunch.

Afternoon Session.

- 1:45 Conference called to order.
- Hymn and Prayer.
- 1:55 Report of Committee on Christian Education. Rev. W. E. Wisseman, Chairman.

Discussion. Objectives and Methods of Christian Education, led by Mr. Wisseman.

Vote on Report.

2:55 Report of Committee on Evangelism, Dr. W. M. Jay, Chairman.

Discussion. A Comprehensive Program of Evangelism, led by Dr. J. G. Truitt.

Vote on Report.

3:50 Report of Entertainment Committee.

4:00 Adjournment.

Evening Session.

7:30 Program in charge of the Youth Fellowship. Miss Dorothy Truitt, President.

Brief Period of Worship.

"Objectives and Plans of Our Youth Fellowship," Dorothy Truitt.

"What the Youth Fellowship is Doing to Promote Missions Among the Young People," Mrs. W. E. Wisseman.

"Janie," a Home Mission Play, presented by the Young People of First Church, Greensboro.

WEDNESDAY.

Morning Session.

- 9:30 Conference called to order.
- Hymn and Prayer.
- 9:40 Reading of Minutes and Enrollment of Delegates.
- 9:50 Report of Nominating Committee.
- 10:00 Report of Committee on Religious Literature. Rev. B. J. Earp, Ch'n.
- Discussion and Vote on Report.
- 10:20 Promotional Plans of the Christian Orphanage. Mr. C. D. Johnston, Superintendent.
- 10:40 Report of Home Mission Board. Rev. G. C. Crutchfield, Chairman.
- Discussion and Vote on Report.
- 11:00 Report of Committee on Foreign Missions. Mrs. Stanley C. Harrell, Chairman.
- Report of Woman's Mission Conference. Mrs. O. D. Paris, President.
- Discussion. How to Formulate and Promote a Mission Program for the Local Church, led by Dr. J. H. Lightbourne.
- Vote on Report.
- 12:00 Address. Miss Ruth Seabury.
- 12:30 Adjourn for lunch.

Afternoon Session.

- 1:45 Conference called to order.
- Hymn and Prayer.
- 1:55 Report of Committee on Stewardship. Rev. B. H. Watkins, Chairman.
- Discussion and Vote on Report.
- 2:10 Discussion. Enlisting the Interest and Cooperation of the Local Church in the Total Enterprises of the Convention, led by Dr. H. Shelton Smith.
- 3:00 Report of the Committee on Education. Rev. Stanley C. Harrell, Ch'n.
- Discussion. The Task of the Church in the Field of Education, led by Dr. L. E. Smith.
- Vote on Report.
- 4:00 Report of Entertainment Committee and Adjournment.

Evening Session.

- 7:30 Worship Service of Music. Choir of First Church, Greensboro.
- Devotional. Rev. John Rea Chapman.
- Address. Miss Ruth Seabury.
- Adjournment.

THURSDAY.**Morning Session.**

- 9:30 Conference called to order.
Hymn and Prayer.
- 9:40 Reading of Minutes from Churches and Pastors.
- 10:05 Miscellaneous Business.
- 10:15 Report of Committee on Moral Reform. Rev. John Rea Chapman, Chairman.
Discussion and Vote on Report.
- 10:45 Discussion. Ways of Strengthening the Local Church, led by Rev. W. T. Scott.
- 11:30 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Reports of all other Special Committees.
- 12:00 Closing Service (To be arranged).
Final Adjournment.

PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

The following is the program of the One Hundred and Eleventh Annual Session of The Eastern North Carolina Congregational-Christian Conference to be held at Liberty Christian Church, Route 6, Henderson, N. C., November 17, 18, 1936.

TUESDAY.**Morning Session.**

- 10:00 Conference called to order by President.
Song Service by the congregation.
Prayer by Rev. J. Lee Johnson.
- 10:15 Enrollment of Delegates and Ministers.
Welcome Address by Rev. S. E. Madren.
Response by Rev. F. Ervin Hyde.
Introduction of Visitors.
Appointment of Special Committees.
- 10:45 Address by Rev. Stanley C. Harrell, D. D., President, Southern Convention.
"The Measure of a Christians Influence."
- 11:15 Conference Sermon by Rev. L. E. Smith, D. D., President, Elon College.
"Quiet Hour Communion Service," conducted by Rev. Rexford Raymond, D. D.
Adjournment for lunch.

Afternoon Session.

- 1:30 Song service by the congregation.
Prayer by Rev. E. M. Carter.
"Our Orphanage" by Charles D. Johnston, Superintendent.
An Offering for the Orphanage.
Church letters and ministerial reports.
Report of Treasurer W. J. Ballentine.
- 2:00 Report of Committee on Stewardship, Mrs. B. M. Newman.
Discussion and vote on the adoption of report.
- 2:30 Report of Committee on Religious Literature, Rev. J. L. Foster.
Discussion and vote on adoption of report.
- 3:50 Report of Committee on Evangelism, Rev. M. T. Sorrell.
Discussion and vote on report.
- 4:10 Report of Committee on Social Service, Rev. F. Ervin Hyde.
Address by Rev. Carl Hermann Voss,

Pastor, United Church, Raleigh, N. C.

- 4:30 Report of Committee on Apportionments, W. J. Ballentine.
Report of Committee on Finance, Rev. J. L. Foster.
Business session.
- 5:00 Report of Committee on Entertainment.
Adjournment.

Evening Session.

- 7:30 Song service by the congregation.
Prayer by Rev. Raymond Grissom.
Report of Committee on Sunday schools and Christian Endeavor, Rev. Alfonso Grissom.
Discussion and vote on the report.
- 8:30 Session of the Youth Fellowship Association, Rev. J. Everett Neese, presiding.
Hymn—"Guide Me, O Thou Great Jehovah."
Prayer.
Address—"What We Mean by Youth Fellowship."
Hymn—"I'll Go Where You Want Me to Go."
Address—"Following Christ."
Hymn—"O Jesus, I Have Promised."
Benediction.

WEDNESDAY.**Second Day—Morning Session**

- 9:30 Conference called to order by the President.
Song service by the congregation.

Prayer by Rev. J. L. Foster.

Roll call and minutes of previous day read.

- 10:00 Report of Committee on Home Missions, A. H. McIver.
Discussion and vote on report.
Report of Committee on Foreign Missions, Rev. J. Lee Johnson.
Report on Woman's Missionary Work, Miss Margaret Alston.
Address by J. O. Atkinson, D. D., Mission Secretary of the Southern Convention.
Discussion and vote on the report.
- 11:00 Report of Committee on Education, Rev. Rexford Raymond, D. D.
A questionnaire on the past, present and future of Elon College.
Discussion and vote on the report.
- 12:00 "Quiet Hour Devotional," led by Rev. Rexford Raymond, D. D.
Adjournment for lunch.

Afternoon Session.

- 1:30 Song service by the congregation.
Prayer by Rev. F. Ervin Hyde.
Report of Committee on Nominations.
Report of Committee on Place for next Session.
Report of Special Committees.
- 2:00 Election of Officers for next Session.
Report of the Treasurer on Collections.
Announcement of Standing Committees.
- 2:30 Business Session.
Adjournment.

SCHEDULE OF MEETINGS IN THE SOUTHEAST, FALL OF 1936.

The effort is made to bring together all regularly scheduled Conferences, Conventions, Associations, etc., in both the white and the Negro churches of this area, the purpose being to afford superintendents, secretaries and others interested a convenient list for reference in arranging speaking itineraries, etc. It is not complete, as the dates of the Afro-Christian Conferences are not yet available. Any corrections or further information should be sent to Edwin C. Gillette, 117 West Forsyth Street, Jacksonville, Fla.

- | | |
|-------------|---|
| Sept. 23-26 | North Carolina Congregational, Christian Conference (N), Raleigh, N. C. |
| " 25-27 | South Georgia Association, Vanceville Church, Tifton, Ga. |
| " 25-27 | Iberia District Association (N), Gueydan, La. |
| " 30 to | |
| Oct. 2 | Eastern Virginia Women's Missionary Conference, Norfolk, Va. |
| " 1-4 | National Preaching Mission, Atlanta, Ga. |
| " 5-7 | Florida Ministers' Convocation, DeLeon Springs, Fla. |
| " 6 | North Carolina Woman's Missionary Conference, Durham, N. C. |
| " 9-11 | West Florida Association, New Hope Church, Baker, Fla. |
| " 11-16 | Norfolk Training School, First Christian Church, Norfolk, Va. |
| " 14-15 | East Alabama Association, Bethany Church, Phoenix City, Ala. |
| " 19 | Eastern Virginia Conference (N), Portsmouth, Va. |
| " 18-23 | Suffolk Training School, Suffolk Christian Church. |
| " 20-22 | Tennessee Conference, Pilgrim Church, Chattanooga, Tenn. |
| " 23-25 | Kentucky Conference, Evarts, Ky. |
| " 27-28 | Georgia Conference, Oak Grove, Chipley, Ga. |
| " 28-30 | Eastern Virginia Conference, South Norfolk Christian Church. |
| " 30 | Florida Southeast Coast Association, Jupiter, Fla. |
| Nov. 4-5 | Florida East Coast Association, New Smyrna, Fla. |
| " 5-6 | Florida South Association, Mount Dora, Fla. |
| " 4-5 | Western North Carolina Conference, Needham's Grove Church, near Hemp, N. C. |
| " 10-12 | North Carolina and Virginia Conference, First Christian Church, Greensboro, N. C. |
| " 17-18 | Eastern North Carolina Conference, Liberty (Vance) Church. |
| " 17-19 | Alabama Conference, Wadley, Ala. |
| " 16 | West Virginia Conference (N), Whaleyville. |
| " 24 | Western Virginia Conference (N). |
| " 26-29 | National Preaching Mission, Raleigh, N. C. |
| Dec. 8 | Eastern Virginia Missionary Association, Liberty Springs. |
| " 8 | Christian Missionary Association of North Carolina and Virginia Conference, Bethlehem Church. |

(N)—Negro.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTERN VIRGINIA CONFERENCE.

Followers of the Christ in Eastern Virginia who believe with James O'Kelly, Rice Haggard, and others, that Christian is a sufficient name for the Church met in their 116th Annual Conference session at South Norfolk, Virginia, Wednesday, Thursday, and Friday of last week. There were some three hundred of them in the group over which Rev. Robert Lee House of Newport News presided. Their meeting was probably quite different from that held at Old Lebanon Church near Surry Court House, Virginia, in 1794, but these people are still eager for independence, personal piety and cooperative work in Christian fellowship. Business of many kinds claimed the attention of these church workers. They are interested in evangelism and found that the conference had made a small gain. They were interested in education and were glad to receive another candidate for the ministry and to be assured that the four now studying are doing well. They

were interested in leadership training for local church leaders and were assured that training schools are available for all the churches of the conference.

The College and the Orphanage were presented by their leaders, and the conference was minded to support these institutions. Home and foreign missionary effort was in the mind of this group, and they were glad to know that some progress was made during the past year.

Religious literature came in for discussion, and the denominational papers were presented. The conference was in favor of THE CHRISTIAN SUN and quite a number of new and renewal subscriptions were obtained.

It seems wise to the editor of THE CHRISTIAN SUN to present information concerning the Eastern Virginia Conference as the major feature of this week's paper. He hopes that leaders within the conference and those without will find much that is suggestive and helpful. It was a joy to him to be present to share in the sessions of the conference, and all who visited or dined with the South Norfolk Church were delighted by the fine fellowship and entertainment given throughout the conference.

F. C. L.

ITEMS FROM COMMITTEE ON EVANGELISM.

The world stands in great need of God. Once it had on earth Jesus Christ to manifest Him to the world. Jesus established His Church to carry on His manifestation of God to the children of men. If the Church fails to show him forth it fails entirely. If it does not preach His Gospel both in word and deed it misses entirely the whole purpose for which it was founded. The heart of man hungers for God, and there is in the Gospel that which satisfies that hunger. As members of the Church and followers of the Gospel of Jesus Christ it is our duty to preach the Gospel. To do that is to evangelize our churches, our communities, by evangelizing the individuals therein. It is a big order. It is the humanly impossible task. But it is the order of the lowly Galilean. Never in the history of the human race has that order needed to be the consuming passion more than now.

Recommendations (selected items):

1. The reforming of a group in every church from among the laity who will make the winning of others a special concern of theirs during the year, and will make from time to time personal contacts with new prospects.
2. The adaptation of any and all

methods best suited to a local church for the winning of others, such as: (a) an annual series of special evangelistic services in the church; (b) personal visitation and reception of new converts all along through the year; (c) special work by Sunday school teachers; (d) decision days in the Sunday school; (e) the pastors class; (f) and a special emphasis leading up to the Easter season.

3. That pastors and church officials take a greater interest in keeping up with every individual member on their church rolls, realizing that as a denomination we have lost measurably by not keeping up with the whereabouts of our members, attending to their church letters, and carefully recording and keeping up with the names of all who unite with our churches.

ITEMS FROM COMMITTEE ON CHRISTIAN EDUCATION.

A leadership training school is now available for every church and Sunday school.

The Youth Fellowship is a vital factor in our religious work now throughout the whole of the Southeast. The Eastern Youth Fellowship is among the best. We commend the work they are doing toward Christian Education and urge a hearty support by our local churches.

The Elon Training School was well attended by pupils from Eastern Virginia last summer. The wholesome influence that it is exerting in our conference can be felt in most of the churches. No church will lose in the long run by investing in sending its young people there.

The Board of Christian Education under the direction of Rev. Joe French of Ocean View and Rev. F. C. Lester, 505 S. Main Street, Norfolk, Virginia, stands ready to lend help and service in any way it possibly can. These brethren are anxious for you to use them in helping to promote the work of Christian Education.

Recommendations (in part):

1. That we launch a new campaign in the field of Christian Education, beginning with the home in trying to get a more systematic study of the Word of God, family worship, and Christian study groups,
2. That we use our influence to enlarge our enrollment in Sunday school, and encourage the whole family to attend the church worship service. If we can get the parents to start the children attending these services as soon as they are old enough to understand right from wrong, so much the better.

CHURCH FINANCE.

By HON. JACK W. NURNEY.

An address given at the Eastern Virginia Conference.

Properly approached, the financial problem of any church can be met in such a way as to increase the interest of the members in his church.

We often hear criticism, there is too much money talk heard in the church. If this is true, it is on account of the lack of organized procedure in an endeavor to meet the financial requirements. While every church must have money, no church with money alone will stand the test of time, and it is only with the proper use of the means available to a church that it can successfully operate.

Every church should have a Finance Committee, composed of men and women who are interested enough to meet regularly to attend to the financial affairs. I cannot too strongly stress the importance of carefully selecting the members to compose this important committee. If your church is fortunate enough to have a number of men representing large financial means, and they are willing to serve on this committee, by all means have them as members, but do not forget that the average church is carried on by contributions from members of moderate means and they should have representatives on the committee. And again you will find some of your most interested church members, and best workers, people of moderate circumstances.

If I were selecting a Finance Committee, the qualifications to be considered would be, willingness to work, first, and ability to give, second.

This committee is one that affords an opportunity of rendering a real service to the church. The chairman should not be kept in office any great length of time. He should be changed frequently in order that a number of members may be familiar with the financial problems, also this will avoid the possibility of having a one man board which always leads a church into difficulty at times. New members should be added to the committee. Young men and women preferably, in order that they may have the opportunity of preparing themselves for this place of church work in order that they may be able to carry on when the older members wish to be relieved of the work, or have passed away.

It is the duty of this committee to see that:

1. Every member is given an op-

portunity of making a pledge toward the expenses of the church.

2. That proper records are kept showing the individual amount of pledge, and credit when payments are made.

It is essential that a budget be prepared showing the actual operating expenses of the church and the estimated income. This information should be available to every member of the church in order that he may know just where his church dollar goes.

It is my belief that a well informed church member is far more interested in seeing his church expenses met than one who must inquire of the financial conditions.

The preparation of a budget should be as complete as possible, including your conference apportionment, thus limiting your special collections to a minimum. The number, approximate date and purposes of special collections should be indicated in the budget and strictly adhered to in order to reduce the money talk criticism and afford the member an opportunity to plan in advance just what part he expects to play in meeting the financial obligations of the church.

It is, at times, difficult for churches to borrow money, not because the lending institutions are afraid they will lose the money, but because of the fact that most church loans are known as slow loans and loaning institutions are afraid to have their money invested in a frozen asset, unable to secure payment of the loan when in need of funds to meet the demands of their creditors.

Therefore, it is necessary for churches to be more prompt in the payment of their just debts in order to overcome this handicap. This can be done by having a properly organized finance committee, and further, by encouraging your members to contribute weekly so that the church obligations may be promptly met.

In approaching a member, sufficient time should be spent in order to explain the budget and the necessity of giving regularly. The same amount of time should be spent in explaining the many items composing the budget to the member whose contribution amounts to only five cents a Sunday as to the member whose contribution is \$5.00. Often the person who contributes five cents makes as great a sacrifice as the person who contributes the \$5.00.

The pledge cards in an Every Member Canvass should be carefully selected. They should be worded in such a manner as to afford the mem-

ber, in case of necessity, an opportunity without any embarrassment whatever to inform the church secretary, or chairman of the Finance Committee, of his or her wish to change the amount of the pledge. With this distinctly understood, you will find more members entirely willing to sign the card offered and thus give the committee something definite to work on when preparing the budget covering the expenditures of the church funds.

Occasionally a member in your church finds that he is unable to meet his church obligations, and having signed the usual pledge card, which carries no provision for a reduction, or cancelation of his weekly pledge, will grow indifferent in attendance to his church and soon he will find other attractions that keep him from the church entirely.

When you examine any church roll and find a person in arrears in the payment of his pledge, you will find a member of your church whose attendance is below the average, therefore, would it not be better, when you have a member who is hopelessly in arrears to compromise the payment of this debt, or cancel it entirely, suggesting that he make a new pledge in accordance with his ability to give?

While we hear to the contrary, I belong to the school that believes the majority of people are willing and anxious to pay their debts if given a half chance.

Now, may I add a word of caution about creating outside debts, such as a building fund debt, or remodeling expenses? Often we find a small group of members who are anxious to make certain improvements to their church building. This, of course, is an excellent spirit but the cost of certain improvements must be met, and the action should be taken only after the entire membership has had an opportunity of expressing itself as to the advisability of such a plan. Here again your Finance Committee should inform the membership of the cost of such improvements and suggest a plan of meeting the obligations in order that it may not interfere with the annual operating expenses.

In closing, I wish to say that the financial problems differ in each and every church, and the information that I have endeavored to give you may in no way fit your particular problem; however, there are several points that I wish to emphasize.

1. Selection of a representative Finance Committee.

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Margaret Roberta Savage, daughter of the late William and Mary Elizabeth Rawles, was born in Nansemond County, Virginia, July 17, 1856 and died at her late home near Liberty Spring Christian Church, Friday A. M., October 23, 1936, at the age of 80 years, 3 months and 6 days. She was the widow of the late deacon A. H. Savage who was killed in an automobile accident a few years ago.

She is survived by five daughters: Mrs. J. R. Morgan of Suffolk, Va., Mrs. A. J. Rountree of Cypress Chapel, Va., Miss Eulalia Savage of Norfolk, Va., Miss Bertha Savage of Nansemond County, Va., and Miss Louise Savage, formerly Dean of Women at Elon College, now at the University of Virginia; one son, Mr. Horace E. Savage of Whaleyville, Va.; 14 grand children and five great grand children.

Mrs. Savage united with Liberty Spring Christian Church, July 20, 1872, and was a faithful member until her death. She was the last of the third generation of the Rawles family who were members of the Christian Church. Her grandfather died at the age of 99, her father at the age of 89. She was a woman whose neighbors and friends bear willing testimony to her sincerity, kindness, friendliness and integrity of character. She was as a summer breeze, but as steadfast as a great rock. She loved the church and the place of prayer brought joy to her soul. For several years her affliction and failing health prevented her from usual attendance upon services of her church. But her interest in the affairs of the church of her childhood never waned.

Her home was a center of social and religious culture. The Bible was to that family the Book of all books. Religion was the ruling factor and guiding force in every plan. Many friends have felt the touch of simplicity and devotion which pervaded the family circle. She had her share of sorrow and disappointment. But her faith in God did not waver, and she has waited patiently and submissively for the messenger of heaven to take her home. Her hope of salvation was as bright as the morning of her home-going.

The funeral service was conducted in Liberty Christian Church, by the

pastor and Rev. R. E. Brittle. Beautiful flowers and a large congregation gave evidence of the esteem in which she was held in the community. The church has sustained a great loss, but Jesus came to make it possible for woman to live such a life and enter into a glorious rest. It is a glorious fact to know that Jesus saves, and gives power to reveal His glory, in the life of a faithful woman on the earth.

I. W. JOHNSON.

A LETTER OF INTEREST.

The influence of Elon College is continually widening. It is securing new friends from new sections.

Unsolicited the following letter is received:

Albion, Maine.
October 14, 1936.

Rev. L. E. Smith,
Elon, N. C.
My dear Mr. Smith:

I am wondering if a pledge of \$25, to be paid in small installments, would help Elon College.

My income is small, and a continual call for help from worthwhile projects comes to us, but in the course of a year, maybe sooner, I can give that much, if I'm spared. I can keep the "littles" until I get that amount.

I'm interested in Elon, as I was a young woman and teaching at Franklinton in the years of its early life. I knew Prof. Long and was somewhat better acquainted with W. W. Staley, as he frequently called at Franklinton. I knew "Parson Wellons" well.

If that will help, I'll pledge that amount, to be paid in 1937, before Dec. 31 of that year.

Will you please send to our pastor, Rev. James Sawyer, Albion, Maine, the bulletin and catalogue of Elon, No. 1, Vol. XXXII, Feb., if not out of stock, and also to Everett V. Perkins, Prin. Cony High, Augusta, Maine, and to Prof. L. I. Haynes, Colby College, Waterville, Maine. Nothing may result, but it's possible. I'll send postage.

Sincerely,

OLIVE A. GOULD.

A few days later the following letter was received from Miss Gould:

Albion, Maine.
October 21, 1936.

Rev. L. E. Smith,
Elon, No. Carolina.
My Dear Mr. Smith:

"It's the unexpected that happens," is often true. The day I took your letter with my pledge to the post office, I received a letter with nearly the amount of my subscription, from an unlooked-for source. I have added enough to meet my obligation and am sending it now, as it will be easier for me to do so.

Would be only too glad to make it larger if I could.

Sincerely,

OLIVE A. GOULD.

I trust that God, in His own time and in His own way, may put it into the hearts of others to come to the assistance of the college in this time of need.

L. E. SMITH,
President.

ROSEMONT CHURCH.

Rosemont Christian Church is located in a small community known as Portlock, in the county of Norfolk. It is near the city of South Norfolk, and in the section known as "The South Side."

It is one of our small churches, and yet one that has made a record during the past year of which she may be proud. This record is as follows: She was the banner church at the recent session of the Eastern Virginia Woman's Conference, in that all three of her missionary societies raised their apportionments and went over the top for missions more than \$50.00 and sent all the money in.

She also was a banner church at the recent sessions of the Eastern Virginia Conference, having raised all her apportionments for that conference, and went over the top in her offering to missions about \$110.00.

Rosemont has a splendid Sunday School, under the leadership of Supt. H. R. Morrison, and his fine corps of teachers. The classes are all doing a very good work. The men's Bible class is at the present supporting a fine young lad at the Christian Orphanage, and is having interesting sessions every Sunday morning. The Ladies' Bible class, and Mrs. H. C. Hedly's class, are both contributing to special missionary projects each quarter.

The Church has started out in the new conference year with the hope of doing a good year's work, and to make as fine a record as the one made last year, and a better one if possible.

REPORTER.

Dr. N. G. Newman of Holland was elected as news editor for the conference. It will be his task to stimulate the local churches to send in news from their churches for publication in THE CHRISTIAN SUN. The editor and those who read join in wishing him good luck in his new task.

A motion prevailed authorizing the Committee on Education to consider preparing a course of study on the history, principles, and background of the Christian and Congregational churches to be used in Sunday schools and Elon College.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CONGO CROSSES.

One of the foreign study books in our Missionary Societies for this year is "Congo Crosses. This is a discussion and description of Congo womanhood by an American woman, Julia Lake Kellersberger. There are six chapters which can be used at six consecutive monthly meetings. The first chapter is titled "The Cross in the Sky." The writer of the book, herself a missionary to the Congo, is deeply impressed with the significance of the fact that after you cross the equator, going east, the "Southern Cross" begins to shine, and is visible beyond the equator, just as our seven stars and other constellations are visible on this side of the equator. The author of our book is impressed with this fact and while yet on board ship (evidently returning from Africa, after having been there and learned the people), begins to meditate on the meaning of the sun, moon, and stars to the people of the Congo. It is a beautiful description she gives of her meditations and dreams on board ship as she faces Africa, with the deep desire to understand and help the people of the Congo. She gives as her reason for writing about the heavenly constellations in her opening chapter the fact that these heavenly bodies mean so much to the African mind, and that the African worship and manner of life cannot be understood apart from the forces and factors of nature, which they worship in reverence or dread as demons. She says that the sun is all powerful to the minds of the people of the Congo, since being the source of light and life, he is, therefore, the Creator of all things. The moon is his wife and the stars are his children. The young morning star runs before her father, the sun, calling to him to come on and rule the day, while her sister, the evening star, goes to rest with her mother, the moon. When a halo appears around the sun some wicked man has died and all the heavenly notables have gathered for his judgment and condemnation. The reflection of the sun on the sky after sunset means for the people of the Congo, that the departed spirits of the night have come from their cold haunts to catch a ray of warmth. The many colors on the sky at dawn and evening tide are,

(Continued on page 15.)

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 31, 1936.

Sunday Schools.	
Union Ridge, Burlington, N. C. ..\$	6.00
Lebanon, Semora, N. C.	1.22
New Lebanon, Holland, Va.	3.00
Holy Neck, Holland, Va.	14.44
New Lebanon, Summerfield, N. C..	6.15
Youngsville, N. C.	2.00
Ether, N. C.	1.00
Piney Plains, Raleigh, N. C.	1.00
Whistler's Chap., Mt. Jackson, Va.	.59
Antioch, Harrisonburg, Va.	5.41
Leaksville, Luray, Va.	4.15
	\$ 44.96
Individuals and Churches.	
Hopedale, Burlington, N. C.\$	2.06
Total	\$ 47.02
Less error for order Cent-a-Meal	
Boxes	2.00
Total for week of Oct. 31, 1936.\$	45.02
Previously acknowledged	3,994.34
Total	\$4,039.36
J. O. ATKINSON, <i>Sec'ty.</i>	

ALABAMA WOMAN'S MISSIONARY CONFERENCE.

The Woman's Missionary Conference of Alabama churches met in annual session October 10th at Langdale Christian Church. The theme for the day was "Winning Others." The reports of superintendents and societies were read. Two new societies had been organized during the year. Mrs. A. R. VanCleave gave an interesting talk on "Help for Missionary Problems." Roanoke took first place in attaining the Standard of Excellence.

In the afternoon the Lanett Young People presented a very entertaining play "Souls Saved" under the splendid supervision of their pastor and his wife, Rev. and Mrs. George W. Penn. A talk, "The Winning of Youth to Missions" was given by Mrs. Mervin Harper of Roanoke, Alabama.

Miss Evelyn Hardy spoke on the subject, "Work and Methods of Mission Study." The treasurer's report showed that a total of \$205.30 had been paid in during the year. We certainly appreciated the hospitality of the Langdale Church and were well pleased with the new church building they are in now. The next conference will meet with the Lowell Church at Roanoke.

The conference voted to keep the same officers for next year, as follows: Miss Vera VanCleave, presi-

dent; Mrs. Otis Chase, vice-president; Mrs. Mervin Harper, secretary; Mrs. V. E. Kitchens, treasurer.

MRS. MERVIN HARPER.

BENEFIT TO MIDDLE ATLANTIC CONFERENCE.

I would like to have the people who read THE CHRISTIAN SUN know of the benefit that the Middle Atlantic Conference has received from a recent visit of Rev. and Mrs. Arnold Slater of Albermarle, North Carolina.

They are missionary workers supported by our Conference, and they have been in our area for the past three weeks, having spoken in 24 churches and in 3 group meetings.

They have brought a presentation to our churches of the work of the Home Mission Boards that is stimulating and which has struck a responsive note; and I feel that the work of the M. A. C. will be greatly benefited by the chance for so many people to know personally a man of Mr. Slater's devotion and intelligence.

MRS. D. E. BROWN, *Supt.*

EXECUTIVE BOARD MEETS.

The North Carolina Woman's Missionary Conference of the Congregational-Christian Churches, started its work for the year, Tuesday, October 27th, when Mrs. O. H. Paris, newly elected president of the conference, Greensboro, called a meeting of the Executive Board, at the First Christian Church, Burlington, with the following board members present: Mrs. O. H. Paris, president; Miss Margaret Alston, first vice-president; Mrs. W. E. Wisseman, superintendent Young People; Mrs. W. R. Sellers, superintendent Spiritual Life; Mrs. C. H. Stephenson, treasurer; Mrs. M. W. Hook, superintendent Cradle Roll; Mrs. Stanley Harrell, former president of the conference; Mrs. Mattie Parker, secretary to Dr. J. O. Atkinson and Mrs. H. D. Lambeth, secretary of the conference.

MRS. H. D. LAMBETH.

The women of the Nansemond-Franklin-Gates district of the Eastern Virginia Womans' Conference had the home and foreign mission study books reviewed on October 20th at Suffolk Christian Church. Three hundred women were present. The home book, "The Story of the American Negro" was reviewed by Mrs. B. D. Jones of Holland. The foreign book was reviewed by Mrs. John G. Truitt of Suffolk, Mrs. Herbert Harrell of Driver and Mrs. Edwin B. Flory of Dayton, Ohio.

THANKSGIVING

Elon Christian



Superintendent Chas. D. Johnston has a Family
Keep Well and

Let Us Make A Liberal Offering

G OFFERING

Orphanage



over One Hundred Children to Feed, Clothe,
and to School

Our Orphanage Needs Our Gifts

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

YOUNG PEOPLE AND CHURCH CONFERENCES.

Many of you had during the past few weeks—or will have in the very near future—an opportunity to attend the Conference of which your church is a part. I hope that you will grasp just what is happening in church affairs in your locality.

Too often young people, even those belonging to the church in which the Conference is held, will avoid a meeting of this kind, when they will miss a great deal by doing so. The speakers are chosen with care and represent the best your Church has to offer—they will not talk "over your heads" and their inspirational addresses will be of help to you, also. Then when it comes to the actual business sessions, it is vital to the future of the Church that its young people become familiar with that side of Church affairs. The Church of ten years from now will be sadly lacking, if it is composed of young leaders who are not familiar with the necessary details of church management along that line.

In most Church Conferences or Church Association Meetings today we find one section of the program turned over to the young people, so that their contribution to the work of the church may be better understood. It is fine to have a representative gathering of young people at this Conference and much can be done at that time to interest the older people in the support of young people's work in their churches. However, it would be a fine thing, also, to have the young people showing an interest in the things being considered in the regular sessions of the Conference, aside from their own. Very often, at an occasion like this, young people will see for the first time the necessity of greater financial support of their church.

Very rarely, and this is fortunate, we find young people coming to meetings of this kind and then not acting as courteous and respectful Christian young people should. They may sit on the back rows and carry on their conversation, while a speaker is endeavoring to "put across" some important message. They may wander in and out during the sessions. They may show very plainly that their interest is not in the meeting, but in some person whom they

have met there. All these things will do more damage, so far as furthering the cooperation between young people and their elders, than if the young people failed to attend the meetings.

Therefore, let us as young people resolve to attend Conferences and other meetings of our Church, whenever the opportunity appears. When we are able to attend, let us make the most of our opportunity and be able to carry back to our young people's group a new spirit of interest in the church and cooperation toward making it larger and better.

THE BULWARK OF LIBERTY.

What constitutes the bulwark of our own liberty and independence? It is not our frowning battlements, our bristling seacoast, our army and navy. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prizes liberty as the heritage of all men in all lands everywhere. Destroy this spirit, and we have planted the seeds of despotism at our very doors.—*Abraham Lincoln*.

ARMISTICE.

We face the nations with one hand
outstretched
In greeting, and with peace upon our
lips;
But in our hearts a question, in our
minds
The haunting echoes of the song of
war,
The song that sets the world a-tremble
still
And shakes the very pillars of our
faith.
How long before the peace can pass
our lips.
Can claim our minds and drive out
old distrust?
To doubt mankind is but to doubt
ourselves.
When shall our fingers dare to drop
the sword,
While with unquestioning eyes we
reach two hands
In open comradeship to all the world?

EUNICE M. LEHMER.

AS A CHRISTIAN I DENOUNCE WAR.

CHRISTIAN ENDEAVOR TOPIC for NOVEMBER 8, 1936.

SCRIPTURE: Matt. 26:51-53, Matt. 5:3-13, Jno. 14:14-27, Jas. 4:1-10.

Prelude: "Wonderful Peace."

Call to Worship:

"O Christ the way, the truth, the life

Show me the living way,
That in the tumult and the strife,
I may not go astray."

Hymn: "We've a Story to Tell to the Nations."

Scripture:

Prayer for Peace: (one notified ahead of time).

Hymn: "Lead On, O King Eternal."

Leader's Talk:

Eighteen years ago an armistice was signed between Germany and the Allies which stopped the war then in progress, but now we are making preparation for an even greater war.

War is wasteful in human life, justice, money, food, shelter and everything that goes to make civilization. The way to escape war is to understand its causes and seek to remove them; to seek the way of human kindness and justice; and to accept Jesus Christ and His way of life. The purpose of this meeting is to help young people decide to destroy war even though it may cost something.

Discussion:

1. What is gained by war?
2. Is the nation that wins a war in a better or worse condition?
3. What is the arming of the nations doing for taxes?
4. What did the Senate investigation of munitions industries reveal?
5. What can our young people do to bring about peace?

Poem: "Youth Prays for Peace."

"Lord, we are the Youth of every land to-day,
pleading for peace;
We are the ones who will be sacrificed
Unless wars cease;
We are the ones elected, Lord, to pay
To pay a price too high.
You gave us life, and it is not your will
That we should die....
We would not be
Killers of men—we want to walk the earth
Clean-handed, free
From war with all its horrors, lust, and greed,
Its dark despair.
Lord, may there never be another war—
This is our prayer."

Sentence Prayers:

Hymn: "All Hail the Power of Jesus' Name."

Benediction.

S. E. M.

Sunday School

By REV. H. S. HARDCASTLE

THE CHRISTIAN WARFARE.

LESSON VI—NOVEMBER 8, 1936.

GOLDEN TEXT: "*Be strong in the Lord and in the strength of his might.*"—Ephesians 6:10.

LESSON: Acts 6:10-20.

Printed Text: Acts 19:8-12, 18-20; Eph. 6:13-20.

Being good and being a Christian.

There is a difference between living a moral life and being a Christian. The one is a matter of obeying the law; the other is a matter of finding life. The disciples whom Paul found at Ephesus were good folks, but they did not have the joy of salvation in Christ. When they believed on the Lord Jesus Christ and when they were baptized Paul laid his hands upon them and they received the Holy Spirit. Then they had joy and power and peace. It was not a case of the "second blessing" or the second work of grace; it was the first blessing, the first work of grace. And as Dr. G. Campbell Morgan has said, "There are multitudes of people in church membership who are not Christian in the New Testament sense of the word, who have come to John's baptism, and have come no further." Too often we think of Christianity in terms of what it demands of us. We ought to think of it in terms of what Christ offers us. The New Testament offers us life, more abundant life in Christ.

Bringing Forth Fruits Worthy of Repentance.

Paul spent some time in Ephesus—the account in Acts indicates at least two years and three months. As usual his preaching was a divider of men. Some believed and received the blessings of the Gospel. Others disbelieved, and not only missed the blessings of the Gospel, but aroused opposition to it. Paul did not cast his pearls before swine. He turned aside from the synagogue and went into a school where he continued his preaching. People came from far and wide. Luke says all they that dwelt in Asia heard the word of God, both Jews and Greeks. And many signs and wonders gave evidence of God's approval of Paul's work. Many that were sick were healed, not simply by personal contact, but by having friends bring pieces of wearing apparel to him and have him touch these things to his body, so that they might be carried back to the sufferers. "And

the diseases departed from them," and "the evil spirits went out." There was to be sure an element of superstition in it. But there was also an element of simple faith, and God honored the simple, sincere faith, in spite of the superstition.

Many of those who did profess gave striking evidence of their inner change of heart. They had books of magical art which they soon realized were not in keeping with the spirit of Jesus Christ. They forthwith brought these books, some of them very valuable, and burned them publicly. When a man is truly converted he will give up evil things, even at personal loss. One often shows the sincerity of an inner change by an outward and often public expression. "Bring forth works meet for repentance"—thus John the Baptist summoned men to give external evidence of inner changes. "So mightily grew the word of God and prevailed"—when men are truly converted the spirit quickens life, and the church grows.

An Appeal to Prejudice and Selfishness.

The growth of the Christian movement threatened to play havoc with a certain well-established business in Ephesus. The prevailing worship was the worship of Diana of the Ephesians, and silversmiths in the city did a flourishing business in making images or silver models of this goddess. It was inevitable that as the Christian movement grew, the idol or the image business would decline. It was only natural, too, that these silversmiths would be aroused when they saw their means of livelihood being steadily taken away from them. They therefore stirred up a riot that bade fair to assume disturbing proportions until cooler heads prevailed. It is significant to note, however, the basis of their appeal. First of all it was selfishness as embodied in personal profit. Then as now, when Christianity came into conflict with personal profit, it aroused opposition and persecution. One has to look no further than the liquor industry to see how that principle operates in life. But much of modern industrial life puts profits above persons, and the rule of gold above the rule of God. The second appeal was to religious prejudice. In the name of religion these silversmiths sought to stifle Christianity. They had no real concern for Diana of the Ephesians. But they knew the power of appeal to religious prejudice. Alas what a tragic and terrible force religious prejudice is. One sees an illustration of this in Hitler's attitude toward the Jews, but it appears in

less pretentious but nevertheless no less deadly forms anywhere.

The Christian Warfare.

Paul knew from personal experience that the Christian life involved struggle and warfare. He did not mince words in the matter. To be sure he did not encourage the use of armed force, but he did try to arouse the Christians of his day to uncompromising warfare against evil in every form in every place. He emphasized the fact that this warfare was not against material forces, and hence it could not be fought with material weapons. In a classic and striking passage which forms a part of today's lesson, he urges his hearers to "put on the whole armor of God" that they might be able to withstand in the evil day. There comes a time, says Paul, when one must stand and fight. And there must be no vulnerable spots, no breaches in the armor. Twice he refers to "the whole armor of God." And then he goes into more detail, speaking in terms of the armor of a Roman soldier of that day. Loins are to be girded—one is to be ready for instant action; the breastplate of righteousness—one's heart is to be protected at all costs; the feet shod with the preparation of the gospel of peace—ready always for marching orders and for the long, long trail that winds unto the city of God; the shield of faith that the fiery darts of the evil one might be avoided or turned aside; the helmet of salvation—one's head was to be protected; the sword of the Spirit—we are not to be merely passively good, we are to overcome evil with good. And undergirding all these things there is to be the spirit of prayer, the reliance on spiritual forces and influences, the sense of being a partner with God in a campaign against the unseen forces both within and from without.

Christians are born for victory. They are not to follow the line of least resistance. They are to endure hardness as a good soldier of Jesus Christ. They are to fight for faith, and to lay hold on eternal life.

People who are content to dwell in dirty and ill-kept surroundings are quite certain to be wanting in high spiritual ideals, and in deep religious sentiment. They cannot possibly be near to God either in their lives, or in their thoughts. God loves order and cleanliness. Poverty can never be pleaded as an excuse for dirt and disorder: for poverty ought to shun dirt as its worst enemy.—Anon.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

A WHOLESOME MAN.

"The law of truth was in his mouth."—Mal. 2:1-7.

This saying is like that said of David, "A man after God's own heart." It is much to say of a man that "the law of truth is in his mouth." What a wonderful person it must be whose influence is such that all who see him and hear his voice are made to feel that he is a man who speaks the truth and whose heart spells righteousness. He certainly must be one who is "letting his light shine."

Yet to be a person of this kind is entirely possible to all. There is nothing that we do that does not challenge us to a decision of right or wrong, or "Shall I, or shall I not?" We do not even have a thought that does not challenge us this way. So then, at all times, we are either truthful or false. The truth is of God. The false is of the devil. We are not to think ourselves "more highly than we ought to think but to think soberly," and that means live divinely.

Prayer—O Lord, establish us in Thy truth. Fill our hearts with it, and then we know that our mouths shall speak it. Give us Thy hate for the false. In Christ's name we ask it. *Amen.*

TUESDAY.

REJOICING IN SALVATION.

"If he have not works, can faith save him?"—Jas. 2:14.

"Faith without works is dead, being alone."—Jas 2:17.

Nobody will know what you mean by saying "God is Love," unless you act it as well, saith L. P. Jacks. One cannot make Christ known if one does not know Him.

"If thou speakest twice before thou speakest once, thou wilt speak twice the better for it." William Penn.

* * *

From scheme and creed the light goes out,

The saintly face survives;

The blessed Master none can doubt,
Revealed in holy lives."

—Whittier.

Prayer—O Lord Jesus Christ, convince us of Thy spirit, thrill us with Thy divine passion, drown our selfishness in Thy invading love. *Amen*

WEDNESDAY.

BED-CARRIERS.

"Jesus saith unto him, arise take up thy bed and walk."—Jno. 5:1-9.

This lame man taking up his bed and walking, stands for the experience of all Christians, for all time; raised from sin to righteousness and doing righteously,—walking; raised from death unto life, beaming with energy for His glory,—walking.

This restoration is the real seal of conversion and the token of heaven's approval. Living such a life: What freshness of vigor, what stimulus to energy and power, what consciousness in Christ!

Prayer—Dear Heavenly Father, be Thou the Healer of our souls from day to day that we may know no falling away. We bless Thy name forever and forever, and may never forget. *Amen.*

THURSDAY.

INFLUENCE.

"Your zeal hath stirred up very many of them."—II Cor. 9:1-7.

The wise man said "Make no friendship with a man that is given to anger; . . . lest thou learn his ways, and get a snare to thy soul." "The apostle said, 'Ye are lights in the world,' that 'ye may, by your good works, which they behold, glorify God in the day of visitation.'"

There is a reason why we should associate with noble souls. Their nobility will inspire nobility in us.

Prayer—O Lord, God, may we love Thy children more and more. Help us to bring ourselves closer into fellowship that we may live closer to Thee. *Amen.*

FRIDAY.

REFUGE.

"O Lord my God, in Thee do I take refuge."—Psa. 7:1-5.

Refuge is a daily need for us all. When one does not elect to take refuge in God, he suffers.

There are sorrows, fears and disappointments; temptations, doubts, and hatreds, and the myriads of sins that make inroads in our lives. These come upon us like a storm and we are defenseless against them. Of whom, Lord, shall we find refuge but of Thee? To whom shall we go for succor but of Thee?

God is a ready and sufficient refuge. To be hid under the shadow of His wings, trusting implicitly in Him, means to dread no foe for we shall have an Infinite and Divine stronghold for every temptation, trouble and trial.

SATURDAY.

HOW MUCH IS A CHRISTIAN A SINNER.

"Christ Jesus came into the world to save sinners, of whom I am chief."—I Tim. 1:15.

Paul was a saint yet he regarded himself as a sinner, and because he had been guilty of such a dastard deed he regarded himself as "Chief of sinners."

How much do we share such feelings. When we criticise others, let us examine ourselves closely. We may be guilty of the same thing. It is well to look at ourselves through the eyes of others, and try to determine what they think of us. We are sure to find room to mend our ways when we do this. Let us spare no pains to be all that we demand of others.

Prayer—Our Father, we come to Thee for help this day. We should see ourselves as Thou dost see us, even as well as others see us. Forbid that we shall minimize our own weaknesses and sins. We covet and may find Thy full salvation. In Jesus name we ask it. *Amen.*

SUNDAY.

OBEYING THE WORD OF GOD.

"If any man be a hearer of the word and not a doer, . . . he straightway forgeteth what manner of man he is."—Jas. 1:23, 24.

In the Chronicles we read that the Lord spoke to Manasseh and the people and told them that they were failures and were lost because they paid no heed to the Word of God. We read a lot about the power of His word unto salvation. It is suggested that you take your Bibles, turn to the concordance in the back and look up all the references on the "Word" and "Word of God."

Our lesson means this: No one can hear God and the world at the same time. Like Manasseh, if we will not take ourselves, we have to be taken where we will have leisure enough to think and hear the voice of God, and repent of our sins. In the Bible we hear Him speaking, we hear there the echo of the thoughts of holy men, we visualized there the glory of the church, we find an interpretation of the sweetness of dear ones and companions, and most of all we find a knowledge of Jesus Christ and the Holy Spirit. Shall we give heed?

Prayer—Dear Father in heaven, forgive our heedless ways, and create within us a right mind. In Jesus' name we ask it. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

CHURCH ATTENDANCE.

By H. S. HARDCASTLE.

The matter of church attendance involves factors that are vital to the individual and to the church itself. When an individual's attendance at church stands at zero, his interest in the church is not likely to register at the Boiling Point. And unless members of the church attend public services of worship, how can the church have such services? A homely illustration is the relation between a coal fire and a glowing individual coal. Separated from the fire the coal soon loses its glow and its heat. Deprived of the living coals, the fire would cease to exist. The one needs the other.

There has been a gradual decline in church attendance in recent years. Statistics show that in Protestant churches this decline began about fifty years ago, became noticeable at the opening of this century, and is now very serious in many sections and churches, and unless checked may prove disastrous. In seeking for causes for this decline it is obvious that persecution, governmental repression, or organized hostility are not contributory factors. Neither should it, or can it be said, that the ministers themselves are to blame. There are other less spectacular but more pervasive and permanent factors. They can be only briefly touched upon, indeed only listed in this article.

Factors in the Decline of Church Attendance.

1. The loss of external pressure, such as the pressure of the authority of the union between church and state which existed during the early life of the Colonies; the pressure of parental authority when parents compelled their children to go to church; the pressure of public opinion, when it was considered "the thing" to go to church; the pressure of fear of divine displeasure, or punishment in the future world if one did not go to church. These pressures or aids have largely disappeared from modern life and church attendance has affected thereby.

2. The disappearance of what may be called secondary motives, such as the idea that attending church helped business or other personal interests; the satisfaction of leadership, the out-

let for altruistic service, all of which can now be found in activities or organizations outside the church; the loss of the sense of duty and the call of conscience; and perhaps strongest of all, the loss of the sense of the importance of public worship.

3. Competing calls. Sunday or the Lord's Day used to have preeminence in the lives and on the time of the people. Now the newspapers, automobiles, excursions, week-end parties and trips, public resorts, athletic contests of all kinds, concerts, movies, lectures, dinners and dances, and the radio present their attractive and seemingly compelling appeal. In comparison with these things the services of the church sometimes seem very uninteresting and even dull.

4. What might be called the waiting mood. Modern business has sought people so consistently that now people wait to be sought. People wait for the church to come to them instead of going to the church. And the drifting mood has been a direct result of this waiting mood.

5. Indifference on the part of both the pulpit and the pew has been to some extent a contributing cause. People have not been roused to the seriousness and the significance of the decline in church attendance.

6. The spirit of independence which is characteristic of our time has caused some people to revolt against some of the doctrines or dogmas of the church, or to remain away because they did not think the services of worship were vital.

7. The unchristian character of so many members of the church, which has caused some people to absent themselves from the church. By the way this is often used as a reason when it is only a poor excuse.

These and other factors have entered into the situation which has arisen concerning attendance at public places of worship.

Some Suggested Ways Out.

1. More services of worship. It is suggested that perhaps Protestants ought to follow the example of Catholics in having more services of worship on the Lord's Day, and thus make a wider appeal to the members of the church. Some who suggest this plan emphasize the matter of attendance at any kind of service rather than emphasizing the type and

spirit of the service. They would count all who attended any service during the week. The writer feels, however, there are values in a formal service of worship, that is in a definitely religious service of worship which cannot be found in a forum or a supper conference or some such meeting.

2. More varied services of worship. Others suggest that the services of worship be made more varied in order to appeal to the various motives and interests of the people. There is, of course, sound principle in this suggestion. Religion can be made more interesting by presenting it in churches must take on new forms if it is to be continued in coming years.

3. More vital service of worship. Every effort should be made to make the services vital, to give significance and power to them. In the final analysis the service of worship should minister to the spiritual nature and needs of men and women; boys and girls. If people find something in a service of worship that helps them to find God and to live for Him, they will be more likely to come regularly and with greater profit. The church makes a mistake when it attempts to compete with secular agencies. The church has a pretty wide and open field when it comes to ministering to the deeper, spiritual needs of folks through a service of worship. Ministers should seek to be so Spirit-filled and to make their services of worship so vital, that hungry men and women are fed. One may get a crowd by catch-penny devices, he may even build a congregation; but he will not build a church nor will he build men and women. As Dean Brown says in one of his books, make your service interesting, make them religious, make them vital and spiritual.

4. More vivid sense of duty and privilege. Many people do not like the word duty. They like to think or religion in terms of privilege. There are to be sure privileges in religion. But as a rule privileges are the rewards of duty. Ministers have been too apologetic about the matter of church attendance. They need to put a new emphasis upon the duty of attending public services of worship. They need to develop in their people a conscience in the matter. It is more than a privilege to go to church; it is a duty, a sacred duty. It is one of the most effective expressions of church loyalty. The Scriptures enjoin us not to forsake the assembling of ourselves together. Children are not

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Let us suppose two things—First, suppose you had been unfortunate when you were a little child and lost your father and mother and you had been left without home or food, clothing or friends who could take you and give you a home, don't you think you would have been happy and grateful if your orphanage had taken you in?

Second, suppose you were left a father or mother as the case may be in destitute circumstances with a number of little children and it would be impossible for you under the circumstances, to give them bread, don't you think you would be happy for the Orphanage to come to your rescue?

If you should be called to the other side and leave little children without a home and the church through its orphanage, should take them in and give them a home, food, clothing and care, don't you think it would make your joy just a little more to know.

One Sunday in the near future, your church and Sunday School will make a special offering, as a Thanksgiving offering, toward the support of the Christian Orphanage. If the mothers now in glory can look down from above and see you contributing to the Christian Orphanage, don't you think,—if it were possible, a smile of appreciation would light up their faces. When the offering is taken, what part will you have in it? Don't you feel that you will get a great deal of joy in giving to help some mother's child in the Christian Orphanage?

CHAS. D. JOHNSTON, Supt.

REPORT FOR NOVEMBER 5, 1936.

Amount brought forward \$10,376.00

Sunday School Monthly Offerings.

N. C. and Va. Conference:

Berea\$ 10.00
Union Ridge 5.00
Concord 1.70
Reidsville 8.18

24.88

Western N. C. Conference:

Big Oak\$ 3.65
Pleasant Grove 2.98
Ramseur 10.00

16.63

Eastern N. C. Conference:

Wake Chapel\$ 11.03
Henderson 5.16

16.19

Eastern Va. Conference:

Old Zion\$ 4.50
New Lebanon 3.00
Johnson's Grove 3.69
Holy Neck 5.69
First, Richmond 5.76

22.64

Valley Va. Central Conference:

Leaksville\$ 4.41
Linville 5.30
Antioch 7.01

Alabama Conference:

New Hope 2.12
Georgia and Ala. Conference:
Richland 1.00

Special Offerings.

Mrs. M. C. Faucette,
Brown Summit\$ 1.00
Robt. May, supt. children 3.00
Alamance County 45.00
C. A. Hall, on pledge .. 25.00
Fidelity Bank 12.00
C. M. Horner, on acct. .. 25.00
Mission Bd. of Southern
Christian Con., Inc. . 30.00

141.50

Total for week \$ 241.68

Grand total 10,617.68

THE SUN'S PULPIT.

(Continued from page 13.)

likely to take seriously the matter of church attendance unless the parents give them a good example. We need to exalt the place and power of worship, the public worship of God.

The problem of church attendance is ultimately a spiritual one. There are devils of indifference which can be cast out only through the power of the living Spirit, for this kind cometh not out save prayer and fasting. The victory of securing greater church attendance is reserved for those who are willing to pay the price.

As you learn, teach; as you get, give; as you receive, distribute.—
Charles Haddon Spurgeon.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 1 John 3. 17. α Matt. 24. 1. β Luke 19. 44. γ Luke 21. 7. δ Deut. 28. 15.
---	--

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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CONGO CROSSES.

(Continued from page 7.)

in the minds of these savages, the
blood of pygmies, or else they are
brilliant designs given them in the
sky for the decoration of their bright
and native cloth. The author con-
tinues her explanation of these heav-
enly bodies, all of which are inter-
preted by the savages, as full of deep
significance and meaning. The
spirit of the Southern Cross is visi-
ble over the whole of the Congo and
is clearly seen amid the other con-
stellations and outshines the mon-
sters with which it is surrounded.
Now over against this Southern Cross
in the sky, our author puts another
Cross, the Cross of the Christ, which
was set upon a hill 1900 years ago
and from which Cross and its suffer-
ings gleam the light which alone can
lighten the benighted minds of Afri-
ca and the Congo and which light
she, herself, and the other mission-
aries have been sent to carry to these
people, suffering from a thousand su-
perstitions and bound down with an
unspeakable fear of demons and evil

spirits that surround them on every
hand as well as the sky above and
the earth beneath them. We are
called upon as those who have had
light to share it with God's crea-
tures who do not have it and who are
bound in superstition, savagery and
fear until we give them light. Then
our author sketches, very briefly, the
dimensions and marvelous resources
of Africa. Did the reader know that
Africa is as large as all of the United
States, all of China, all of Europe, all
of India, more than half of Austra-
lia with still enough room to crowd
in a few other countries the size of
Japan. This Belgian Congo colony
alone, that we the to study, located
as it is, a small blue blotch, a little
south of the center of Africa, this
colony alone contains 918,000 square
miles with a population of 9,402,604
souls and is 80 times as large as far
off Belgium, the country which owns
and governs it. We must bear in mind
that all of Africa, great as it is, as
a continent, has been partitioned a-
mong the other nations of the earth
who now govern various portions
which they have taken by war, or
acquired by theft and trickery. The
great continent of Africa has been,
and still is, the world's great store-
house of rich merchandise which has
attracted and suffered from the greed,
the thefts and exploitations of other
countries. From Africa we get the
larger portion of our diamonds, of
our gold, of our rubber and of oil
and of other rich treasure beyond
measure. Well does our author point
to Africa and Congo as the continent
of God's adventure and of God's un-
speakable riches and resources. One
cannot in a brief outline give any
adequate idea of this marvelous book,
but I ask you to read this book and
try to realize how many helpless
people have been enslaved, pillaged,
plundered, murdered, and in whose
benighted land the most disastrously
deeds have been committed. No won-
der David Livingstone the great ex-
plorer declared, "Africa is the open
sore of the world" and no wonder
that great man of the ages and of God
died on his knees in the heart of
Africa praying the blessings of God
upon any and all everywhere who
would come to help Africa and the
poor African. These people of Afri-
ca were made, as we ourselves were,
in the image of God and because of
our sin against Him we suffered four
years of a bloody conflict in our Civil
War, our country engaging in a
struggle of death from which we have
not recovered. Other nations have
suffered equally, both for their sins

and afflictions, and will continue to
suffer until we expiate sin and atone
that crime by giving to Africa the
light and life of Him who said, "And
I, if I be lifted up, will draw all
men into me," and of whom it was
said, "God so loved the world that
He gave His only begotten Son, that
whosoever believeth in Him should
not perish, but have everlasting life."

MRS. J. O. ATKINSON.

(Read to Missionary Circle, Mon-
day P. M., November 2, 1936, at Elon
College.)

CHURCH FINANCE.

(Continued from page 5.)

2. Carefully prepared budget.
3. Restriction of your special col-
lections to as few as possible.
4. Adequate record of the church
income and disbursements.
5. Complete individual record of
the member's pledge and payment
toward fulfilling this pledge.
6. Annual report of the church
treasurer and the proper recording
of this report by the church secre-
tary.
7. At the beginning of each and
every church year give information
to your church membership about
the estimated income and expenses.

You are here tonight because you
are interested in your church, and
by attending this conference you are
rendering your church a real service
as well as bettering yourself. Every
person is indebted to his church and
should respond when called to ser-
vice for it is through such service,
even though it deals with finances,
that we are brought closer to our
church and to the better and finer
things of life.

Mrs. Ellis Clark of Waverly Church
was admitted to the Biblical class,
and the conference was reminded by
the Educational committee that Mr.
Emmanuel Hedgepeth of Holland is a
ministerial student in Elon College,
that Rev. Aubrey C. Todd is studying
in Chicago Theological University
and that Revs. Herbert G. Council
and A. Lanson Granger, Jr. are stu-
dents in the Divinity school of Yale
University.

The Home Mission Committee re-
commend that \$1,000.00 be paid on the
indebtedness of the South Norfolk
Church and the remainder of the con-
ference mission money be paid on the
indebtedness of our church at New-
port News.

You Are God's Opportunity

By Rev. CLARENCE A VINCENT, D.D.

It was my privilege once to see a statue of one of my college professors before it was completed. It was a striking likeness of his virile personality. When I made a suggestive criticism, the artist replied: "When the statue is finished, those weaknesses will be moulded out."

Paul had gone far in character and spiritual insight, but he wrote: "I count not myself to have apprehended, but I press toward the mark." He realized that he was the workmanship of God, the great Artist.

The personality of everyone of us is the result of centuries of building. The bad and the weak are the inheritances from our ancestry or the wilfulness of our own work. The good in us has come because our ancestors and we ourselves have responded to the directing mind and the shaping hand of God, the patient, tireless Builder. From the beginnings of creation God, with infinite wisdom and patience and tenderness, has sought to mold into goodness and unselfishness the characters of our ancestors, that through them there should come to every one of us a clean and fair inheritance.

What versatility the Artist has! Every person, through the centuries, is more or less the personality that God has molded. No two persons in all the millions of time are alike. God works through different temperaments and minds to develop free men and women, with varieties of thoughts, emotions and expressions in life, but one in faith, purpose and ideals.

Some one has said: "You are God's opportunity in your day. He has waited ages for a person like you. If you are yielded to Him and His will is being performed through you, then God is having His opportunity. If you refuse Him, then God loses His opportunity" to shape you and through you to shape other personalities.

God is building a human mosaic. Through the varied talents of men, He is building a world of variety, charm and goodness. One paints a picture, another writes a poem or a book, transacts business honestly and unselfishly, teaches with appreciation his pupils, preaches his sermons, or heals the sick. So every disciple does his part, and together they build a fine and friendly world.

What an appeal to Youth! God has worked in your ancestors to make you clean and fresh and reliable as you face life. He has worked for ages to produce you. **You** are God's opportunity. Through you He would help your companions and generations yet unborn.

A life without faith narrows as the years come and go. As one completes the ambitions and tasks of life, the zest of the struggle for things temporal dies. Your courage weakens; your feet grow weary; you lose confidence in the triumph of social justice. As citizens of our country and of the world, without a belief in a God of goodness and wisdom, how can one become, in the present tangles, less than hopeless?

In painting a picture, one must not only see the things near at hand clearly, but must have in his mind and put upon the canvass, a long perspective. England has almost no great paintings of the natural world, because she has no mountains. In life, one must see the things near at hand—the good and the bad—but in the far distance ideals, like misty mountains, stretch out on the horizon of Time into the endless realms of Eternity.

The past has produced you; the future depends upon you. Such outreaches of life keep the spiritual zest growing in richness and power. Such persons never really grow old. "By the grace of God I am what I am."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, NOVEMBER 12, 1936.

NUMBER 46.

Christian Orphanage X

The New Patriot.

Who is the patriot? He who lights
 The torch of war from hill to hill?
 Or he who kindles on the heights
 The beacon of a world's good will?
 Who is the patriot? He who sends
 A boastful challenge o'er the sea?
 Or he who sows the earth with friends,
 And reaps world-wide fraternity?
 Who is the patriot? It is he
 Who knows no boundary, race, or creed,
 Whose nation is humanity,
 Whose countrymen all souls that need;
 Whose first allegiance is vowed
 To the fair land that gave him birth,
 Yet serves among the doubting crowd
 The broader interests of the earth.
 The soil that bred the pioneers,
 He loves and guards, yet loves the more
 The larger land without frontiers,
 Those wider seas without a shore.
 Who is the patriot? Only he
 Whose business is the general good,
 Whose keenest sword is sympathy,
 Whose dearest flag is brotherhood.

—Frederic L. Knowles.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Howard's Chapel Church is still looking for a pastor. W. B. Madison, Route 4, Reidsville, N. C., will gladly receive any communications from interested ministers.

Rev. Robert Lee House of Newport News, Virginia, was the guest speaker at Elon College Sunday, November 8th. Mr. House is president of the Eastern Virginia Conference.

Miss Edna Simmons, dean of women for Elon College, was received into membership of the local church, transferring from the first Baptist Church of Jackson, Mississippi.

Dr. F. K. Hardy, head of the Business Department of Elon College has been received into the membership of the local church, transferring from the Second Congregational Church, Newton, Massachusetts.

Dean Luther A. Weigle of Yale Divinity School, Yale University, was our chapel speaker Monday morning at 10 o'clock. It was a great privilege to have Dean Weigle on the campus and to have him address our faculty and students.

Dr. Rawlinson, editor of "The Chinese Recorder" and serving under the American board, was a recent visitor at Elon College and addressed the Woman's Missionary Society while there. Dr. Rawlinson has been visiting a number of churches in the Southern Convention.

Dr. C. H. Rowland, pastor emeritus of our Greensboro Church, was guest speaker at the services last Sunday. Dr. Rowland is a member of the Board of Trustees of the College. He was accompanied by Mrs. Rowland and his two daughters, Miss Birdie Rowland and Miss Margaret Rowland.

Judge O. W. Whitlock of Huntington, Indiana, passed to his reward on Thursday of last week. He was an active member of his local church, a loyal supporter of the denomination and a special friend of the Christian Publishing Association. The editor of THE CHRISTIAN SUN was a classmate of his son, Charles, at Elon College, and extends the sympathy of THE SUN to the bereaved family. The Church will miss Judge Whitlock.

EAST ALABAMA MEETING.

The East Alabama Association of Congregational-Christian Churches met October 14th-15th, with Bethany Church, Phenix City, Alabama, with second day's session with the United Church.

Rev. J. P. Bean was moderator and presided throughout the entire session. Most of the thirty-three churches were represented, and the apportionments were quite a bit more than last year. A unified, enthusiastic spirit prevailed throughout, and there was evidence of greater undertakings for next conference year. Rev. A. R. Van Cleave preached a very able sermon at eleven o'clock the first day, comparing the church to "children playing in the market place."

A most bounteous feast was spread which was enjoyed by all present.

Among the outstanding addresses of the afternoon was one by Prof. W. C. Edge on "Some Vital Problems of This Association." Prof. Edge is one of our farsighted, consecrated laymen.

The session of the young peoples group, led by Miss Marguerite Davison, was very inspirational, a very important part of which was an address by Miss Ruth Seabury.

Devotionals by the local church opened the evening session. Then Rev. G. W. Penn brought a report on moral reform which clearly showed that he had been doing deep vital thinking. Rev. A. R. Van Cleave delivered a message on "Better Sunday School and Christian Endeavor Societies." Probably the most outstanding feature was an address on "The Missionary's Task and Opportunities," by Miss Seabury.

The Association resumed labor the second day at 9:30 A. M. motivated by the same spirit of yesterday. The report on Education presented by Rev. A. R. Van Cleave was outstanding and thought provoking. After discussion and adoption of same, Rev. G. H. Veazey delivered a sermon on "The Present Day Challenge to the Church." Another feast was spread which clearly proved that the good ladies of Phenix City are vitally interested in the work of the church that they so much love and appreciate. The work of the afternoon was finished in fine shape and we went away feeling that it was good to have been there.

Rev. Sidney Bunker, professor of religion at Talladega, Rev. G. W. Penn pastor of Lanett Church, and Rev. N. A. Long, pastor of United Church, Phenix City, were received into the fellowship of this association.

The following officers were elected: President, Rev. G. H. Veazey; Vice-

President, Rev. George W. Penn; Secretary, H. P. Beaird; Treasurer, John W. Payne.

The next session will be held with Dinglers Chapel.

G. H. VEASEY, *Reporter*

NEWPORT NEWS INSTALLS PASTOR.

Rev. Jesse H. Dollar was installed as pastor of the First Congregational-Christian Church of Newport News, Va., Sunday, November 1st at 3:00 P. M. Scripture lesson was read and prayer offered by Rev. J. W. Dixon of Chestnut Avenue Church. The installation ceremony was conducted by the writer. The charge to the church was delivered by the retiring pastor, Rev. R. L. House, and the charge to the minister by Dr. J. G. Truitt.

Welcome on behalf of the ministerial union was given by Dr. E. T. Welford of the First Presbyterian Church, and on behalf of the church by W. H. Baker.

Mr. Dollar is a native of Alabama, the son of a minister, and comes to Newport News from LaGrange, Georgia, where he served the First Congregational-Christian Church for five years. Mr. House is closing a very successful pastorate of five years.

This is an active church of good people. We congratulate the new pastor on his large opportunity for service.

N. G. NEWMAN, *News Editor.*

NEWS FROM HOLLAND.

The Holland Christian Church recently had an annual fellowship supper which was greatly enjoyed by the half-hundred people who were there. Following the supper a quarterly conference was held. Reports showed that the church had met all obligations including conference apportionments. The Ladies Aid Society and the finance committee deserve special mention for the fine work done.

The church and Sunday School observed Rally Day and the pastor preached on "Bewildered Youth" using as his text, I Timothy 4:12.

We have recently installed a heating system costing \$1,290.00. It purifies the air as it circulates, giving warmth in the winter and keeping the house cool in summer.

Our young people are working out a unified program under the name of Youth Fellowship. Both the missionary society and Christian Endeavor are included and Mrs. E. T. Batten is the superintendent for the year.

We gladly welcome Mrs. Edwin Daughtery as a member of the church.

REPORTER.

PROGRAM OF ALABAMA CONFERENCE.

The following is the program of the Seventh Annual Meeting of the Alabama Conference of Congregational and Christian Churches, to be held at Wadley, Alabama, November 17, 18, and 19, 1936:

Rev. A. R. Van Cleave, Wadley, Moderator.
Theme—"The Effective Church."

TUESDAY AFTERNOON.

- 2:00 Woman's Meeting in charge of Mrs. F. P. Ensminger, Birmingham.
Devotions, Mrs. Lena Stevens, Lanett.
Address, Miss Fairbank, Thorsby.
- 2:00 Men's Meeting in charge of Mr. V. E. Kitchens, Roanoke.
Devotions, Rev. M. L. Thrasher, Garden City.
Address, Prof. C. M. Williams, Thorsby.
- Discussion led by Rev. G. H. Veazey, Wadley.
- 7:00 Music by Southern Union College.
- 7:15 Address—"The Church and the Worship of God," Rev. L. L. Stanley, Thorsby.
- 7:30 Sermon, Dr. Arthur W. Dicer, Birmingham.

WEDNESDAY MORNING.

- 8:30 Devotions—"The Invitation to Man," Rev. I. Alva Hart, Crestview, Fla.
- 9:30 Organization; Reports of Officers and Committees; Appointment of Committees; Business.
- 10:00 Address—"Making the Church Effective in Alabama," Dr. F. P. Ensminger.
- 10:20 Address—"The Evangel of Jesus," Rev. F. M. Price, Crestview, Florida.
- 10:50 Address—"How We Become God's Messengers," Rev. G. D. Hunt, Roanoke.
Discussion led by Rev. J. D. Dollar, Roanoke.
- 12:15 Dinner.
- 1:45 Devotions—"Doing His Will," Rev. N. A. Long, Phenix City.
- 2:00 Address—"Effective Christian Education," Pres. Ross Ensminger, Wadley.
- 2:20 Address—"Mandates for Service, Human and Divine," Rev. Geo. W. Penn.
- 2:45 Address—"The Church Expressing the Divine Friendship," Rev. Sidney R. Bunker, Talledega.
Discussion led by Miss Marguerite Davison.
- 4:00 Young People's Session.
Vespers and Picnic Supper.
- 7:00 Music by Southern Union College.
- 7:15 Address—"An Effective Church in the Peace Program," Dr. Roseoe Stinetorf.
- 7:45 Address, Dr. W. J. Campbell, Nashville, Tenn.

TUESDAY MORNING.

- 8:30 Devotions—"The Teachable Mind," Rev. Eloise P. Dean, Wadley.
- 9:00 Round Table Discussion—"Obstacles to Effectiveness in My Parish," by the pastors present.
Discussion—"Meeting Obstacles," led by Rev. C. C. Haun, Crossville, Tenn.

- 10:15 Address—"Church Building and Church Effectiveness," Rev. Chas. W. Smith, Haleyville.
- 10:45 Business Session.
- 11:15 Address—"The Zero Churches," Rev. W. T. Scott, Jacksonville, Florida.
- 12:00 Dinner.

PROGRAM OF EASTERN NORTH CAROLINA CONFERENCE.

The following is the program of the One Hundred and Eleventh Annual Session of The Eastern North Carolina Congregational-Christian Conference to be held at Liberty Christian Church, Route 6, Henderson, N. C., November 17, 18, 1936.

TUESDAY.

Morning Session.

- 10:00 Conference called to order by President.
Song Service by the congregation.
Prayer by Rev. J. Lee Johnson.
- 10:15 Enrollment of Delegates and Ministers.
Welcome Address by Rev. S. E. Madren.
Response by Rev. F. Ervin Hyde.
Introduction of Visitors.
Appointment of Special Committees.
- 10:45 Address by Rev. Stanley C. Harrell, D. D., President, Southern Convention.
"The Measure of a Christians Influence."
- 11:15 Conference Sermon by Rev. L. E. Smith, D. D., President, Elon College.
"Quiet Hour Communion Service," conducted by Rev. Rexford Raymond, D. D.
Adjournment for lunch.

Afternoon Session.

- 1:30 Song service by the congregation.
Prayer by Rev. E. M. Carter.
"Our Orphanage" by Charles D. Johnston, Superintendent.
An Offering for the Orphanage.
Church letters and ministerial reports.
Report of Treasurer W. J. Ballentine.
- 2:00 Report of Committee on Stewardship, Mrs. B. M. Newman.
Discussion and vote on the adoption of report.
- 2:30 Report of Committee on Religious Literature, Rev. J. L. Foster.
Discussion and vote on adoption of report.
- 3:50 Report of Committee on Evangelism, Rev. M. T. Sorrell.
Discussion and vote on report.
- 4:10 Report of Committee on Social Service, Rev. F. Ervin Hyde.
Address by Rev. Carl Hermann Voss, Pastor, United Church, Raleigh, N. C.
- 4:30 Report of Committee on Apportionments, W. J. Ballentine.
Report of Committee on Finance, Rev. J. L. Foster.
Business session.
- 5:00 Report of Committee on Entertainment.
Adjournment.

Evening Session.

- 7:30 Song service by the congregation.
Prayer by Rev. Raymond Grissom.
Report of Committee on Sunday schools and Christian Endeavor, Rev. Alfonso Grissom.

- Discussion and vote on the report.
- 8:30 Session of the Youth Fellowship Association, Rev. J. Everett Neese, presiding.
Hymn—"Guide Me, O Thou Great Jehovah."
Prayer.
Address—"What We Mean by Youth Fellowship."
Hymn—"I'll Go Where You Want Me to Go."
Address—"Following Christ."
Hymn—"O Jesus, I Have Promised."
Benediction.

WEDNESDAY.

Second Day—Morning Session

- 9:30 Conference called to order by the President.
Song service by the congregation.
Prayer by Rev. J. L. Foster.
Roll call and minutes of previous day read.
- 10:00 Report of Committee on Home Missions, A. H. McIver.
Discussion and vote on report.
Report of Committee on Foreign Missions, Rev. J. Lee Johnson.
Report on Woman's Missionary Work, Miss Margaret Alston.
Address by J. O. Atkinson, D. D., Mission Secretary of the Southern Convention.
Discussion and vote on the report.
- 11:00 Report of Committee on Education, Rev. Rexford Raymond, D. D.
A questionnaire on the past, present and future of Elon College.
Discussion and vote on the report.
- 12:00 "Quiet Hour Devotional," led by Rev. Rexford Raymond, D. D.
Adjournment for lunch.

Afternoon Session.

- 1:30 Song service by the congregation.
Prayer by Rev. F. Ervin Hyde.
Report of Committee on Nominations.
Report of Committee on Place for next Session.
Report of Special Committees.
- 2:00 Election of Officers for next Session.
Report of the Treasurer on Collections.
Announcement of Standing Committees.
- 2:30 Business Session.
Adjournment.

HOLY NECK.

Holy Neck Christian Church closed its fiscal year with all current expenses paid and all conference oppormentments sent in full. The Sunday School put on a contest last winter which added new members and increased the attendance. This attendance has increased ever since and reached its highwater mark, 201, the 4th Sunday in October. This was Annual Rally and Promotion Day, which not only brought a great crowd but presented a program by the various classes that brought joy and inspiration to all. The attendance the Sunday following the Rally was thirty more than the regular Sunday School attendance.

N. G. NEWMAN, *Pastor.*

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A SHATTERED DREAM.

The day before publication of this paper is known as Armistice Day. It will long be remembered by millions of people around the earth. Some of us will never forget the joy that came when an armistice was signed and fighting ceased in the World War. We thought that our dream had come true.

Homes had given their best men, money and talents to fight for democracy and that war should cease. We even prayed that the great God of all the earth would give us victory so the dream of the prophet (Isaiah 2: 4) would be fulfilled and implements of war could be used for peaceful pursuits and people would learn war no more.

But that fine dream has been shattered again. Democracies are almost gone from the earth. Dictators have taken their places. War-clouds hover over the earth, and every nation seems to be madly intent on arming to the limit. Nine billion dollars went into armaments last year. Probably more

than that will be spent this year, and much more next year. The dream of the prophet is turned around. We are making implements of war out of materials that should be used in peaceful pursuits.

We cannot blame Europe or Asia. Our own country seeks to lead them all. No country must have more battleships than we. Our increase in armaments is simply astounding, and the limit is not yet. The churches say we are too poor to send missionaries of peace, but the government knows nothing of our poverty when war is considered.

Our present armed peace is a denial of our religion. Jesus said, "Love your enemies, bless them that curse you, do good to them that hate you." (Matt. 5: 44). Our preparations are not for love. When Jesus met the test in his own experience, when soldiers came to take him by force, a friend drew a sword and began to fight. Jesus told him to put up the sword, for those who fight with the sword get killed by the sword, and that God could send sixty thousand angels at once to intervene and protect him, if He wanted them. (See Matt. 26: 51-53.) For him to fight was to deny His faith in the Father, God. It is no less for us.

Our dream of peace at the close of the World War may have been shattered a bit; we may not have gained our goals; another war more terrible than the last, may sweep the earth and rid it of its present civilization; but in the mind of the prophet will still dwell the hope for permanent peace, and to that end the Church should zealously work. The voices of those who value themselves and their loved ones, who cherish no hatred in their hearts, and who believe in Jesus Christ should be heard by the leaders of the nations. They should speak peace, prepare for peace, and guide their government in the paths of peace. This, we think, is the reason for wearing a forget-me-not prepared by cripples from the last war, and for observing Armistice Day.

F. C. L.

WESTERN NORTH CAROLINA CONFERENCE.

More than two hundred people representing the churches of the Western North Carolina Conference met at Needham's Grove last week to transact business for the Lord and His Church. Rev. T. E. White presided, Mr. Geo. T. Gunter kept the records, and Mr. O. D. Lawrence handled the money. It was the privilege of the editor to sit in these councils of the churches and he enjoyed the fellow-

ship. He is glad to pass along to readers some of the things that were given in that Conference. The meeting next year will be with the Big Oaks Church near Eagle Springs, N. C.

An interesting feature of the Conference was the program that was given by the young people of the Big Oaks Church. Representatives of the group spoke on the different verses of the twenty-third psalm. The minister, Rev. Mr. Talley, gave the first talk, which was good, of course. The young people have furnished copies of their talks which will be given here for your joy as soon as space permits.

F. C. L.

REV. CARL H. VOSS INSTALLED.

Rev. Carl Hermann Voss was installed pastor of the United Church in Raleigh on the evening of October 21st. The installation sermon was preached by Rev. Carl August Voss, D. D., father of the Raleigh pastor, and pastor of the Smithfield Congregational Church at Pittsburg, Pennsylvania. The formal installation service was conducted by Dr. Edwin C. Gillette, Superintendent of the Extension Boards for the District of the Southeast. The installing prayer was by Dr. H. Shelton Smith of the Duke School of Religion. Others participating in the service were Dr. Leon E. Smith, President of Elon College; Dr. C. Rexford Raymond of Southern Pines; Dean Elbert Russell of the Duke School of Religion; Professor L. L. Vaughan of State College, Raleigh; Dr. Stanley Harrell, speaking on behalf of the Southern Convention; and Dr. Eugene C. Few, pastor of the Edenton Street Methodist Church, Raleigh.

Rev. Carl H. Voss was ordained last year by his father in the old Smithfield Church, his father having been previously ordained by his own father in that church. Mr. Voss is the fourth in the line of ministers in his family. He graduated from the University of Pittsburg, studied at Chicago Theological Seminary, at the International People's College in Elsmore, Denmark, and the University of Geneva in Switzerland. He completed his work at Union Theological Seminary in New York.

One year ago, Dr. J. Edward Kirbye, who had been pastor of this church for several years, was granted a leave of absence to do Government work in Washington, and Mr. Voss was called as supply pastor. In the spring Dr. Kirbye resigned and Mr. Voss was called as pastor of the church.

F. C. L.

THE HILLS IN THEIR TRUE COLORS.

Perhaps one reason why hills are so hard to understand is because there are so many colors and ever-changing shadows over them.

One person comes over the winding trail into the heart of the hills and finds a whole family of children who have never been to school a day and who can neither read nor write. That gives one a sad and gloomy view of mountain life.

The Chairman of our Mission Board came over The National Highway through Carroll County, which is one of the most picturesque roads in the country; he stops at Hillsville, meets the lawyers dressed in their finest feathers, and Carroll lawyers are just like most people in many respects, so they make as good an impression as they possibly can. Then our good Chairman passes on and can't understand why we need a mission in Carroll County. And then, our whole church rises up and wants to know how people get so many, and so different opinions and views of the hills. The question comes up—Why do these people who have means in our hills not help finance this work here? To that I want to say that it is just as it is in many of your towns out there, in that respect. I saw reports on various places in our paper. There are people in Winston-Salem, N. C., who could finance that church but I see they have not done so. I do see that the big church at Norfolk could use some more money, and I know Norfolk is a rich city, but just how can you get the money in the right place? That question has never been answered.

However, as long as I find large families among these hills who have never been to school a day, I will say we need the mission in Carroll County. The State claims there is no way to force these people to go to school. They are leaving such people for the church and Sunday Schools to work on. The church here is still trying to reach, and teach, those who would not be taught otherwise.

There is a pride, known only to the hills, that is poison. It is found in abundance in the mountaineer who has climbed out of a rugged part of the hills, has acquired a reasonable amount of education. Such a person generally goes to a nearby town, gets into business, polishes himself up, gets the new-ground dirt from under his finger nails, puts "stay comb" on his hair, and a flower in his button hole, and—then—ah, then! He won't speak to his poor kinfolks from

"Coon Hollow." And he will hit you if you tell him you know his Uncle Jake who lives over on Squirrel Spur. So you can hardly expect a man like this to feel the need of a mission in Carroll County. He is hard on the underdog. Such a pride helps one to start, and to keep climbing, but it keeps him from enjoying what little success he has and the fruits of his labor. It keeps one from being able to look back with a smile at the old log hut, that was his birth place, as Abe Lincoln was able to do. Ah yes, if these people could have had a little Christian training along as they made their climb, what a change it would have made! So they should not be blamed for their narrow views of such things. It is, in most cases, not their fault. But it is hard on our churches here. Their pride makes them ashamed of our mission here and they fight it rather than support it.

Naturally people do not set any value on a training they have never had, nor do they care for a Christ they have never known. That, and that alone, is what prevents people of our hills from giving support to our church here. I am speaking of those who do have a little money and could give some. If this place was a gold mine, a bank, a railroad, or anything like that, all hands would help, but a Christian Training School sounds like a disgrace and very unnecessary. It is only natural, if one comes to think seriously on the subject. Everyone wants to be born in a high and fine place. I would have dearly loved to have been born in a palace, but I missed it a long way. Don't blame me though, for it was not my fault. I was born in a log hut without my consent or my approval. I am trying to think. This is a part of God's great plan and to make the best of it all. However, I dare not forget that there are others who must come after me. It is for these coming generations that I would like to speak. "God has no hands but ours." It is up to those who have the light to set that light on those hills.

Autumn is coming to our hills now and I see the first red leaves on the maple. The first chilly breeze of fall brings a dread to the hills of another cold winter. Our Elmorens are making a desperate effort to keep the Sunday School going through the cold weather, and so far, people have come out better than usual.

I hope this letter will lend some light on this subject of hilly missions. I have given you an inside story this time and this is something

no real mountaineer is supposed to do, no matter how small a child is in the hills he never tells where the still is—not to a "furriner."

VICTORIA OF THE HILLS.

IN APPRECIATION.

We, the undersigned Officers and Deacons of Union Christian Church, of Union Ridge, N. C., acting in behalf of the membership of this church, wish to hereby express our high regard and appreciation of Reverend P. H. Fleming, who for eighteen years has been a faithful pastor of our church.

We thank God for sending him among us and for enabling him to preach the Gospel so effectively. During this long period of service he has ministered to his flock, sharing their joys and sorrows with real sympathy, thus endearing himself to the hearts of his congregation.

We thank God for the growth of the church under Dr. Fleming's leadership. Improvements have been marked and during his ministry to this church he has baptized and received over two hundred souls into the service of the Master. We thank God for the beautiful example of a life lived in Goodness and Service, such as our Pastor has ever exemplified.

The church has been called upon to give up its Pastor, on account of his declining health. We wish him to carry our love and fellowship in his heart from day to day. Our constant prayer shall be that his latter days may be filled with the Sunshine of God's Mercy and Love, reflecting the good he has ever striven to accomplish in the Master's name.

J. P. BOWLAND,
J. H. TAPSCOTT,
W. J. TURNER,
L. L. HOOPER,
W. LE. RASCOE,
W. H. GARRISON,
A. I. BOWLAND,
J. H. WILKINS.

That is true cultivation which gives us sympathy with every form of human life, and enables us to work most successfully for its advancement.—*Harriet Ward Beecher.*

The smallest bird cannot light upon the greatest tree without sending a shock to its most distant fibre; every mind is at times no less sensitive to the most trifling words.—*Lew Wallace.*

CONTRIBUTIONS

SUFFOLK LETTER.

"The minister is the key man." That is a hackneyed statement which has been so often repeated it has lost its significance. A layman evidently coined that sentence as a defence of his inactivity and unwillingness to accept personal responsibility. The minister should be a leader but he is not always the key man. If the success of the kingdom depends entirely upon the minister, the problems of the church would be solved by raising the standard of ministry and finding a suitable minister for every church.

There are some churches which will antagonize any minister and make it impossible to advance. Any minister who has served more than one church as pastor will bear witness to the statement that churches are different and there is no fixed policy or plan of procedure that is workable in every church. Sometimes the minister is a misfit and his judgment is not free from error. But the laymen of our churches hold the key to spiritual success in any program of the local church or the denomination. The women of the church are usually willing to cooperate unless a spirit of rivalry or envy enters the field. When envy is aroused and jealousy is kindled, the devil comes into his own. But the laymen (the men) of the church are not awake to their responsibility and opportunity. As a rule the men have persuaded themselves that they are too busy to enter into the active work of the church. Of course they are willing (in many cases) to draw a check for their financial obligations, but that seems to satisfy their consciences, and they leave the promotional and inspirational work to the women. God bless the women for their loyalty and sacrifice. But the men need an earthquake to call them to prayer and deep solicitude.

Too busy to give heart and soul to the work of the kingdom of God. Too busy to attend business meetings in the local church. Too busy to attend church Conferences and Associations. Too busy to read the Bible and the church paper. Too busy to visit men in the interest of the church. Too busy to attend revival services. Too busy to attend prayer meetings. Too busy to die. What can be done about this matter of working overtime for self and no time for God? Where are all the men who are out of work? Where are the unemployed? Why can-

not they attend church and find time to do work for God? Now all this is said to come to this point in our observations: the men who think they are too busy are deceiving themselves and are not giving the right answer for their inactivity. Busy people can find time for the things they want to do.

If the laymen of all the churches, in the territory of the Southern Convention, will go to church every Sunday for the next month and seek to answer the challenge for personal enlistment given them by their respective pastors, there will be a great spiritual revival in our churches during the year. Ministers are fighting with their backs to the wall behind which indifferent laymen are hiding in spiritual idleness. God is waiting for our laymen to cease from their secular labor, indulgences and pleasures on the Lord's Day, and march in martial spirit, to the Lord's House and have fellowship with heaven. Laymen the challenge is given you by our Lord Jesus Christ. Will you enlist for service today?

I. W. JOHNSON.

THE BY-PRODUCTS OF AN ANNUAL CONFERENCE.

It is the custom of our denomination for local churches within a given radius to hold meetings annually in which each church is represented by its minister and at least two laymen. We designate such meetings as conferences. The program for such occasions calls for sermons, addresses, reports, discussions, resolutions, etc. All items of business having to do with the local church and with the churches as a whole are considered and actions of various kinds are taken by the representative body. These gatherings are of much value to the program of the church and are of benefit and inspiration to the individuals attending. In addition to the regular routine of business, there are other benefits to be derived from these annual gatherings that are never tabulated and cannot be adequately set forth in facts and figures.

The program committee makes no mention of fellowship, nor does it provide space for such a privilege; and yet fellowship is one of the chief assets of an annual conference. The continuance of the Christian religion is conditioned by the association of its adherents. Christian experiences

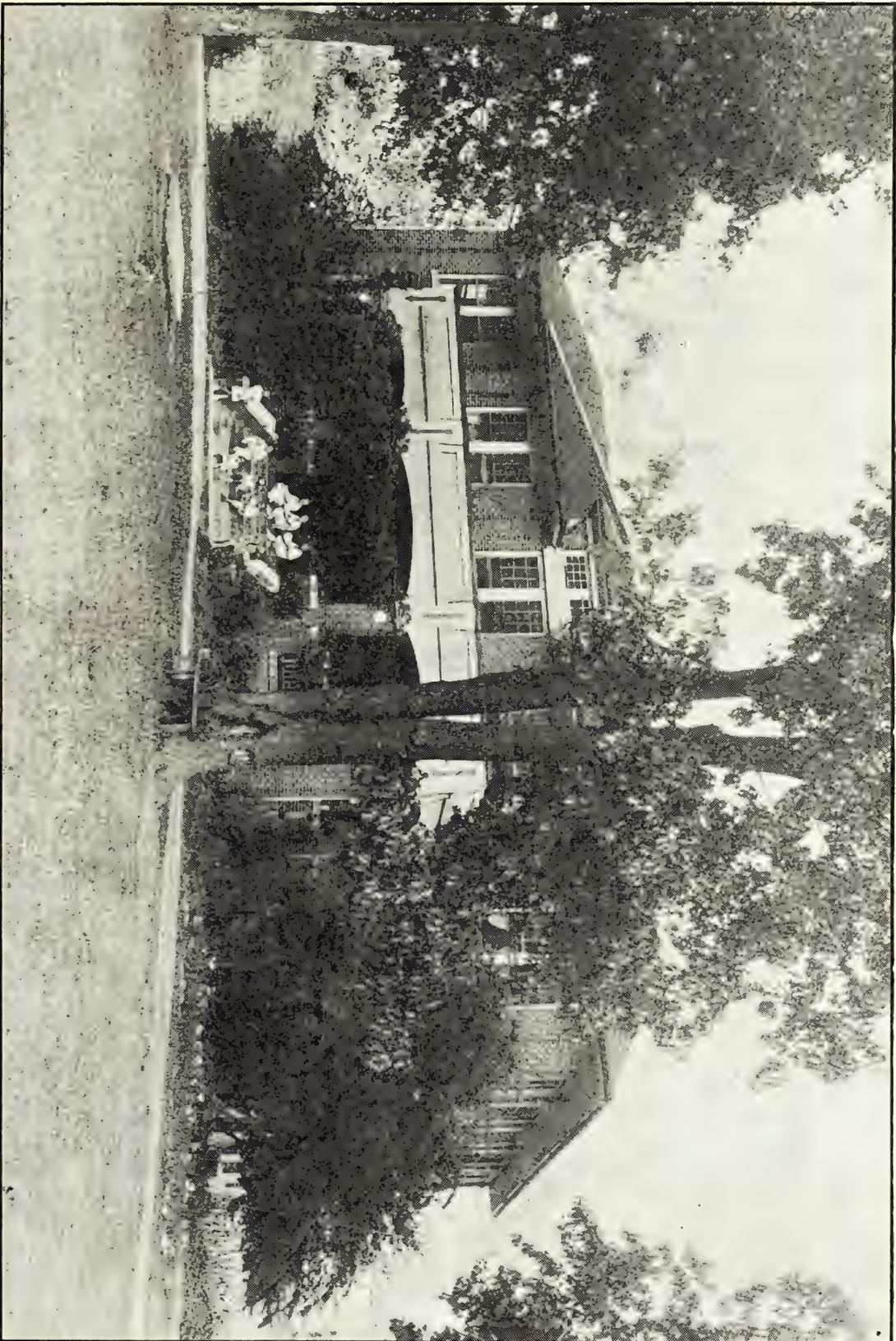
are enriched by contact between Christians themselves. Christian achievements are conceived and planned for in the communion of believers. In communion with each other, we have a foretaste of the blessedness of communion with God. Paul knew the value of conferring in the interest of the kingdom when he cautioned, "Forsake not the assembling of yourselves together."

In the fellowship of an annual conference where dozens of local churches are represented, there is also a widening of acquaintance. Christian people who have not, heretofore, known each other personally are introduced, and they recognize each other as laborers together in a common cause. The reach of a man's life is determined in part by the extent of his acquaintance and the number of his friends. The potential possibilities of a Christian's life is decidedly enhanced by the extent of his fellowship in Christian service. His fellowship is determined largely by the extent of his acquaintance. If an annual conference did nothing more than to multiply one's acquaintances and increase his fellowship, it would be worth the time and effort required to attend. Personally, I am in favor of unrestricted delegations from local churches to the annual conference. If the entire membership of the conference just closed, our Eastern Virginia Conference, could have been brought together for the program of the conference, no one would be able to estimate the value of such a gathering. If we know each other and are associated with each other, we become acquainted with each other's problems and together we seek diligently for the solution of the same. A conference of the whole would more quickly discover the needs of our church and remedies for the same than will a conference of a few. If we could all come together in one place and in one accord as of old, we could be baptized with the Holy Spirit.

Out of such gatherings will of necessity come new ideas. Ideas are never born in static minds or lifeless gatherings. They are generated in the warmth of fellowship and the heat of discussion. This is a fine time for somebody to have a new idea for our conference sessions—we have been in the old ruts about long enough—to have a new idea about our missionary work, how to arouse the membership of the church and enlist its energies and resources in a program and a policy to carry the

(Continued on page 14.)

ORPHANAGE THANKSGIVING OFFERING



"The Christian Orphanage Building Known as the Baby Home."

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

HARVESTS—PAST, FUTURE AND PRESENT.

No Christian need apologize for the missionary enterprise of the Church. Its harvests have been great and real. In spite of mistakes and crudities, it has made an enormous contribution to the progress of the human race. We can well feel grateful for even a humble part of it.

No movement has gone deeper into life, built more enduring foundations for society, or done more to create constructive forces for world unity. None has shown better adaptability to the conditions of the era now passing or exhibited more remarkable vitality for the future.

As Professor Latourette says in his latest book, *Missions Tomorrow*, the enterprise has been "one of the most amazing features of an amazing age. . . . the most notable outpouring of life, in the main unselfish, in the service of alien peoples, which the world has ever seen."

And has there been any movement of any kind—political, social or religious—which has been supported by the voluntary gifts of so many individuals scattered in so many different lands?

Missions Will Go On Reaping.

But—what of the future? Will the Christian missionary enterprise make an equally large contribution to the era that is opening?

It should. It is essentially a movement born and bred in Christ. It is an instrument of God. It expresses the heart of the Church at its best. And it has an underlying gospel peculiarly suited to all men and conditions of men—and for all times.

Humans everywhere are going to continue to weep and grow weary, get lonely, despairing, depraved. They are to know hate and anger, fear and defeat. They are to think and live selfishly, fighting and exploiting one another, making of earth a hell of unhappiness.

Communists and Facists, National-Socialists and The Popular Front will in the days ahead struggle for the mastery. Such social forces will be let loose as will threaten to destroy all that has been won through the centuries. Is there, can there be any more certain call for God's Gospel, for God's Love and Power, than that which the human race is bound to utter in its desperate need?

And Missions will go on garnering

because the evils of today and tomorrow are world-wide and must be overcome on a world-wide front. "To seek to combat them in only one section is to court disaster. Our western experience with excessive nationalism, with high tariffs which throttle trade, with war, with industry, with such a traffic as that in opium and in arms, has taught us that wise strategy demands," to quote Dr. Latourette, "that the Christian forces be strengthened in those lands where they are now weak, so that the battle against wrong and injustice may be pressed with vigor in all nations wherever wrong and injustice appear."

Yes, the New Day will have a place, and a large place, for Christian Missions. Good harvests are in store. We can count on this truth as certainly as God is Love and His Field is the World.—*In Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 7TH,

Sunday Schools.	
Needham's Grove, Steeds, N. C.	\$.55
Bethlehem (Nans), Suffolk, Va.	1.90
Linville, Va.	4.32
Zion, Sandford, N. C.	1.96
Ramseur, N. C.	3.28
Winchester, Va.	5.52
Hine's Chapel, McLeansville, N. C.	6.00
Pleasant Union, Lillington, N. C.	1.41
Holland, Va.	21.98
Hank's Chapel, Pittsboro, N. C. .	1.93
Bethel, Elkton, Va.	1.00
Pleasant Ridge, Ramseur, N. C. .	4.17
Newport, Shennandoah, Va.	2.13
Pleasant Grove, News Ferry, Va.	8.13
Monticello, Brown Summit N. C.	2.24
Newport News, Va.	10.00
First, Greensboro	7.46
Total	\$ 83.98

Individuals and Churches.	
Rocky Ford, Fancy Gap, Va. ...	\$ 7.07
Ivy Hill, Fancy Gap, Va.	2.00
"A Friend"	17.00
Cary, N. C.	1.72
Albemarle, N. C.	30.00
Catawba Springs, Apex, N. C. ..	36.20
Bethel New Hills, N. C.	5.30
Total	\$ 99.29

Total for week ending November 7, 1936.	\$ 183.27
Previously acknowledged	4039.63
Total since Sept. 1, 1936.	\$ 4222.63

J. O. ATKINSON, *Sec'y.*

STEWARDSHIP CONFERENCE.

A revival of the stewardship movement in Protestant churches appears to be developing.

Under the pressure of religious opinion the United Stewardship Council, composed of representatives of twenty-four evangelical bodies, is projecting a conference on stewardship to be held in Dayton, Ohio, Monday and Tuesday, November 23rd and 24th.

The theme of the five sessions will be "The Stewardship Approach." Bishop Cushman of the Denver area of the M. E. Church will discuss "The Stewardship Approach to Religion."

Bishop McConnell, whose new volume, "Christian Materialism," presents a philosophic discussion of the Christian's relation to things, will speak on "The Stewardship Approach to a Christian Social Order."

Roswell C. Long, former secretary for Southern Presbyterian Church, will address himself to "The Stewardship Approach to Religion for Young People."

"The Stewardship Approach to Valid Philanthropy and Sound Church Finance," will be the subject of addresses by Acting Pres. Marts of Bucknell, Drs. Agar, Weber, Williams, Clarke, Morrill and other specialists in stewardship and canvassing.

The closing session will be devoted to the theme, "The Stewardship Approach to Personal Religion." The Rev. Joseph A. Vance, former moderator of the Presbyterian Church, U. S. A., will speak.

In addition to these main addresses, Dr. David McConaughy will report the stewardship situation in France and Great Britain, as well as in some of the churches of the mission field.

Dr. H. C. Weber, the president of the Council, in a recent address, stated, "The great growth of gambling, estimated by the Chicago Tribune, as involving five billion dollars a year; the intensification of the 'something-for-nothing' psychology that has grown out of ill-advised or badly-managed national or local relief measures; the restlessness due to pressures here and there against the traditional thrift mind-set of the American people that the principles of stewardship are absolutely essential in the rebuilding of the national spirit and national recovery. This conviction we hope will become coherent and implemented in the Conference at Dayton.

WARREN H. DENISON.
Ch'n, Publicity Committee.

I never heard of an apostle, prophet, or public benefactor, resting from their labors; they died with harness on.—*Thomas Campbell.*

THE WINNING OF YOUTH TO MISSIONS.

The church is the recipient of the most priceless heritage, since to it Christ gave His life and the Cross. To make a supreme contribution to the development of the life of its youth should be its greatest mission. The young people are its most sacred trust.

We, as young people should be missionary-minded, because the call of Christ was that of youth to youth. The mission program presents a challenge to our energy, our enthusiasm, and our hope. Youth can meet this challenge.

The story of Robert Arthington is probably unique in Missionary history. Born to riches, he voluntarily accepted poverty. Reared in a cultured environment and given a university education, he deliberately centered his interests and cut down his wants. Accustomed to the luxuries of a well appointed home, he lived in one room, dining on a red-herring and a crust of bread. All the while his wealth mounted up, and he died a millionaire.

But Robert Arthington did not miserly seek to keep money. He was consumed with a passion, and could give himself no ease till, as he said, "every tribe in every land shall have the gospel." "God has called me to care for the heathen."

It was the eager evangelistic zeal of the Baptist Missionary Society and the characteristic "forward trend" of the London Missionary Society that drew him to leave the bulk of his fortune to them. The slogan, "Preach and press on," practically summed up his view.

How can we win youth to missions? Our young people to share in the program of worship for the church by cultivating their own devotional life. Young people can sponsor a Junior Choir, and by having a young people's choir they might do pageants, responses, pantomimes, offertory and preludes. Prepare a missionary worship service for your Sunday School, Christian Endeavor prayer meetings or Church service.

Do you know how one Treasurer got the Missionary idea over to her Society? This is a story true to everyone's response when asking for pledges from the members to make up the quota of their Young People's Society. This particular treasurer was very disappointed in the pledge she received from a very special friend of hers, who, she knew, was able to give liberally. When she picked up the paper the next day after asking for her pledge, the treasurer noticed an account of a

luncheon being given at the Country Club by this same girl friend. The treasurer was so worried with her friend and felt that she knew her so well, she made up a bill for everything she would have needed in giving her luncheon, making the total expenses twenty-five dollars—underneath it she put her small pledge of twenty-five cents per month for Missions and sent it to her friend. When the girl friend read it she was touched and sat down and made out a check for Missions equally as large as the one for the luncheon and sent it to the treasurer. This helped the spirit of the whole society. Why can't we try this on our young people?

Now the supreme and most emphatic command our Lord ever gave to His followers was, "Go ye into all the world and preach the gospel to every nation." It was His command. It is ours to obey.

Missions—seeking the conversion of Christ—personal witness for Christ by word and deed—the Son of man coming to seek and to save that which is lost.

We must tackle the youth of the church, because the church is the only institution on earth that undertakes the missionary task, does the missionary work. Missions is a shining mark because it is a work of faith. Our Lord instituted missions and only through Him are Missions carried on, and yet there are those in the world and in the church to whom He is saying: "Oh, ye of little faith." People still want to walk and work solely by sight, in spite of the fact that Paul, through inspiration, declared: "We walk by faith and not by sight." Missionary work is the most unselfish and Christ-like work ever done in this world.

For a member of the church to say that he or she does not believe in Missions, is for that member to say that he or she does not believe in the one work which the church alone of all institutions on earth, undertakes and does. Missions were born of our Lord.

Our task becomes easy if we go to God in prayer. We have faith that these forces of evil can be conquered in the youth and by the people. Jesus said, "I am the way, the truth and the life." A real Christian looks for a hard job. Study the characters in the Bible and these that contributed to Christianity endured hardships. Jesus endured the cross. He was rich, but He became poor that we might become rich. Columbus had no easy job when he discovered A-

merica and all through the ages the men and women who have contributed most to the world endured most suffering. The world today needs more men like Kagawa. If the world is to be saved for Jesus, the youth of today have no time to waste.

I am convinced that God's message to us is that we let His light shine through us. Some may have more riches, more education, more leadership, more personality, but whatever we have, no matter how small, if it is dedicated to His work, the scale of justice will balance some day and the weight of our work in Him and for Him will count.

In summer conferences young people often find God. The experience at an eastern college is typical; only one of the dozen girls at a dinner table gave evidence of knowing the two great commandments. Much less did they know the agony of soul through which Jesus passed in meeting the daily situations of life. It seems strange to say that Sunday School young people need to be told the story of Jesus. But that is the tragic truth.

Are we grateful beyond mere words, for our daily bread? Would we like to register our gratitude to the Father who feeds us? Would we prove that we mean it when we say Grace at meal-time? Then the Cent-a-Meal-Box is a blessing, and not a bane, a joy and not a disturbance. Thousands, yes, more than fifty thousand of these beautiful reminders, now grace the dining table of those who seek to show their faith by their works. It seems little? Yes, very little. Little atoms make up the body, and little grains of sand make up the seashore and the great earth. A penny each meal of the day for the family? Not much, but these pennies consecrated to God are carrying the Bread of Life, spiritual food, to the ends of the earth.

The "one good deed a day" of the Scouts becomes a habit in the scouts and in all sincere Christians. But obstacles loom that seem to hinder one from effective service. "I have only one talent," says one; "I haven't an education," says another, but Dwight L. Moody is proof that there is an education that comes from a familiarity with the Scriptures and a passionate love for others.

Use what you have and your life will be a blessing to others and your deeds will help build the kingdom. We have love, "The love of Christ constraineth us." Paul and Drummond were right, "Love is the great-

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

HOW DO YOU CHOOSE TOPICS FOR YOUR MEETINGS?

Various methods are used in young people's groups for preparing and carrying out programs for the Sunday evening meetings. We have that old and all-too-familiar group, whose leader passes around "clipping" on the Christian Endeavor topic to the other members, who usually manage to "rise to the occasion" enough to read them at the meeting. Sometimes variety is introduced by giving out questions to be answered instead of clippings to be read or memorized—such question having been secured from a discussion of the "topic" in some paper. These societies accept without thought of change the regular topic for that Sunday evening—whether they follow the Christian Endeavor Topics, the Christian Life Topics (which are those prepared by the Young People's Department of the Congregational-Christian Church), or those of some other series.

All of these above mentioned sets of "topics" are splendid, but it is impossible for a certain series of topics chosen by an organization of national scope to be the very thing needed on a certain Sunday in all rural and urban young people's groups throughout the country. They are the best available to fit the interests of the majority, but you cannot expect each one to be the best one you could find for your particular group.

Therefore, there are some societies where the programs are planned by a special committee for one month—or for several months—in advance, using all the available materials and combining them with their knowledge of the needs and interests of their particular local group. In a group of this type, the program committee would secure a list of the Christian Endeavor Topics, the Christian Life Topics, and any other topics available. To this list they would add certain topics which have been suggested by members of their local groups. Out of all these they would select those topics best suited to the age level, interest and need of their own group at that particular time.

With this planning done in advance, it is possible to secure materials about any subjects chosen for future discussion or presentation. With this type of selection of particular topics, it is also possible to have readers who

will be qualified to direct your thinking along these lines, since you have the members of your group in mind when you do the selection of the subjects. Furthermore, you will be developing a better type of leader, for in many cases they will be required to look up material on their subject and plan in detail their own meeting from various sources, instead of merely cutting some clippings from a paper.

THE CHRISTIAN HOME—A PATHWAY TO BETTER LIVING.

"Nineteen hundred years ago there lived upon this earth, One who touched the depths of the human soul and reached the heights of spiritual experience as no other has ever done." That person caused the beginning of what we know as the Christian home. Of course, there were religious homes before Jesus, but He came so we might build Christian homes that would be as a pathway to better living.

I think Christ had a vision of the Christian home as being the starting place which leads to future life and paves the way over the rugged places. He realized the need for guidance to people who undertake this pathway, so he gave us parents, prayer, and the Bible as sources for this guidance.

If the home be Christian then we have, because of wider experience, the parents wisdom; we will know the uses and the blessings received from prayer by the contact and daily use; we can learn right from wrong and receive many other helpful facts from the daily use of the Bible. These, if for no other reason, are enough to challenge us to think and try and build new Christian homes.

In the home children receive the first training of any kind. This training, whether it be good or bad, lingers throughout life; so why not make these first teachings the teachings and principles of Christ.

When a home becomes Christian and the Christian home leads the pathway to better lives, then we are going forward.

BETTIE FULLER AYSCUE.

MORALS IN THE MOVIES.

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 15, 1936.

SCRIPTURE: PROV. 4: 34; 10: 27.

Hymn—"Send the Light."

Silent Prayer (The leader directing the thought by these words: Ask God to give us courage to stand for righteousness, and to use us to safeguard our nation's future.'').

Hymn—"Living for Jesus."

Announce topic and read Scripture.

Prayer (by the leader) in keeping with the Scripture.

Introductory Talk.

The things we see are much easier to remember and stay with us longer than do the things we hear. Many minds are of the photographic type. Vision absorbs what the ear cannot. This makes it important to study the movies.

Each individual should face the morals of the movies with an open mind. Just because one likes the movies is no reason to cause one to fail to condemn that which is bad for them. The movies are here to stay. And, since they are, let us make them the best possible.

Imagine the number of lives that are influenced by moving pictures, when "seventy-seven million people attend the picture theatres each week. . . . Eleven million of these are under fourteen years of age."

It may be well for this meeting to select one popular picture and analyze it. Any young person should be able to discuss with fairness the scenes in a picture which have a good or bad effect upon the mind.

There are four evils in regard to administration which we should oppose as Christians: (a) "Block booking," the contract system which forces a theatre operator to take all the shows in the deal; (b) "Double features," the showing of a good picture with a vile one; (c) Lotteries and gambling schemes to increase the attendance; and (d) Sunday movies.

For Discussion.

1. What is a "good" picture?
 2. Are all pictures suitable for children? Why?
 3. What are Christian standards for movies?
 4. Do the modern movies develop a good culture? If so, what is it?
 5. What is the "Legion of Decency?"
 6. What can our society do to help create better movies?
- Sentence Prayers:
Hymn—"Follow the Gleam."
Benediction; S. E. M.

Sunday School

By REV. H. S. HARDCASTLE

THE HEROISM OF CHRISTIAN FAITH.

LESSON VII—NOVEMBER 15, 1936.

GOLDEN TEXT: "*Greater love hath no man than this, that a man lay down his life for his friends.*"—John 15:13.

LESSON TEXT: Acts 21:12-23,30; Romans 9:1-5.

Foes in Friends.

The Christian life is a constant warfare. One has to fight against enemies which would keep him from living at his best. And one often has to fight against friends who, unwittingly or selfishly, would keep him from doing his best. Today's lesson illustrates that truth. Paul on his way to Jerusalem, stopped at Caesarea Philippi where he visited Philip, the evangelist. A prophet from Jerusalem named Agabus with prophetic insight foretold that if Paul went on to Jerusalem, bonds and persecutions awaited him. His friends immediately besought him not to go up to Jerusalem. They were, of course, doing what they thought was right. As a matter of fact they were trying to keep Paul from doing his duty and fulfilling the will of God. How often this is true. A man's foes are often, those of his own household. Many a mother in her selfish love for her child keeps him from the best. How many there are who have listened to the advice of friends as they have faced some stern demand of the Gospel, and who have been turned aside from the path of God's purpose because of the short-sighted advice or action of a loved one or friend.

Moral Heroism.

But Paul was made of sterner stuff. He refused to be turned aside from what he knew was the will of God. He rises to great heights of moral heroism when he says "I am ready not only to be bound, but also to die at Jerusalem for the name of the Lord Jesus." So insistent was he that his friends finally said, "The will of the Lord be done." It takes a mighty purpose to steady and strengthen a man like that. It takes more—it takes a great love. That was the secret of Paul's heroism. He loved Jesus supremely. He counted not his own life dear unto himself. He sought in all things to please Christ, no matter what the cost. It helps to stiffen one's moral backbone to read something a-

bout this man Paul, and to catch something of his spirit.

Moral Compromise.

And yet this same man, Paul, because involved in what amounted to a compromise when he did go to Jerusalem. He responded to the suggestion made by the brethren in Jerusalem that he take upon himself a Jewish vow in order to demonstrate that he was not trying to abrogate Mosaic legislation. It was apparently a harmless suggestion, but it represented a compromise—it was a strange sight to see this man who taught deliverance from the law, and union with Christ, submitting once more to elementary things. It is always dangerous to act on the theory that the end justifies the means.

Supposing.

Paul brought some Greek friends up to Jerusalem with him, and was seen in the city with them. Later, of course, Paul went into the temple, but as a matter of fact, his Greek friends did not enter into the temple proper with him for it was against the Jewish law for Gentiles to go beyond the Court of Gentiles. But these Jews in their vindictiveness did not take the trouble to get the facts in the case. They "supposed that Paul had brought Trophimus into the temple," and things began to happen. There was a riot in the city, and Paul was about to be killed—all because they "supposed." What tragedies are written in life because people "suppose." They hear some rumor and they take it for granted that it is true. They jump to conclusions. They put two and two together and make five. As Dr. Henry Clay Trumbull once wrote, "A large share of all the misrepresentation and all the injustice in the world comes from people "supposing."

The Sanctity of Property and the Sanctity of People.

The Jews were determined to kill Paul, but they did not want to do it in the temple—they did not want to pollute the sacred building with human blood. A building was more sacred to them than a man. There are many evidences in modern life property is more sacred than persons. But it is caricature on the religion of Jesus that this is so.

Pride in Citizenship.

They were about to manhandle Paul in an effort to get at the truth—they thought that if they scourged him they would know what lay back of all the confusion he had caused in Jerusalem. But Paul calls attention

to the fact that he was a Roman citizen, that he was born a Roman citizen, and that as such he was entitled to fair treatment. Heretofore, he had emphasized the fact that he was a Jew—he wanted to be one with his people for whom he felt a great yearning. But he did not purpose to stand by and allow them ruthlessly to carry out their evil purpose concerning him without due recourse to law. It was not cowardice that prompted him to do this; it was common sense. Like Jesus, Paul, did not presume upon divine providence. He was not afraid of any suffering that came in the line of duty, in obedience to the divine will, but he did not believe in allowing the forces of evil to carry out their lawless desires as concerning him in defiance of the divinely appointed means.

THE LAW OF THE TEACHING PROCESS.

The law of the teaching process, both for the public school and for the Sunday School, is as follows; Excite and direct the self-activities of the members of the class. This law is based on the principle that self-activity is essential to the learning process. "Wake up the minds of your pupils," "Set the members of the class to thinking," "Arouse the spirit of inquiry," "Get your class to work" are other ways of stating this principle. True teaching is not that which gives knowledge, but that which stimulates members of the class to *gain* it.

Growing out of this general principle, there are several rules for teachers as guides to effective teaching:

1. Consider the subject and the lesson to be taught, and find the point of contact with the lives of the members of your class.

2. Try to excite the interest of the members of the class by some statement or some question that will awaken the spirit of inquiry.

3. Put yourself in the place of the members of the class.

4. Teach members of the class to ask the questions What? Why? and How? also Where? When? By Whom? and What Of It?

5. Remember always that knowing comes by thinking, not by being told.

6. Respect the thinking of the members of the class, even though it is not always correct.

—Adapted from *The Seven Laws of Teaching*.

H. S. H.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

"THE GREAT CLEANSING."

"Whose fan is in his hand, he will thoroughly cleanse his threshing floor and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."—Matt. 3:4-12.

What a joy it is to believe that there will come a time some day when the world will be cleaned of its dirt and uncleanness, and the good and the beautiful will stand forth forever!

What a mess the world is in! What trash, and filth, and dirt, and the unseemingly, have piled up in all the far corners of the globe. But midst it all we know our God as a God of purity and a God of order, and He who never fails has promised to make the cleansing.

Let us look well to ourselves lest we be tempted and be found wanting when He comes. Let us not be satisfied selfishly, but let us reach out as far as we can and help others.

Prayer—O dear Father, Thou hast given us life for the purpose of gathering with Thee in Thy garner. Teach us how to regard Thy will in all pertaining to life. In Christ's name we ask it.—*Amen*.

TUESDAY.

"LIVING STORAGE."

"Thy word have I laid up in my heart, that I might not sin against Thee."—Ps. 119:9-16.

What a storage is the heart! It is piled up with pleasures and fears, hopes and loves; hatreds, suspicions, envies and jealousies. Our observation has been that the majority know very little about the word. Prevalent ignorance of the Word of God is pathetic. The most precious of our possessions seems to have no room in the heart. The most potent influence of the world to make the life happy and to direct it aright, is neglected. That power that will outlast all time, we have no time for.

We commend the Word of God to you. Store it in the mind. It is the most profitable of all memories. It meets every need. It enriches beyond our utmost dreams.

Prayer—O God help us, that we may love Thee more deeply and obey Thee more truly. In Jesus' name we ask it.—*Amen*.

WEDNESDAY.

"CHRISTIANS WITH CORNERS."

"This hath been done in a corner."
—Acts 26:24-32.

Paul stood before King Agrippa and bared his heart and life to him, so clear was his conscience in the sight of God and man. In this particular he was like Christ. Where ever Jesus was found and whatever He did, His was an open, and abundant, and overflowing life. No one was ever able to successfully accuse Him of wrong. He had no secrets from man. It is said of Him. "He cannot be hid." No one need be a corner Christian.

Prayer—Dear Heavenly Father, through Jesus our Savior, draw us out of ourselves, and exalt our spirits to where we will be ashamed to have dark corners in our lives.—*Amen*.

THURSDAY.

IT IS MUTUAL.

"Return unto me and I will return unto you, saith the Lord of Hosts."
—Mal. 3:7-12.

One of the happiest thoughts man ever had about God is the absolute mutual spirit between man and God, and that thought is born of such texts as we have for our memory today. So prominent was this thought in the mind of Jesus, and so much did He wish it understood, that He used the illustration of the Prodigal Son to make it understood. When the Prodigal returned the Father ran to meet him. The spirit of the language used in this story leads us to believe that the father was eagerly watching for the return of the boy, and at the first glimpse of that ashamed figure the father leaped to his feet and rushed toward him.

Does this mean anything to us? Only let us remember that the longer we postpone the coming the harder it is to come. God is waiting not only for us, but for the world to come to Him, and He is waiting with a heart full of mercy, compassion and forgiveness.

Prayer—O God, open Thou our ears to Thy voice this day, and forbid that we shall harden our hearts.—*Amen*.

FRIDAY.

POWER TO PRAISE.

"Have mercy upon me, O Lord; . . . Thou that lifted me up from the gates of death:

That I may show forth Thy praise in the gates of the daughters of Zion."—Psa. 9:13, 14.

Space will not admit quotations of

scriptures on "The Power to Praise" the Lord. It is suggested that as a little Bible study, you take a concordance and look up the references on the word "Praise," both as a noun and as a verb.

Praise of people and things has a great place in life. The rich and beautiful, the wise and the unlearned, honors, memorials, books, art, and literature. At last, we do not praise enough. What impetus and courage there are in words of appreciation.

Has God this exalted place in our hearts? Or are we neglecting it 'till some convenient season? As we can praise one another while we go about our business each day, so can we praise Him as we go about that business.

Prayer—O Lord of Hosts: Whatever we may exalt, help us to give Thee the highest. *Amen*.

SATURDAY.

"How shall we sing the Lord's song in a strange land?"—Psa. 13:4.

Speaking of singing the praises of the Lord and giving such praise first place in the heart, we have known folks to be so depressed by circumstances or misfortune that they had lost all power to praise. All song had gone from their soul. Tho' one believes in the Lord and may know mentally that praise is due Him, when they come to such misfortune as this what can they do about it? One can praise God for prosperity and victories. He can sing songs when he enjoys His comforts and joys, but how can he do so in misfortune, poverty and want? We wonder just how much we would sing a song and be glad if we were in such dire circumstances.

There is one way. It must come from that note of heroism in the religion of the Lord Jesus Christ. We must emphasize the sterner virtues and put iron in the blood of our faith. We must practice Christian realities even when the clouds hang low over us. We must keep in mind the reality of the better world for which we are striving; and coupled with that the love of humanity, we shall find it possible to sing in all the experiences of life.

Prayer—Grant us, O Lord, to keep on singing when the shadows fall. *Amen*.

SUNDAY.

"BE STRONG."

"Be strong, yea, be strong."—Dan. 10:10-19.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE COMFORT OF RELIGION.

By JOHN G. TRUITT.

"Comfort ye, comfort ye my people, saith the Lord."—Isaiah 40:1.

The Christian religion chiefly emphasizes the glorious work of Jesus Christ. We learn from the Blessed Book that He is our Leader and Guide, our Friend and Counsellor, our example in Faith and Service. He came into the world to lift fallen mankind out of sin, to make us heirs of heaven. We are citizens of the Kingdom at the price of His life. What a sacrifice for a careless world.

We profess to believe in Jesus Christ. We accept the Christian religion. We discover that it offers an outstanding blessing. It is a message of comfort.

Long ago the Divine Voice spoke through the prophet Isaiah proclaiming this Christ and this Gospel of comfort. *"Comfort ye, comfort ye, my people, saith the Lord." "And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. . . . The grass withereth, the flower fadeth; but the word of our God shall stand forever."*

God tells the prophet to comfort the people. Christ brought comfort to all. In religion we find the chief source of comfort today. "There is no one who so readily listens to the Gospel as those who have sorrows and tears, grief and pain. In the crucial moments of life, we need more than anything else, the comfort of the Gospel." We always find the comfort we need by waiting patiently upon the Lord. They that wait upon the Lord discover the wisdom and power of God that is willingly imparted to His weary children. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

*Religion Comforts Us When Sin
Haunts and Distresses the
Human Soul.*

Our conscience can't be silenced by being told to forget about sin. Neither is it satisfied in the long run by doing a good turn each day. One kind deed does not undo the past. Our religion offers something far greater. As the conscience accuses us, we are told that Jesus forgives all

sin. We are assured that not one blot remains. This really comforts, for it tells us that our sin has been paid for as our conscience demands. In Christ we have forgiveness and can be certain that every sin is blotted out.

*Religion Comforts Us Likewise in the
Hour of Trouble.*

Faith does not exempt us from sorrows, pains and tears. Into homes come sickness, misfortunes and losses. Into some homes come life-long afflictions. These are things that try our faith. Doubts arise in the heart. We question the goodness and mercy of the Lord. We are keenly aware that the ungodly flourish. So we begin to question the justice of God. In such crucial moments, God's Word bids us believe that He moves in mysterious ways His wonders to perform. He promises to be with us, so that we need not battle with the problems and hardships single-handed and alone. Through His word He shows us how He has been a very present help in trouble to many of His people and will be to us. This encourages us and comforts us.

The Guardian God will hear our petition. We may "lift up our eyes unto the hills from whence cometh our help. Our help cometh from the Lord, which made heaven and earth. He will not suffer thy feet to be moved: he that keepeth thee will not slumber nor sleep. The Lord is thy keeper: The Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forever."

*Such a Religion Leads Us to a Discovery
to be Found in the Scripture.*

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." The Bible tells us of the greatness of God. It tells us of the Matchless Love of Christ for God and for man. It promises to us the Comfort of the Holy Spirit. From its pages we read of the comfort of love. Finally, we are told that we may discover comfort in one another.

"Come, holy Comforter,
Thy sacred witness bear
In this glad hour:

Thou who almighty art,
Now rule in every heart,
And ne'er from us depart,
Spirit of power."

Paul encouraged the Corinthian Church against earthly troubles. He took occasion to reveal this comfort to them. He drew a word picture of Our Father, God, that surpasses any yet conceived. To Paul He is "the Father of all Mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort wherewith we ourselves are comforted of God." It is the sort that brings cheer. It is contagious. The God of all comfort helps us in time of trouble. When our fellowmen are beset with evil, we may minister to them in His name. God shares with us. We share our cheer with them. They share with others. Soon this bursts forth as a mighty hope that sustains and consoles mankind.

How can God comfort so many of His children the world over at one time? It is the same as with prayer. We find it hard to conceive of God answering so many prayers at one and the same time. "Our trouble here is in thinking of God in terms as we think of men. A man can attend to only one thing at a time, because his capacities and abilities are limited: but God, who is unlimited in capacity and ability, can look after any number of things. We have radios in our homes operated by the energy sent out from the particular station to which we are tuned, but in all probability there are thousands of other sets operated by this same station and at the same time with our set. And as others are tuned in, they, too, are operated just as efficiently as ours. If this impersonal force radiated from the broadcasting station can thus successfully operate thousands of radio sets located in all parts of the world, is there any need for us to doubt that God, who is not only a mighty force but a Person, can cheer and hope, can hear and answer prayers that cultivate the same?

Paul also found comfort in the Son of the Living God. He exhorted the Philippians to unity and humility after the manner of Christ. Everyone who follows the Christ shares his comfort. "If there be therefore any consolation in Christ, if any fellowship of the Spirit, if any tender mercies and compassion, fulfill ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

There is unity in the Trinity. In the Trinity there is Love. In all three there is comfort. This universal prin-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We are hoping and praying that every church and Sunday School will do its best to send us a banner Thanksgiving offering this year. We are greatly in need of funds to meet our bills.

We must raise seven thousand and two hundred dollars by January first to reach our goal for the year. Let every member of the Church, Sunday School and friends come to our rescue.

CHAS. D. JOHNSTON.

REPORT FOR NOVEMBER 12, 1936.

Amount brought forward \$10,617.68
Sunday School Monthly Offerings.

N. C. & Va. Conference:
 Pleasant Grove\$ 8.12
 Hopedale 1.01
 Danville 8.56
 Durham 28.64
 Hines Chapel 12.00
 Lebanon93

59.26

Western N. C. Conference:
 Pleasant Hill 4.75
 High Point 1.16
 Ramseur 4.77
 Smithwood 1.16

11.84

Eastern N. C. Conference:
 Cary 1.00
 Cary (Church) 1.72
 Oak Level 1.00

3.72

Eastern Virginia Conference:
 Newport News 10.00
 Bethlehem 4.25
 Holland 8.41
 Rosemont 13.10
 Antioch 1.83

37.59

Valley Va. Central Conference:
 Mayland 1.00

Georgia and Ala. Conference:
 Vanceville 1.00

Special Offerings.

Mrs. Dalton, support of children 12.50
 Robert D. May, support of children 3.00
 Robert D. May, support of children 3.00
 Mrs. Lasher, support of child 20.00
 Lawrence Memorial Bible Class63
 W.P. Perry, for Billy 10.00
 Refund on gasoline 19.70

68.83

Thanksgiving Offerings.

Mrs. Mollie Hick, Norlina, N. C. 5.00

Total for week \$ 188.24

Grand total \$10,805.92

I am a debtor both to Greeks and Barbarians, both to the wise and the unwise—Rom. 1:14.

THE BY-PRODUCTS OF AN ANNUAL CONFERENCE.

(Continued from page 6.)

gospel to the ends of the earth and save the world for Christ. It is a fine time for somebody to have a new idea about education—Christian education—about how the church and the state can be made to realize the absolute necessity of Christian principles in the educational procedures of society. An individual mind, highly and technically trained, without the moral and devotional restraints of religion is not likely to be constructive in his efforts for society. The whole of life must be trained and developed if it is to make its maximum contribution to the church of his day. The Bible was closed in the first century, but the mind of God has never closed. Daily and constantly, He is thinking for us if we could only discover His thoughts. If the individual will put himself at the disposal of the spirit, he will know the inspiration of new

ideas and new purposes in life.

When a new idea comes to an individual, there is a certain amount of inspiration that likewise comes. With a new idea, new opportunities, new fields of endeavor, and new possibilities are evident. In the midst of such a creative atmosphere, one is inspired to greater undertakings. He is determined to undertake what previously has appeared to be impossible. Undertakings that have meant power and progress to the church have been dared under the spell of impelling inspiration received in the fellowship of believers as they face the future in the light of the commands of God and the promises of Christ.

The by-products of our annual conferences may be tabulated in part as fellowship, the widening of acquaintances, new ideas, new revelations, and divine inspirations. No church should fail to be represented in these annual gatherings.

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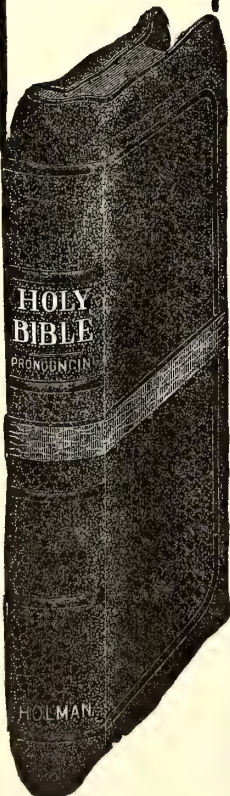
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THE WINNING OF YOUTH.

(Continued from page 9.)

est thing in the world." The second Mrs. Lyman Beecher had a difficult task when she took upon herself the responsibility of rearing the motherless children. Her heart was full of Christian love for them. Note the results: Edward, the scholar; Charles, the educator; Thomas, the original pastor; Harriet, the writer of hymns and "Uncle Tom's Cabin"; and Henry Ward, the preacher and patriot.

The dimensions and organization of the church have undoubtedly been beneficial in the past and may have a value for the future, but Scripturally speaking, the sum total of Christianity is missionary. The whole church should be missionary. In order to win the youth of the church to Missions, intelligent leadership is necessary. In order to project into sections without Christ, comprehensive organizations are necessary. In order to carry out the purpose of these organizations within the church, capable leaders are necessary. The spiritual life of the church is no deeper

and no higher than its spirit of Missions.

Life becomes worthwhile when youth works for a cause.

May God rift the clouds, dissipate the shadows, enlarge our vision that we may behold Him, and in the splendor of the vision may be become new creatures—a new youth in a new church, working for Missions—and may we have the Grace to offer ourselves as servants; and as servants of the living God, may we have the courage to obey the royal command—Go ye, Go ye and find! Go ye and administer, Go ye and teach, Go ye and save, Go ye and serve, "Ye are my friends if ye do whatsoever I command you."

MRS. MERVIN HARPER.

THE SUN'S PULPIT.

(Continued from page 13.)

ciple is a source of blessing to all of God's children. "Come unto me all ye that labor and are heavy laden and I will give you rest."

In the consolation of Christ, we experience the Comforting Father. In the comfort of the Holy Ghost, we become partakers of His justice and mercy. Through Christ we share God's love. Through the Holy Spirit, we cultivate it in our own experience. We grow in grace. We grow in knowledge of God and His Kingdom. We grow in love for our brothers around the earth. John G. Whittier is one who could express this experience in language which we can understand:

"Immortal love, forever full,

Forever flowing Free,

Forever shared, Forever Whole,

A never ebbing sea!

"Our outward lips confess the name
All other names above;

But love alone knows whence it came,

And comprehendeth love."

Paul writes to the Colossian church that his fellowworkers have been a comfort to him. In his letter to the Thessalonians, he exhorts them to Godliness, to love one another, to sorrow moderately for the dead, the resurrection and the coming of Christ. He concludes his plea for them to "comfort one another." "Comfort yourselves together and build each other up." "Warn them that are unruly, comfort the fainthearted, support the weak, be patient toward all men."

Through this process of growth and understanding as experienced by Whittier and Paul, we may find a way to comfort each other. If we grow in wisdom and stature and in favor with God and man that is a source of comfort to the community

and the church. Some are unruly. Others are fainthearted. Still others are weak and unjust. By the concerted efforts of all, we may reclaim for Christ the prodigal characters. It is also possible to grow in character and personality. Through the greatness and goodness of the Lord, we may inherit a crown of life.

Reynold B. Boden gives us a complete picture of our thought for the day. "Poor, wearied soul and blind! Do you not see, has it not been made clear to you that religion is not an extra that you have to support, but Something that will support you? It is like a mighty ocean that will hold you up if only you will allow it to do so. So far from being an extra, it is an essential; it is not a luxury, it is a necessity. You cannot buy it but you can claim it for your own, without money and without price. It will give you poise; it will give you peace, courage, hope and a mighty outlook. And if you embrace it, it will give to your children the sort of parents they deserve and which they need more than anything else in these formative years. In fact, I do not see how you can possibly earn the eternal gratitude of your children unless your whole life is subject to the continual inpouring of the love and grace of God.

"Think of it, if only you will you can become a miniature Christ; you can become like the shadow of a great rock in a thirsty land. You can become a constant source of comfort and inspiration to those among whom you live; you can become the master of your fate and the captain of your soul—if only you will."

THE FAMILY ALTAR.

(Continued from page 12.)

These are the words of the Lord to Daniel. Daniel was greatly beloved by God. Read the book of Daniel with the thought in mind that we also may be greatly beloved by God, and that we will be, if we are like Daniel in obedience to His Word.

If we can have this consciousness of God's love for us, there will be no question about our courage and fortitude. From cover to cover, the Bible reveals this to us. His strength is always available. His peace rests upon us. His confidence is a continual inspiration. The secret of our courage, then, rests with us alone.

Prayer—O Lord, we would abide in Thy love. Be Thou our strong tower and our rock of defense. In circumstances of comfort may we not forget. Or if we are in need, may we likewise strengthen our courage to see through and remember. Amen.

THE MAJOR MESSAGE OF A MINOR PROPHET.

(Message of President T. E. White at Western N. C. Conference.)

The prophet Haggai was a minor prophet to the Jewish remnant because he was old when he began, spoke short messages, and prophesied for only four months. His message was major because he had for it a "Thus saith Jehovah of Hosts." Any preacher's message is major when he speaks God's message.

The key word of his prophesy is, "Consider your ways."

Human nature has made little change since the days of Haggai, and the voice of God is the same today as then, if we had an ear to hear it.

Conditions today are very similar to the conditions prevailing in the days of Haggai. They had drought, and so have we; they had blasting, mill-dew and the palmer worm, and we have boll weevil and bean beetle; they had politicians, and so have we. What they suffered, we have suffered; and, finally, they had minor prophets, and so have we. They had the voice of the people and the voice of God, and so have we.

Their great trouble was putting first things last. They were building houses and ceiling them for themselves, and neglecting entirely the House of God. They admitted the Lord's house needed to be built, but they said, "The time is not come to do it."

There is no harm or sin in things. All things are good. Sin can only occur when we take God's good things and put them in the wrong place.

Man can create nothing, we can only move things in their right or wrong places. Adam might have had an automobile, if he had known how to have taken the things that were here and put them together. Every inch of progress that has come about, or that will ever come about, is due and will be due to the discovery of how to put God's good things in the right place.

The right time must be considered in putting right things together, or our efforts will result in failure. A good farmer may move a good axe into a good forest, move out the good wood, the good stumps and stone, move along a good plow, and move in the best seed of corn in the good month of November, but he will not reap a single seed. He has ignored the time.

The first commandment, the law of the first fruits, the first of the flocks, the first cake of the prophet, when there was only a handful of meal and a little oil, and the words of our Lord, "First the Kingdom of God," all indicate that in all things God must be first.

When I look over the length and breadth of this conference, with its towns and cities, fertile fields and splendid houses, good roads and automobiles, schools that surpass a college of a generation ago, and then behold our churches with pastors so poorly paid, and the great command of our Master almost entirely ignored, I cannot help but exclaim: "Oh, if our people would put first things first!"

I shall be an optimist in spite of everything. There is a blessing in being small—even down. We have the opportunity of getting large, of rising up.

The difference I find between Haggai and myself is that the people obeyed the voice of the prophet, and I do not seem to get my message across.

The Annual is proof as to whether we are putting first things first or last.

There are holes in the bags into which we are putting our money, and the breath of God is upon the products of our fields. The future of this conference is in our pockets.

If we will stop and consider our ways, go up to the mountain, get wood and build, put first things first, we will be hearing the minor prophets proclaiming the major message: "'I am with you,' saith Jehovah of Hosts."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, NOVEMBER 19, 1936.

NUMBER 47.

Mrs B F Frank

12-1-36

A PROCLAMATION

WHEREAS, in the Providence of God, our land has been blessed with **Peace** and a return of **Prosperity**, we do invite all Churches in our Congregational and Christian fellowship to observe Sunday, November 22, 1936, as a Holy Sabbath set apart for the Giving of Thanks to the Giver of all Good Gifts.

REMEMBERING that the bountiful possessions and manifold pleasures which we enjoy in our day are ours only because **Our Fathers** lived sacrificially and built enduring foundations for our Heritage, we do recognize our responsibility as **Custodians of the Pilgrim Spirit** and in this Season of Thanksgiving do rededicate ourselves and our churches to the task of making a Christian America and sharing with all nations our experience of God made known unto men through Jesus Christ our Lord.

THUS FOR THE SAKE OF Little Children who are deprived of health and shorn of opportunity of education, for the sake of **Youth** who seek a Nobler Way, for the sake of **Churches** in drought afflicted areas of our land and in isolated places of our nation, for the sake of **Men and Women in Other Lands**, who do not know that our fathers' God is their Father also, and for the sake of the **Ambassadors of the Christ**, our missionaries, who with sacrificial love by word and deed do show the Love of Jesus at the crossroads of the world.

THEREFORE, BE IT DECLARED that this year the most appropriate expression of Thanksgiving is the **giving**. Thus mindful of the urgent needs in our Home and Foreign Mission Fields, we do urge all members of our Fellowship to give a Special Offering for Missions and Benevolences on Sunday, November 22d, as a service of **Thanks with Giving** to our God of Love and thus to rededicate anew our faith in the transforming power of Jesus Christ our Lord in the lives of men in all nations throughout the world.

RESOLVED, that this special Thank Offering for Missions and Benevolences is to be counted on the apportionment goal of each church, to be divided among the State Conferences and Home and Foreign Mission agencies in accord with the apportionment percentages. Authorized by the Missions Council of Congregational and Christian Churches of the United States of America in the year of Our Lord One Thousand Nine Hundred and Thirty-six.

RODNEY W. ROUNDY, *Representing*
The Council of State Conference Superintendents.

FRED FIELD GOODSSELL, *Executive Vice President,*
American Board of Commissioners for Foreign Missions.

WM. F. FRAZIER, *Executive Vice President,*
Home Boards of Congregational and Christian Churches.

LEONARD M. OUTERBRIDGE, *Executive Secretary.*

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Board of Christian Education will gladly help you with suggestions concerning that Christmas program in your church if you will write to 505 South Main Street, Norfolk, Virginia telling what you need.

On last Sunday, Rev. Robert Lee House became the pastor of the First Christian Church of Portsmouth, Virginia. His many friends, and friends of the church, wish for the new minister and his new wife a very happy successful stay with the good people of Portsmouth.

A word of praise was fitly spoken in the resolutions of the various Conferences concerning the entertainment given conference delegates. This is wise and well, for the Good Master said that the servant is the greatest of all, and those who entertained certainly did an excellent job.

Attendance at the N. C. and Va. Conference last week in Greensboro, N. C., was larger than for some years. This fact gave an impetus to the work that will likely show when the records are completed for the coming year. It is a fine thing for people to get together in the interest of the Church.

Our church at Burlington, N. C. has transferred its membership from the Western North Carolina Conference to the North Carolina and Virginia Conference, subject to the approval of the Southern Convention. Rev. James H. Lighthourne is pastor.

Announcement is being made of the Eastern Virginia C. M. A. meeting at Liberty Springs Christian Church on December 8th. Rev. J. F. Morgan is the president, and the other appearing on the program include Revs. Joe A. French, Carl R. Key, O. D. Poythress, N. G. Newman, J. G. Truitt, H. S. Hardecastle and E. W. Jones.

Rev. Carl R. Key, pastor of Holland Christian Church, attended Sunday School the first Sunday in November, preached at 11:00 A. M., drove out into the country and preached an anniversary sermon at Zion Colored Church, drove fifty miles and met his teacher training class at Wakefield, drove back and preached again to his own congregation. Do all preachers have an easy time?

The proclamation on the front page should appeal to members of our churches, and we should put the "giving" into our Thanksgiving. It must be remembered that in the Southern Convention the offering is expected to be made for the Christian Orphanage at Elon College, N. C. Every child of the church should share in this fine work. The special Missionary offering will be made in the Carolinas and Virginia at Easter.

The Eastern Virginia ministers held a very happy and profitable session on Monday of this week at Suffolk. It was the regular monthly meeting. Rev. Jesse H. Dollar, the new pastor of the Newport News church was received into the fellowship; Rev. Joe French read a paper concerning the observance of Christmas; and Dr. Elwood W. Jones of Franklin discussed the second chapter of I Thessalonians. The ladies of the Suffolk church served a delicious turkey dinner.

Apples Chapel Christian Church, near Gibonsville, N. C. has recently sent in a long list of subscribers to THE SUN. They kept their commission of twenty-five per cent (sending a list equal to ten per cent of the church membership) and paid to the paper forty-eight dollars. This is the largest amount yet sent in by any church at one time. You should have heard the office force rejoice when the letter was received. And think of the joy that will go into the homes of that church for the next year. We are eagerly awaiting a report from some other church.

Rev. A. R. Van Cleave of Wadley, Alabama says: "It may be a bit late to report revivals. However, since it is customary to report them, I desire to report the excellent results at both Antioch and New Hope. Rev. Ramsey Swain, of Vanderbilt University assisted in the meeting at New Hope. There were a total of eleven additions to the church, eight of them being on confession of faith. Rev. Millard Stevens, of Elon College, did the preaching in the Antioch revival. It was an exceptionally good meeting, the membership of the church being increased by five members, all on confession of faith. "No revival was held this year in the Wadley Church, but it assisted in other revivals in town. The work there is going forward. The church has just finished putting a new roof on its building, and will have its building painted within the next few days."

ELON COLLEGE NOTES.

The Elon College band is progressing nicely. We have twenty boys in uniform—college colors. They are fine musicians and provide music at the college for various occasions. They play for all home football games and others that may be reached without too great an expense.

Rev. J. H. Jones of the class of 1894 and now of Oklahoma City, Oklahoma, was a visitor at the college Thursday of last week.

The North Carolina College conference convened at the O'Henry Hotel, Greensboro, last week. Elon was represented by Dean Messick, Dean Simmons, Registrar Hook, Professor D. J. Bowden, and President Smith.

The North Carolina and Virginia Conference, to which the Elon Community Church belongs, met at our Greensboro Church, Wednesday, Thursday, and Friday of last week. Delegates from Elon were C. D. Johnston, J. C. McAdams, Mrs. W. P. Lawrence, and Mrs. J. P. Barrett.

MORE THAN SYMPATHY.

It is a fine thing to be in sympathy with the fatherless and motherless boys and girls in our Christian Orphanage, and these children have the genuine sympathy of many and should have the sympathy of all our people. It is also a good thing to sympathize with Superintendent Charles D. Johnson in his efforts and struggle to provide for the many needs of the children committed to his care. But it takes more than sympathy to provide a home, necessary care and training for a hundred children. It requires cash to buy food and clothing, shoes and wraps, school supplies and medicine, and the many other things that have to be supplied. It takes money and a lot of it to buy these things. Sympathy is good, but sympathy plus cash is far better. It is that kind of sympathy that can be felt when the real needs of our Orphanage family are to be met.

As the time for our Thanksgiving offering for the Orphanage is at hand, everyone should do all he can at this time in making this offering what it should be. Winter is not far away, and with the coming of cold weather the expenses of the institution are necessarily greatly increased. Let us see to it that the needs of our orphanage children are amply met this winter. The Thanksgiving season brings to you the opportunity of showing your interest in this most worthy cause. Let none fail to do his best, for the need is most urgent.

G. O. LANKFORD.

To My Friends

By THE EDITOR.

Come with me, my friends, for a little journey at this Thanksgiving time. Bring both eyes and a heart that feels. Forget yourself for a moment. See some friends of ours.

It is Thanksgiving Day. In a little hovel which should be a home in Anybody's Town some children gather about their dinner table. Mother is there, but father is gone, never to return. The children are small, hungry, ragged, but bright. The little bit of food is shared, but none have enough. The mother aches for her children, but she cannot keep them and work for their food. What is to become of them? Why should they say, "Thank you" to the world, or to God?

Another Thanksgiving Day. Visit the Big House on the Happy Hill. There are nearly a hundred children there. They have come from broken homes, poverty places, and deserted door-steps. But the years have made them forget. New ideas have crowded out the old. Now they are clean, comfortable, happy, and bow reverently in thanks to the Christ and the Church because they have a home, friends, love and care.

This time visit a little country church. Farmers have come to worship. But they have brought corn, wheat, chickens, eggs, butter, potatoes, and many other things that people eat. They have plenty at home and have brought some to share. They have money, too, and some of that they have brought. With thanks to God, they give for the Christian Orphanage so the homeless and helpless boys and girls may have that which they need. Let's join in the Doxology with those who not only sing, "Praise God from all blessings flow" but also give that His blessings may go to those who need.

Worshippers in city churches will surely remember the boys and girls in the one Home of the Church that we call our own. Let every person who worships in our churches have a chance to share with the children in our Orphanage at Thanksgiving time. Be grateful and give.

I am bigger than anything that can happen to me. All these things, sorrow, misfortune and suffering, are outside my door. I am in the house and I have the key.—*Charles F. Lummis.*

REPORT OF COMMITTEE ON SOCIAL SERVICE.

We, your committee on Social Service, recommend the following convictions:

1. That we believe in a social order in human life here that Jesus calls "The Kingdom of God." We believe that this order will bring peace, and a sense of rest and security, and enough of material goods to supply the needs of all;
2. That every Christian man and woman ought to think and act in terms of the social order called the "Kingdom of God" in order to achieve the highest type of living;
3. That the Church ought to be the living and dynamic exponent of such a social order, and work to achieve the incarnation of such a spiritual order in the earthly life of man;
4. We recognize the urgent need of a moral reform among our Church members, as a basis for the coming of Christ's Kingdom among us. It is urgent, therefore, that we do all in our power in public, and private life, to teach and uphold Christ's brief, but comprehensive law of His Kingdom; namely, "Thou shalt love the Lord thy God with all thy heart . . . and thy neighbor as thyself."

To keep this commandment and prove our love and allegiance, we offer the following resolutions:

- a. That the Sabbath Day be kept holy and used to strengthen our religious life, and not commercialized by sport and amusements;
- b. That Church members not let social life and amusements crowd out their spiritual life;
- c. That older members realize and accept their responsibility in guiding young Christians in the true way.
- d. That excessive movie attendance be discouraged;
- e. That we think thoughts of love and peace toward our neighbor and so aid in bringing world peace;
- f. That attendance at all Church services be urged, and financial support of all church enterprises be loyally given;
- g. That we align ourselves with the forces of Temperance.

The Gospel of Jesus Christ has, of course, an individual and personal application. Its message and its mission is to the individual. But it also has a social application. "None liveth to himself, and no man dieth upon himself. We are members one of another. Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." We may deny this in

theory, but we must face it as a fact in life. The Church, therefore, must be concerned not only with saving individuals; it must be concerned with redeeming society. It must see to it that the principles and the spirit of Jesus are applied to life in all its social contacts. The increasing complexity of modern life demands that the social contacts be brought under the sovereignty of Christ;

5. The Board of Christian Education seeks to aid churches in their religious educational programs, therefore, we recommend that this conference, with the cooperation of the pastors, group the churches into workable pastorates, with not more than four churches in any group, for better and more efficient service.

6. We recommend the study of ministerial church ethics by the pastors of this conference.

M. A. POLLARD.

J. U. FOGLEMAN.

STANDING COMMITTEES OF W. N. C. CONFERENCE.

Appointed by President Rev. T. E. White.

Executive Committee—Revs. T. E. White, E. Carl Brady, T. J. Green.

Home Missions—Revs. H. V. Cox, J. M. Allred, T. J. Green.

Foreign Missions—Revs. M. A. Pollard, A. L. Lucas, G. M. Tally.

Religious Literature—Revs. G. M. Tally, J. M. Allred, D. R. Moffitt.

Education—Revs. E. Carl Brady, G. O. Lankford, M. A. Pollard, S. M. Penn, A. L. Lucas.

Evangelism—Revs. S. M. Penn, J. M. Allred, B. H. Lowdermilk.

S. S. and C. E.—Geo. T. Gunter, Rev. M. A. Pollard, Alva Ashley

Social Service—Revs. J. U. Fogleman, M. A. Pollard, A. L. Lucas.

Apportionments—Cyrus Shoffner, I. H. Faust, W. H. Freeman, Rev. T. J. Green.

Superannuation—Rev. J. D. Pugh, I. H. Faust, Thomas Law.

Program—Revs. S. M. Penn, E. Carl Brady, T. J. Green.

Ministerial and Church Ethics—Revs. T. J. Green, S. M. Penn, E. Carl Brady.

God bless the heart of sunshine
That smiles the clouds away,
And sets a star of fresh-born hope
In some one's sky each day.
God bless all words of kindness
That lift the heart from gloom,
And in life's barren places
Plant flowers of love to bloom.

A. H. G.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WE HAVE RESOLVED.

This week closes the Conferences in the Southeast for this year. We have met as representatives from the various churches, made our reports, considered our future, and passed our resolutions. Now what shall we do? It was a good thing to meet, to have fellowship, to think together of our united work, to resolve. But if that is all, then the beautiful flower has indeed bloomed to waste its beauty and fragrance on the desert air.

Officers of the Conferences may think they have been honored by their election. Perhaps they have. But if they do nothing about their jobs until next fall, they will have brought disgrace upon themselves. They have been electe d to carry on the work that has been planned by the Conference. Now is the time for the mto get together, go over the records, see what was anticipated and make definite plans for doing the things voted by the Conference.

It was a fine thing for the president of the conference to appoint

committees, but if the committees are to do nothing until the next conference meets, it would have been far better to have saved the printer's ink and then appointed the committees next year. But if the committees will get together, consider what the Conference resolved to do in the field covered by their committee, and will seek to help the churches do these tasks, then there will be good success in our Conference work the coming year.

Most of the resolutions concerned local churches. Things were to be done in local churches along certain lines. Most of the ministers were present in the Conferences, and so were representatives from the churches. But they will not be able to remember all the resolutions. This makes it necessary for the reports to be printed and distributed to the churches, which will be done, and should be done at once. Next year is too late to begin on this year's resolutions. "The King's business demands haste." Minutes should go to the printer at once, and the printer should certainly, and we believe will, return the printed matter to the churches soon. The editor of THE SUN is very anxious to see this matter carried through this year in such fashion as to give the churches a chance to grow and to bring happiness to all concerned.

We have resolved well. But they do say that the road to the place where none of us want to go is paved with good resolutions. Why not use our good resolutions for a much more noble purpose? Pavement is a good thing, but churches are far better. Our resolutions should build our churches. Now that we have resolved, let us arise and be doing.

F. C. L.

THE FLORIDA ASSOCIATION.

The three Florida Associations held their annual meeting in the first week of November. The South East Coast Association was held with the Church at Jupiter, Rev. R. E. Newton, pastor; the East Coast Association at New Smyrna, Dr. Trevor Mordecai, pastor; and the South Association, at Mount Dora, Dr. Andrew M. Brodie, pastor. These Associations this year were unusually well attended and the interest and spirit were fine. The sermons and addresses were of unusual quality and the whole tone of each meeting was inspiring and spiritually stimulating. The topics of the three associations indicated the line of thought. They were: "Going Forward," "Great

Purposes," and "Next Steps Toward a Christian World."

One of the outstanding features of the Association, was the participation by Miss Ruth Isabel Seabury of the American Board. In each Association, Miss Seabury brought inspiring missionary addresses. These addresses were not merely informing or challenging but they raised the spiritual level of the meeting and gave those present a sense of the great Christian fellowship and the significance of Christ for the whole world, and the sense of Christian world-mindedness that thrilled and inspired those who heard her speak. At each of the Association meetings, also, the pastor-at-large, Rev. William T. Scott, brought a message which was a fine interpretation of the real essentials of Christian life and service. In each of the Associations, also, Miss Pattie Lee Coghill, with a group of young people conducted a Panel Discussion on "Christian Youth in Action."

In view of the fact that there were no churches of the Christian fellowship in Florida, the Associations have been somewhat slow about changing the name, but at each Association this year, the change was made to "Association of Congregational-Christian Churches."

At each of the Associations, the announcement was made that the Southeast Convention would probably meet with the State Conference at Jacksonville in April and this announcement was received with great interest and enthusiasm.

These Association meetings gave to all attending a feeling that the long continuing period of depression in the Florida churches was passing and, there was a new spirit of hope and assurance and a determination to go forward.

E. C. G.

THE UPWARD LOOK.

Seeing the rose, I saw a vine
About a mighty trunk entwine,
And found the trunk to be a pine.
And looking up, to see how high
The tree above me, then my eye
Beheld beyond the tree the sky.
And yet we think some holy deed
Of ours the world will never heed,
So small the matter, great the need.
Yet I, who first beheld the rose,
The vine, and then the tree that
grows,
Saw heaven itself its gates unclose.
So has some little deed sufficed
To lift some soul by sin enticed,
Until it looked, and saw the Christ.
—Douglas Malloch.

THE TWENTY-THIRD PSALM.

"He maketh me to lie down in green pastures; he leadeth me beside the still waters."—Verse 2.

We have in this verse two of the most precious promises of the Bible. The discipling care of the Shepherd for the sheep, and the guiding of the sheep into paths of blessedness and soul quiet. It would be incorrect to read the first portion of the verse as follows: "He lets me lie down," for back of the work "maketh" is the idea of impelling force. Lie down we must. If we neglect voluntarily to lie down beside the waters, still in prayerful waiting before God, or if we become too busy to sit unhurriedly at the feet of Jesus and learn of Him, then the Good Shepherd who desires ever and always the good of the sheep, will make us lie down for soul-refreshing, and spiritual vision, that we might run with patience the race that is set before us. Was it not thus that the Shepherd dealt with David? Yea, for he said, "Before I was afflicted I went astray, but now have I kept Thy Word." "It is good for me that I have been afflicted, that I might learn Thy statutes."

"It is not in man that walketh to direct his steps," but is it not comforting to know that the Lord shall guide thee continually? If we claim the promise, "I will guide thee with mine eyes," we must ever take to heart the word of warning: "Be ye not as the horse, or as the mule (balky and stubborn), which have no understanding; whose mouth must be held in with bit and bridle, lest they come nigh unto thee."

"Guide me, I Thou great Jehovah
Pilgrim through this barren land,
I am weak, but Thou art mighty,
Hold me with Thy powerful hand."

ARTHUR FREEMAN.

"He restoreth my souls He leadeth me in the paths of righteousness for His name's sake."—Verse 3.

"Did you ever stop to think that almost every Scripture in the Bible could be read in a reverse quotation?" You would be surprised to find how often the reverse quotation applies to our lives more truly than the correct reading of the Scriptures. Let us reverse the above Scripture and see if it doesn't apply to our lives more truly in the reverse quotation than it does in the correct way it is written.

"He restoreth not my soul;

"He does not lead me in the paths of righteousness;

"Not for His name's sake."

He restoreth not my soul. Why? Because we will not let Him. We haven't time to let the Lord lead us in the path of righteousness. It is not His name's sake we are living to uphold.

First, to let any Scripture fit into our lives we must let the Lord come into them. The Lord is not going to lead any one and restore his soul until he answers the call: "Follow me." When we take up the cross and turn from the world and its treasures, then the Lord is going to lead us.

The Lord wants to restore your soul, yes, He is calling to us to come and seek His righteousness.

If we are to know and have the blessings of our God, we must give Him full control of our lives. When we have said, "Lord, I will follow, I will go all the way," then He can have His way and lead us.

So when you read a verse of Scripture, study it and see if it applies to your life correctly, or reversed. Are you willing to let it be a part of your life, will you so fit your life that all of God's promises will be yours? If so then He will restore your soul and lead you in the path of righteousness for His name's sake.

THELMA THOMAS.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."—Verse 4.

Mark with what exquisite simplicity the valley is introduced. It is the Psalmist's forecast and provision. The Godly man never forgets that man was born to die; for it is appointed unto all men once to die and then the judgment. But the anticipation, while it keeps us mindful, is not one that discomferts or even troubles the mind, but adds a certain solemnity, and pathos. It disenchant's earthly life of its allusion and aids the soul in detaching itself from all created things. It teaches every period from youth to extreme age, to remember the hours of darkness. It teaches even the youngest life that someday the monster, Death, is going to approach, grip the body and free the soul for its eternal and perhaps celestial flight. It must be traveled; the darkest part of it must be experienced alone. Times and seasons come and go. Laughter and madness have their day of triumph and riot, but still that dark, silent, gloomy valley is waiting for us all. There is no escape from it. Our heads are bowed, our hearts are cold with fear. Yea, even the proud, boastful man may well let the valley

come within sight and then be sobered with consideration. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

This perilous boast is a sanctuary built upon a rock. Notice how the singer has sung himself into the valley which he knew was his own. The Psalmist will be without fear, simply because God is with him. Nor has he an over-awing thought of Deity or an intellectual conception. There is something he can see, handle and enjoy. Even the rod and the staff, and in many other ways will he receive aid in traveling the valley of the shadow of death. We have the promise of the written word, the sympathy of friends, and the knowledge that our Redeemer liveth and intercedeth for us. These thoughts come as the clouds descend and as the day expires.

The peculiarity of the Christian religion is that it is the most to us when we need it most. Darkness holds no fright for it, the storm has no effect upon it. Death owns its sovereignty and retires at its approach. This is true because God is in religion. God hath no fear, and to be in God is to be like God.

ERNEST McKENSIE.

"Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."—Verse 5.

This verse brings before us a banquet scene. The valley is over; "The winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle dove is heard in our land." We, the sheep of His pasture, are serving the Shepherd's guests at His table. What a feast of good things. But how sad it is that the experience of the starving prodigal is too often the experience of many of God's dear children. We remember the prodigal son who had strayed from his father's home and was starving for the good. "How many hired servants of my father's have bread enough and to spare, and I perish with hunger." It is well enough for the prodigal to weep over his sin; but it is better for him to know the father's kiss of forgiveness.

"Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready; Come unto the marriage."

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money: come ye, buy and eat; yea, come, buy wine and milk without

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

For the Conference year 1935-1936, eleven churches of the Eastern Virginia Christian Conference paid their Apportionments in full, as follows: Berea (Nans.), Christian Temple, Dendron, Liberty Spring, Oakland, Rosemont, Franklin, Holland, Holy Neck, First Richmond, and Sarem. Eight paid in full for the year 1934-1935. It was not an easy matter for these churches to reach this goal. They are to be commended and congratulated for their faithfulness. Those who failed should not be censured but encouraged. If the churches will begin in time, and work faithfully during the year, the number of banner churches can be doubled for 1936-37.

There has been an insistent demand, at intervals, to increase the Apportionments for the various Boards and Institutions of the Convention. Consequently, the Conference Apportionments have been almost doubled during the last ten years. There has not been a corresponding increase in the membership and financial ability of many of the churches. Many churches hesitate to undertake to raise all the Apportionments because they believe it would mean an increased Apportionment. It is one thing to make an Apportionment; it is another to raise the money. Naturally, some Boards are disappointed when the Apportionment is not paid in full. But plans should be projected on the basis of actual receipts and not on anticipated income. The churches are not measuring up to their full capacity in financial support, but this situation calls for patience rather than fault-finding and criticism. Persuasion is better than autocratic compulsion.

Carrying out the request of the Southern Convention, the Eastern Virginia Conference designated definite goals for the several churches to raise for the Orphanage for the ensuing year. These goals are included in the Apportionment table with the other Conference Apportionments, but are designated as *Goals* instead of *apportionments*. That may seem to be play upon words, but it is in line with the action of the Convention. Thanksgiving offerings this year and the regular monthly Sunday School offerings will be credited on these Orphanage goals. Heretofore, there has been no definite suggestion as to

how much each church should raise for the Orphanage. The Orphanage should be supported on the same basis, relatively, as the other departments of the Convention. No department of the church should be a competitor with another department; they are all members of one body, and should cooperate in the effort to carry on the program of the kingdom of God.

Statistical figures are not encouraging for the church, at present, but the outlook is optimistic. Figures do not tell all the truth about the work of the kingdom of God. Other measurements should be applied in making an appraisal of the church of Jesus Christ. Church reports, however, can be improved a year hence, but that improvement should begin within the church today. Survey your field and attack your problems and tasks while it is day; the night cometh when no man can work.

I. W. JOHNSON.

WHO SHOULD?

Elon College is here. It is engaged in the business of building character through instruction and guidance. It has been in this commendable task for nearly one-half of a century. The college was conceived and founded by men and women interested in the Christian Church and for the purpose of training the youth of our church. It cost money to begin the college. It has cost money to keep it going through the years. The cost of maintaining an institution of higher learning is continuous; that is, you cannot meet this year's expenses and declare the obligation completed. The budget must be balanced annually. It is hardly possible for an individual who is a Christian and a member of the Christian Church to discharge his full responsibility to the college and wash his hands of further demands unless the Lord's blessings to him are discontinued.

The question, "Who Should?" at Elon has always waited for an answer. Should men of large means in the church and outside, take full responsibility for an answer of this question? Should the alumni take this responsibility? Or should the entire membership of the church from the poorest to the richest, have a share in the support of the college? It would seem that the three groups suggested should, together, shoulder this responsibility and undertake the task

with thoroughness and determination. The question of the value of the college to the church and to the nation and its need for support are granted. Surely men of means should be glad to share their holdings for the support of an institution whose very purpose is to develop and create a citizenship that will make secure their own fortunes and insure the progress and happiness of society of which they are a part. Certainly the alumnus of an institution, who received freely what the college had to give at the combined expense of others and himself, should count it a privilege to make possible the continuance of the institution that has meant much to him that others who come after him might share in like privileges. But the question arises as to the responsibility of the rank and file of the church to support the college, which is the church's own institution. Recently a man said to me, "I did not go to college. I am not able to send my own children to college. Why should I pay to keep a college open for others more able to send their children to?" At a recent session of one of our conferences, one of the first graduates of the college, one of the best ministers of the Christian Church, and one of the strongest friends of Elon College said in a public statement: "I am frank to say that I do not think that we will ever get the rank and file of our people to support Elon College. I do not know whether a person who never went to college and who is unable to send his own children to college should support the college or not." This sounds like good logic. It sounds like common sense, but does it sound like religion—the Christian religion. The church seems to be pondering this question.

Let's look at the problem raised. Are we to contribute only to those things from which we receive direct and personal benefit. Do we give to the Christian Orphanage at Elon College because some day we hope to be an inmate of that institution, or do we give because we expect that some day our children will become inmates of that institution? Do we give to the cause of missions because we hope that either we or our children will become missionaries? Do we support our pastor because some day we hope that either we or our children will be ministers? But our reader will perhaps answer that the Orphanage is helpless or dependent. Can you, by any force of reasoning, put the college in any other category? Also the reader may answer that to give to missions is a command of the scriptures. Can you think of efficient mis-

sionaries without college training? Somebody must train our missionaries. Would we be presumptuous enough to put this responsibility on someone else rather than shoulder it ourselves? The reader will perhaps also answer that we pay for the pastors' services, that we may have the gospel preached to us. Do we have any responsibility in helping and training those who are to administer to us in religious things. We provide a building in which to worship. Are we not equally responsible to help to provide for the preparation of the one who is to administer to us. If it is benefits that we are expecting from the question. "What value has Elon College been to the rank and file of our church in the South?" And in answering this question, I should like for our informant to consider the cultural, the mental, the spiritual, and the financial growth of our church in the light of the contributions made by Elon College to the leadership of our denomination. When we face the question, "Who Should?" without prejudice, it would seem that by every course of reasoning, every force of logic, and every rule or right, that every individual member of our church is duty bound to take his share of the support of the institution that undertakes to serve the whole membership of the church. The results of such an undertaking are evident in practically every organization within the church, and the individual's responsibility for the support of that institution should be without question. The man of means, the man who is able to send his children to school, the man who never went to college and who is unable to send his own children to college, alike have responsibilities to the institution that seeks to serve all freely and without prejudice. Every member of the Christian Church must share in the benefits of Elon College if Elon College continues true to the high purpose for which it was created.

L. E. SMITH.

POUNDED.

Since boyhood, I have read in THE CHRISTIAN SUN of poundings for pastors and wondered what there was in such an event as that to "write home" about. Recently, I have had occasion to learn that a pounding makes a pastor and his wife so happy that they have to tell others about it.

Friday night, November 6th, we had open house at No. 16 Elnora Street for Berea Christian Church. It rained all day and night and was chilly but that did not keep the Berea

For the Children

Dear Boys and Girls:

I hope you will like the puzzle this week. See how many Names you know. There are ten questions. You may give yourselves 10 for each name you know. Will you take the paper with you to Sunday School, and ask the teacher to use it? Then write and tell us what your class rating was. Here are the questions.

1. What was the name of the first man?
2. Who built the ark?
3. What man was hidden in a tiny basket boat when he was a baby?
4. Whose name begins with two "A's"?
5. Who was the first King of Israel?
6. Who was the first of the Patriarchs?
7. Who was given "Israel" for a second name? (Gen. 32:28, will help you.)
8. What was the name of the first woman?
9. What was the name of the first baby born into the world?
10. What were the names of the first twins named in the Bible?

Be sure to do all the work next week, when the names will be printed.

MRS. MARY BULLOCK.

JESUS OUR GOOD SHEPHERD.

As Jesus and his disciples walked through the country they often saw shepherds with their sheep. Perhaps they stopped to watch the shepherds and to talk. They liked to see the shepherd lead his sheep late in the evening into the safe walled-up place called the fold. The shepherd sat by the door as the sheep went in. He laid his hand gently on each sheep as he passed and called his name.

"Pretty Fluff! Good old Long-Nose! Bad little Baa-baa! You ran into the briars today. Wait 'till I pour some oil on your scratches." That is the way the shepherd talked

people from filling the parsonage to its capacity. Games, fellowship, and refreshments made the evening a pleasant one. But that which made the pastor and his wife happiest was the liberal amount of food of all kinds that the visitors left in the kitchen. It is a joy to work with such a group of people.

JOE A. FRENCH.

to his sheep. They knew their names. They knew the shepherd's voice. They would not follow a stranger even if he called them by their right names.

In the morning the shepherd would say, "Come Baa-baa! How are those scratches? Come Long-Nose, lead out!" He would pick up his shepherd's crook, open the door and call, "Coo-sheep, coo-sheep." Then the sheep followed him. He led them to fields of green grass. And at noon he found a clear still stream where they could drink.

Sometimes a bear or a wolf would try to get some of the sheep. But the shepherd would risk his life to save his sheep. David did that, you remember. The shepherd really loved his sheep and his sheep loved him.

David thought that God was like a shepherd, taking care of his people just as a shepherd takes care of his sheep.

Jesus said almost the same thing about himself. He said, "I am like a good shepherd. And you who love me are like my sheep. I know you by name and love you and keep you safe."

The disciples must have smiled and said, "Jesus is like his Father, Jehovah God." Then perhaps they repeated together David's Shepherd Psalm. (Repeat together the twenty-third Psalm.)—Myrtle O. Looney.

A GAME TO PLAY

Snake of the Trails.

Here is a game that children in the Congo play. It is played a great deal by boys. The boys form a long line, each holding fast to the one in front of him. The long line twists and curves around over the ground. The one in front chants as the players twist around:

"Snake of the trails," and the rest of the players chant this reply to the leader:

"He's a twister,

Heigh oh, my boys, heigh oh!"

As the leader says his words and the others answer, he gives a sudden twist or two in one direction or the other, and all the boys must go that way. The game is like "Snap the Whip," for the leader curves so suddenly and quickly that sometimes the long snake breaks in the middle.—Esma Rideout Booth.

"I would rather be able to appreciate things I cannot have, than to have things I am not able to appreciate."

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

WHAT MISSIONARIES ARE SENT TO PREACH.

Not human experience, but divine redemption.
Not economic deals, but the Gospel of Christ.
Not culture, but conversion.
Not personal reforms, but liberation from sin.
Not laws of progress, but forgiveness for sin.
Not social reform, but spiritual salvation.
Not a new organization but a new creation.
Not the benefits of civilization, but the blessings of Christ.
We are ambassadors, not diplomats.

R. P. RICHARDSON.
North Kiangsu, China.

The above, taken from the *Missionary Review of the World*, is commended most highly to preachers here in the home land as well as missionaries who go for us. If our preachers, at home and abroad, would follow strictly the suggestions above, it would not be long until our world be a better world.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 14, 1936.

Sunday Schools.

Pleasant Ridge, Guilford College, N. C.	\$ 1.50
Sanford, N. C.	1.00
Christian Light, Fuquay Springs, N. C.	.80
Mt. Zion, Mebane, N. C.	1.11
Morrisville, N. C.	2.65
Oak Grove, Sunbury, N. C.	3.50
Class No. 2, Auburn, Manson, N. C.	1.00
Big Oak, Biscoe, N. C.	2.41
Wakefield, Va.	2.00
Mayland, Broadway, Va.	1.00

Total \$ 16.97

Individuals and Churches.

Sophia, N. C.	\$ 5.00
Christian Light, Fuquay Springs, N. C.	3.20
Flint Hill, Biscoe, N. C.	8.00
Mt. Auburn, Manson, N. C. ..	3.06

Total \$ 19.26

Specials.

Franklinton, E. J. Cheatham ..	\$ 19.00
Mrs. H. E. Pearce, Franklinton, N. C.	\$ 11.00

Total \$ 30.00

Total for week ending November 14, 1936.	\$ 66.23
Previously acknowledged	4,222.63

Total since September 1, 1936 \$4,288.86

REPORT ON FOREIGN MISSIONS.
(Western N. C. Conference.)

“No Christian need apologize for the missionary enterprise of the Church. Its harvests have been great and real. In spite of mistakes and crudities, it has made an enormous contribution to the progress of the human race. We can well feel grateful for even an humble part in it.
“No movement has gone deeper into life, built more enduring foundations for society, or done more to create constructive forces for the world. None has shown better adaptability to the conditions of the era now passing or exhibited more remarkable vitality for the future.”

But what of the future? Will the missionary zeal of the Church enable it to keep pace with the present and future era?

Since this is Christ’s work, it should not be allowed to lag behind. The new day will have a place for Christian missions. The harvest is plenteous, for God is love and the world is His field.

But laborers as well as finances are still needed. “Men and women with generations of Christian tradition and training behind them are called forth to help by counsel and life to overcome the demoralizing movie and radio; to remove degrading poverty due to industrial exploitation; to meet the moral and material needs of a vast rural population, underprivileged, inert, yet capable of the more abundant life; to lessen that nationalism that feeds on fears and false hopes and finds its fullest expression in wars of conquest.”

India’s depressed classes appeal to the best in each of us. Fifty million men, women and children are regarded as social outcasts. The poor people live on the barest necessities of life. Their liberties are taken away by the iron hand. They are often regarded as less than human. Yet they find hope in the missionaries. Leaders of these outcasts have decided to leave the Hindu religion. Where will their quest lead them? Will we have missionaries to point them the right way when they come to the parting of the ways? We have missionaries there but they are all too few. Many will go from Hinduism to other isms.

The same or identical conditions are found in many a distant clime. Therefore, let us face some facts:

Our Congregational-Christian churches have a membership of 1,028,038, and gave an average of only \$1.44 per member in 1935, through the apportionment for the support of our total missionary work. Of course, many of our people gave much more than that while many gave nothing. Where was your church? Where were you? The people in this conference averaged less than \$.25 per member this past year for both home and foreign missions.

In view of this deplorable condition, we reiterate the recommendations last year as follows:

1. That all Sunday schools be urged by pastor and superintendent to take the once a month offering for missions;
2. That all our churches give Dr. Atkinson their wholehearted support in his drive for missions;
3. That the pastor honestly seek to interest the church or churches which he serves in missions;
4. That at or near Easter each church take an offering for missions;
5. That we offer whatever assistance at our command to the women in their missionary social work;
6. That the goal for missions for next year be at least one-third as much as pastor’s salary.

A. L. LUCUS.
E. CARL BRADY.

REPORT ON FOREIGN MISSIONS.
(N. C. & Va. Conference.)

The Church must needs realize that Missions constitute a continuing task. Missions originated not as an ideal, or objective formulated by men. They were divinely appointed by our Lord Jesus Christ. The history of Missions is coincident with the history of the Christian Church. We need remember that Christianity, in its origin, is an Asiatic religion; that it was first carried to Europe by St. Paul; and that the zeal, loyalty and devotion of the missionaries who succeeded Paul, made Christianity as indigenous to Western culture; but that is only because of the universality of the Christian message.

Missions constitute an enterprise which requires centuries for its completed growth. The modern missionary movement required just about a century for the completion of its initial stage. In this initial stage, the missionary goes in, learns the language, begins teaching and preaching the gospel message, gathers small groups of believers and organizes them into churches. The completion of this initial stage is reached when the churches have gained such proportion and strength as to enable

them to become a real factor in the life of the whole people; and when they begin to function in their own name and right.

The completion of this initial stage in Missions is comparable to the beginning of adolescence in the life of youth. It is the strategic stage that may very easily and quickly become a period of crisis. On the mission fields, the native churches are just beginning to assume the control and direction of their church life. They need the very best which the mother churches can give in the way of example, encouragement and support. They have come to the day of opportunity; but they are lacking in resources, wisdom, and experience with which to meet and measure up to this opportunity. To withdraw support now is to seriously cripple the missionary enterprise just as it is beginning to bear the larger fruit. And that is exactly what the churches in America seem to be doing at the present time. We are beginning to retreat just when we have begun to seriously come to grips with the non-Christian forces on the mission fields.

In the light of the aforementioned facts, what is our duty as Christians of today to our missionaries, the mission field, and our Lord? We would suggest and recommend:

1. That we should seek to know to appreciate and to experience in our lives the Spirit of Jesus Christ, who is the origin, guidance and power of the missionary enterprise;

2. That we pursue a diligent and prayerful study of the Scriptures which reveal the Spirit of Christ, and how His Spirit guided and strengthened the first missionaries as they gave themselves to their task;

3. That we study the wealth of mission literature, which reveals the accomplishments that have already been attained, and which sets forth the possibilities of the future;

4. That we support the mission cause with our prayers, our enlightened interest, and our regular and systematic gifts;

5. That we seek to definitely relate the missionary message to the teaching of the Church through Sunday School and pulpit, and that we set a definite goal for Missions as a part of the regular budget of the Church.

MRS. S. C. HARRELL.

MRS. M. J. SWEET.

MRS. W. P. LAWRENCE,

L. L. WYRICK.

J. O. ATKINSON.

THE TWENTY-THIRD PSALM.

(Continued from page 5.)

money and without price." You will starve except you come. So many, it is sad to say, are trying to satisfy their spiritual cravings as did the prodigal son who ate the husks which the swine do eat, when Jesus, the "Bread of Life" may be had for the asking.

"Break Thou the Bread of Life,

Dear Lord, to me,

As Thou didst break the loaves

Beside the sea;

Beyond the sacred page

I seek Thee, Lord;

My spirit pants for Thee,

O living Word."

The valley of sorrow and discipline must merge, in His own good time, with scenes of merriment and rejoicing.

"Weeping may endure for a night, but joy cometh in the morning."

"Chastening is necessary, but after we learn needed lessons in the school of sorrow, isn't it heartening to know that afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby?"

MARY FREEMAN.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever."—Verse 6.

What a protection the followers of Jesus have! What encouragement this should be to every child of God! To know that to the front there is the all-powerful Shepherd ready to guide those who are willing to follow. When he putteth forth His own sheep he goeth before them. This promise should be a source of power and comfort to the Christian. How often this same promise should help us as we follow after Jesus who is our friend and guide. We should remember during times of trials and difficulties that when we are following Jesus, He is going before us each step of the way, and He will lead us in the way.

"And the sheep follow him for they know his voice; but a stranger they will not follow, for they know not the voice of a stranger."

"The angel of the Lord encampeth round about them that fear him and delivereth them." "The eternal God is thy refuge and underneath are the everlasting arms." "He shall thrust out the enemy before thee; and shall say, destroy them."

I will pray the Father, and he shall give you another comforter, even the spirit of truth, whom the world cannot receive, because it seeth

him not, neither knoweth him, but ye know him; for he dwelleth in you."

How safe for time and eternity are the obedient sheep of His fold. Nothing can permanently harm them, for they hear his voice and follow Him. "My sheep hear my voice and I know them and they follow me." Therefore, if we desire happiness, we must be willing to follow Jesus wherever He may lead us.

Remember the promise that when He puts forth his own sheep, He goes before them. Remember that he will never leave nor forsake us, and that He will guide us each step of the way.

W. C. NALL.

"OPENING ROADS."

Is the title of a new book of "Addresses for Young People" by Dr. Archibald Black, minister of the First Congregational Church in Montclair, N. J. Strictly speaking it is "A Book of Talks to Youth."

There have been many books of Talks to Children and Young People, but comparatively few books of Talks to Youth, which group, coming between the other two groups, is much more difficult to talk to. So many preachers, in dealing with any one of the three groups, leave the impression that they are "talking down" to the ones they address. But Dr. Black in this new book, which is distinctly different from most books of its kind, "talks up" or rather "talks out" to his audience of youth. He makes the members of the youth group to feel that he is with them in a cooperative search for understanding. Such is the stroke of a master in dealing with youth.

Pastors of all evangelical denominations will welcome this volume which is just off the press, because every pastor is interested in how best to present great truths to youth. This book shows how it ought to be done. Moreover, the book is rich in illustrative material.

The author is a brother of D. Hugh Black, Professor in Union Theological Seminary; and a brother of the Rev. Dr. James Black, minister of Free St. George's Church of Edinburgh, Scotland, Dr. Archibald Black being the youngest of the three distinguished Scotch clergymen.

This neatly bound volume, published by the MacMillan Company, sells for \$1.75 at any book store. Any pastor purchasing the book, and starting to read it, will not likely lay it down until he has read every one of the forty-one worthwhile talks it contains.

R. C. H.

"When the outlook is not good, try the uplook."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

YOUR WORSHIP SERVICE.

The period of worship in a young people's meeting should be as carefully planned as the discussion program, and too often is sadly neglected. Sometimes we see meetings where the worship service is omitted entirely and a business meeting—reading of minute, announcements, etc.—takes place, so far as the time consumed is concerned. In still other meetings, we find that the so-called worship period consists of some hastily chosen hymns and a scripture reading, which serve as a time-filler for the leader (who uses that time to "catch up" on his preparation for the regular meeting) and for the people who always are late (they feel that they aren't really late for the meeting, if hymns are still being sung).

While it is not necessary to have the same person lead the worship and the discussion periods, it is usually vital that the two have one central theme. Have the leader for your worship service thoroughly understand the topic for the evening, so that he can plan his hymns and Scriptures, his special music, his prayers, and perhaps some poetry, that will lead right into the spirit of the latter part of the meeting. If you prefer, however, you can have your worship service for a month built around one central theme and develop different phases of it each week, rather than having them unified with the discussion on each Sunday evening.

At this particular period there is so much material available for use in your worship service—appropriate poetry, dramas, and hymns can be easily secured. Armistice, Thanksgiving, Christmas, and the beginning of a New Year are all subjects around which worship services and discussion periods may be built.

While the actual planning of your worship service should be in the hands of a competent leader or committee, usually with the advice of some adult who has had experience in building beautiful services, still it provides an opportunity to make use of many members of your society. Perhaps someone who is too timid to ever lead a meeting, so he thinks, may be persuaded to read the Scripture or some other selection, and then find that he is ready to take the next step in leadership. It is always advisable to explain the part you want a per-

son to take in a meeting long before the meeting actually takes place—do not leave it until five minutes before you want a person to do a thing. By letting them know ahead of time, it will make them feel that they have an important part in your service—which they do—and by reading it over before the meeting they will be able to read it more effectively there.

In planning our worship programs, let us always remember that by all true worship we should be led to a sense of the reality of God; that our aim in any worship service should be to try to make God real to those present. According to Harry Thomas Stock, young people's director for our church, "an ultimate objective of worship is so to fix the mind upon God, and to direct and give power to the will that impulses will be guided, desires be purged, habits of rectitude be established, and the whole being made responsive to the will of God."

"TURNING YOUR DIALS."

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 29, 1936

Scripture—Prov. 23:12; Phil. 4:8.
Hymns—

"In My Heart There Rings a Melody."

"Tell Me the Old, Old Story."

"Stepping in the Light."

"Open My Eyes that I May See"

We are to discuss a modern problem of a social nature. The radio has caused a close contact with all nations and people of the world. A "Turning of the Dials" connects us in a very mysterious way, with customs and habits of those who become our entertainers. The radio may be, and often is, a powerful force for good. It, along with the press, has been a primary force in molding the public mind. Let this topic be discussed freely. Search for the possibilities of radio in helping to make a better world.

Points for Discussion—

1. How is the radio a force for good?
2. Have radio corporations any responsibility for molding the public mind?
3. Do some chains take more responsibility than others?
4. How do you feel about beer advertizing, recently introduced on one of the great chains?

5. On this same chain, a popular reporter recently went out of her way to make an approving comment on those Americans who had invested in the sweepstakes and won. In the same talk, she happened to mispronounce the name of an American town. Protests poured in by mail. These were duly acknowledged in her next talk; but if there were any protests against her approval of gambling, she did not mention them. Was Mrs. Franklin D. Roosevelt right when she said that the responsibility for such matters as this, lies with the public? What can the public do about it?

6. What are good standards for a radio program?

7. Give a list of suggestions for people who say they do not know what to do about making radio programs better.

8. Send in a protest on a program which destroys the standards of good taste, truthfulness, and reverence.

9. Do standards in a blurred state count for anything?

10. What difference does it make whether you do or do not carry your Christian Standards into this field?

If any societies have suggestions by which they have made improvement, send them to S. E. Madren, Henderson, N. C. We shall be glad to let others know of your success.

THE LAW OF THE LEARNING PROCESS.

The teacher's work consists essentially in arousing and guiding the self activities of the members of the class. The responsibility of the members of the class is to use these self activities. The teacher seeks to awaken, the learner seeks to use self activities. The law of the learning process then is: *The pupil must reproduce in his own mind the truth to be learned.* This means that teaching a Sunday School Class is after all serious and difficult business, that is if it is done at all efficiently. To present truth in such a way that the member of the class will be aroused to self-activity—well that does demand skill in teaching.

Several practical rules follow from this law:

1. Try to have the pupil express in his own words, the meaning of the lesson to him.

(Continued on page 11.)

Sunday School

By REV. H. S. HARDCASTLE

AN AMBASSADOR IN CHAINS.

LESSON VIII—NOVEMBER 22, 1936.

GOLDEN TEXT: *I can do all things that strengtheneth me.*—Phil. 4:13.

LESSON: Acts 25:1-12; 28:16-31; Romans 5:1-11; Phil. 1:12-14; 4:6-11.

Sticking Up for One's Rights.

One of the glories of the Christian spirit is that it does not always insist upon its rights. Because its essential spirit is love, it often and usually foregoes its rights. But there are times when it is not right to forego rights, there are times when a Christian must stick up for his rights. Today's lesson is an instance in point. Festus, "willing to do the Jews a pleasure"—how many men in public life are governed by political expediency rather than conscience or conviction—suggested to Paul that he go up to Jerusalem to stand trial there. Paul knew what that meant—it meant certain death. But Paul knew, also, that God still had work for him to do—God had promised him that he should witness for him in Rome. Paul, therefore, stood by his rights as a Roman citizen and appealed to Caesar. "I appeal unto Caesar"—in these words Paul took his case out of the hands of the Jews and of dishonest provincial governors, and put it into the hands of the highest court of the Roman empire. In doing this, he was no coward, nor was he taking an unfair course; he was being true to his Lord, true to his conscience, true to his rights. To give up one's rights when no principle is involved is one thing; to stand by one's rights when one is standing for his Lord is quite another thing. It needs to be said, however, that the Christian emphasis is always upon duties and privileges rather than rights.

Rome.

Rome was the center of the world as no other city has ever been the center of the world. It had been the goal of Paul's desire for many years. To him it represented the last stronghold of the pagan world which he must capture for his Lord. "After I have been there (Jerusalem) I must see Rome" he told his friends in Asia. "As thou hast testified of me in Jerusalem, so must thou bear witness also at Rome" said the Lord to him in a vision (Acts 23:11). And at last the aged apostle came to Rome. He came as a prisoner chained perhaps to a Roman soldier as he walked through the gates of the imperial city. And

certainly he was a prisoner after he entered the city, although he was allowed to dwell in his own house, being closely guarded by a squad of soldiers who one by one were chained to him day and night. God works in mysterious ways his wonders to perform. Little did Paul dream that when he went to Rome he would go as a prisoner. But God can make all things to work together for good to those who love him, to those who are the called according to his purpose. And in a sense Paul went as a conqueror rather than as a prisoner. That little man, now well along in years, set in motion in that proud and mighty city, forces that were destined to break to pieces her paganism, and to establish on the ruins a universal and eternal empire with Jesus, the King of kings and Lord of lords.

An Ambassador in Chains.

An ambassador is a representative of a ruler or a government. In many cases he not only represents his ruler, but acts for him. Paul thought of himself as the personal ambassador of Christ. He had been called into Christ's service, he was to look out for Christ's interests, he was to act for Christ in the things that concerned the establishment of His Kingdom, even in Rome. Paul thought of himself as Christ's ambassador.

While in Rome, he was an ambassador in chains. Day and night, he was a prisoner, chained to soldiers all the time. But he still looked out for the interests of his Lord. He called to his informal prison-house leaders of the Jews and spoke to them concerning the kingdom. He "received all that came in unto him," preaching the kingdom of God "and teaching those things which concern the Lord Jesus Christ with all confidence." He was not ashamed of the gospel of Christ, even in mighty Rome. And so zealous was he in the interests of the kingdom that later he writes that his imprisonment had fallen out rather unto the furtherance of the gospel, that its message had gone throughout the imperial household, i. e. among those who lived in the imperial residence. Paul demonstrated that a man can testify for Christ and serve Christ wherever he is.

The Good News.

In his letter to the Romans, written before he ever visited Rome, Paul sets forth in orderly fashion, the central doctrines of the Christian religion. In the brief portion of that letter which is embodied as a part of today's lesson, he sets forth in language that sets the heart to beating faster, some of that good news. Men who are in sin,

and who cannot of themselves or through the law be saved or set free from that sin, can be saved through the grace of the Lord Jesus Christ. Being justified by faith, being brought into right relations by faith, they find a deep and abiding peace. By faith they find access to grace and are made to rejoice in the new hope that grace makes possible. They are strengthened against trials and tribulations, and they find their hearts filled with the love of God which is the gift of God's own Holy Spirit. The wonder of it all is that Christ did this not for men who were good or his friends, but for all, for those were sinners and who were his enemies. God commended His love toward us, in that while we were yet sinners, Christ died for us. And if we were reconciled to God—notice that Paul does not say that God was reconciled to us for Christ, by His spirit in our lives. A great joy fills the heart because we have received the atonement, which really means the at-one-with-God. Thanks be unto God for his unspeakable gift.

Pertinent Points for Teaching.

1. All things work together for good to those who love God.
2. Sometimes it is a privilege to give up rights; sometimes it is right to stick up for rights.
3. The steps of a good man are ordered by the Lord.
4. A man may witness for Christ wherever he is.
5. The courage of one may inspire the many.
6. The gospel can grow rapidly if it has faithful personal witnesses.

THE LAW OF LEARNING.

(Continued from page 10.)

2. Keep the question Why constantly before the members of the class.
3. Try to stimulate the members of the class to do their own investigating—give them definite assignments whenever possible.
4. Try to develop in members of the class a profound respect for truth as something noble and enduring.
5. Try to teach members of the class to hate shams and shun them.

"Always learning but never able to come to a knowledge of the truth" tells the sad story of many a Sunday School class, because of violations of the law of the learning process. Pupils are not stimulated or encouraged to think, no reasons are asked for the statements in the lesson, the practical applications of the lesson are often neglected.—*Adapted from The Seven Laws of Teaching.* H. S. H.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THANK GOD EVERY MORNING.

"And stand every morning to thank and praise the Lord, and likewise at even'."—I Chron. 23:30.

"Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work, and forced to do your best will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and an hundred virtues which the idle never know."—*Charles Kingsley*.

Prayer—Lord, Thou hast been good to us year long and life long and we would thank Thee and sing Thee praise this day and every day. In all that we do and say we would honor Thee. *Amen*.

TUESDAY.

A THANKSGIVING PRAYER.

For All These.

By JULIET WILBOR TOMPKINS.

"I thank Thee, Lord, that I am straight and strong,

With wit to work and hope to keep me brave,

That two score years, unfathomed still belong,

To the allotted life Thy bounty Gave.

"I thank Thee that the sight of sunlit lands

And dipping hills, the breath of evening grass—

That wet, dark rocks and flowers in my hands

Can give me daily gladness as I pass.

"I thank Thee that I love the things of earth—

Ripe fruits and laughter, lying down to sleep,

The shine of lighted towns, the graver worth

Of beating human hearts that laugh and weep.

"I thank Thee that as yet I need not know,

Yet need not fear the mystery of end:

But more than all, and though these things should go—

Dear Lord, 'tis on my knees!—I thank thee for my friend."

WEDNESDAY.

"THANKSGIVING."

—*Adventures in Understanding.*

"No holiday in all the calendar is comparable to Thanksgiving.

"There is no holiday quite like it anywhere in all the world. It celebrates no battle, no fall of a Bastille, no bank or business holiday, the birthday of no great man, no political revolution, no church ritual. It is the great holiday of common people who have worked all the year and now thank God humbly for good harvests. We are not celebrating Washington or Columbus or the Declaration of Independence but just the true good things, the simple blessings of the soil and the common life.

"Most holidays are somewhat pagan and if traced back are rooted in the dull and bloody stories of some old war; but Thanksgiving is the holiday of peace, the celebration of work and the simple life. You must go back to the old Greeks for anything to compare with it—a true folk festival that speaks the poetry of the turn of the seasons, the beauty of the harvest, the ripe product of the year, and the deep, deep connection of all these things with God."

THURSDAY.

GIVE THANKS.

(*Thanksgiving Day.*)

LESSON—Psalms 65.

"Give thanks unto Him and bless His name, for the Lord is good."—Psalms 100:1-5.

No one can be happy who is discontented. We can be happy without money and without a fine house, without fame and power, and without beauty and charm, but we cannot be happy without contentment. A grateful heart is one of the first, if not the first, indication of an humble spirit and a contented soul. It is an assurance in our hearts that God is good. When life at its center is kind, one is not bothered about the exterior and material things. It is the assurance of everything working out right, that is essential. And it is for it, therefore, we bless God. Therefore, we give thanks to Him. This is a perpetual duty and a constant privilege, and our special Thanksgiving day is a reminder that every day is a Christian's Thanksgiving day.

Prayer—O Lord, Thou art great and good. Light our souls into the perpetual spirit of gratitude and contentment.

"We are very thankful—

For the friends who have forgiven us,
For the enemies who have kept us cautious,

For the emergencies that have made us think,

For the difficulties that have made us struggle,

For the hardships that have made us strong,

For the disappointments that have made us try harder.

For the doubts that have made us study."

FRIDAY.

DO I KNOW GOD?

"He that loveth not knoweth not God."—V. 8. Read I Jno. 4:7-21.

Here is scripture worth memorizing. Here is a book worth studying. Here is a trade worth practicing. Here is an art that makes man perfect. Here is an occupation that fills a lifetime and an eternity. Love is the essence of all knowledge and without it life is not worth anything. Here is God.

Prayer—Our Father, enable us to know where we fail to love and give us the strength and the courage to fill in that lack. May it be said of us all along life's way, that we love. *Amen*.

SATURDAY.

READY EARS.

"Speak, Lord, for Thy servant heareth."—I Sam. 3:9. Read 1-10.
"Every one that is of the truth heareth my voice."—Jno. 18:37.

Ears come first in godly living. It is impossible to do God's will or to know anything about Him very definitely if we do not hear His voice. It is impossible to hear His voice unless we listen for it, and to listen means that we have to take heed according to His work and thereby we grow in His grace and His love.

There is another angle to hearing God's voice, we must not be too much concerned in what He has to say to us. Like Him who did His Father's will, we are to do His will, and that may mean to send us where we may not want to go, or to bid us do something from which we would like to shrink. This is one of the lessons hard to learn, the essential of a godly life is humility and submission and readiness to hear and do; then we can gird up our loins and do it.

Prayer—Quicken our souls, O God, that we may listen to Thee, and as Thou dost speak to us, may we hear Thy word every day and every hour. This we ask for Jesus' sake. *Amen*.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE LORD'S DISCIPLINE.

By REV. CARL R. KEY.

"My son do not think lightly of the Lord's discipline, or give up when he corrects you. For it is those whom the Lord loves that he disciplines and he chastises every son that he acknowledges."—Heb. 12:5-6.

"A stern discipline," (Spenser), "pervades all nature, which is a little cruel that it may be kind." The Lord's discipline pervades nature, and the lives of men. It smacks of the same meaning and force as when we say that God is the Creator and Ruler of all things, of nature. The Creative Force back of the Universe and Man cannot afford to neglect his masterpiece. It requires the same discipline as an obstreperous child. Few men are conscious of God as a master disciplinarian.

Long before Spenser and modern man discovered the presence of a disciplinary power pervaded all things the writer of Hebrews recognized this existing principle. He exhorts the "wishy-washy" Hebrew Christians of the time to be patient, faithful and live Holy lives. He must have been a compassionate, loving father. Certainly he was acquainted with God's word. He knew the tendency to men to forget the presence of God. Hear him as he speaks in measured tones of warning to God's perverse sons, a part of which words is our text.

Often we hear someone exclaim that human nature is the same everywhere. We dare not dispute this at length. We know that nature, God, and His iron discipline of His prodigal sons has not changed since Hebrews was written. We still have God's promise, "My presence shall go with thee." He is here. Jesus taught us to call him "Father."

It is sweet to know that we are His children, His sons, though prodigals we be. We like to hear Him calling in the quiet. We are cheered when above the storm and stress of life, His calm, clear, quieting voice whispers to our souls. His is a comforting presence.

We have become a generation of wanderers and prodigals seeking our fortune in another land. We have forgotten the stern discipline of Our Father and our God. "He is tenderly calling today": "My son."

There is a warning in His voice. With fear and trembling the wayward children hear His Messenger ask: "Why think lightly of the Lord's discipline?" Most turn away with a meaningless retort. Some turn unto the Lord penitently. They know that it is folly to lightly turn aside the rules and regulations of abundant living. They know that he steels the soul against the ravages of sin. They welcome His fatherly interest and love. They realize that burdens, sickness, and sorrow come to fit them for life. Through these he develops faith and character and saves the soul.

God sends trouble into our lives to chasten or correct us. He does this as our Heavenly Father. When a father or a mother corrects his child, this is done because the parent wants the son to grow up as a gentleman.

The correcting is not prompted by hatred or dislike. The mother will take time to teach her boy table manners. The father will insist that the lad come home at certain hours in the evening. If he fails to do so, he will be corrected. If he does not listen to the admonition, he will not be permitted to go out for the time being.

Our Lord corrects us because he wants us to "grow in wisdom and stature and in favor with God and man." Why "give up when He corrects you?" Such correction brings untold happiness, satisfaction and security. "Happy is the man whom God correcteth." Perhaps this is the solution to so much unhappiness around us. Men give up too easily. They put up a feeble fight. They find these corrections irksome and irritating. Like the pouting child, they make life unpleasant for themselves and others. They become irreverent. They seek the pleasures of this world.

But there is greater profit in the things of the spirit. Our Father offers us a life of Holiness under his protecting wings. When God appeared to Isaiah in the temple, it was for the purpose of correction and discipline. He knew that he had sinned. He felt the cleansing power in the coals of fire placed upon his lips. He happily gave up the ways of sin and graciously accepted the way of the Lord. Keenly conscious of his unworthiness and reluctant to accept such a holy challenge, he answered the call: "Who will come and who

will go for us?" with complete dedication in the words, "Here am I, send me." The paths of holiness were made straight and plain to him.

Never before had he recognized so clearly the discipline and correction of the Lord. This vision of God never escaped him. In all his work to reclaim the lost souls of His people, God was with him. He was reverent. He knew that it was better to be subjected to the Father of spirits and live. He learned the unforgettable lesson that "the Lord disciplines those whom he loves."

Few people today feel God's disciplinary hand guiding their lives. The distracting and disturbing elements in the world hold first place. Sadly enough some do not realize their plight. It is good for us and for civilization that there are a few prophets left, who like Isaiah, have not forgotten the heavenly vision. Kirby Page issues a warning here:

"The tallest peaks of spiritual experiences cannot be reached until the climber has become disciplined and seasoned. But the journey can be begun and steady progress can be made by anyone who desires to dwell on higher ground."

God rebukes us and chastens us because of His infinite love. It behooves us then to "be zealous and repent." God will instruct us in the Christian way. He will make known His truth. He will reveal the beauties of this life. He will "strengthen the weak hands." By His words He upholds those that are falling. By His power He will strengthen the feeble knees.

Sooner or later parents learn the necessity of disciplining their children. By experience they feel that every child must be chastised at times. Our Father "chastises every son." In due time the son comes to appreciate the fact that his parents had presence of mind and strength of will to punish him for disobedience. He does not despise them for it. He is grateful. He recounts instances where his whole life had been changed because of the parents and the love of the parents for the child. The same is true with our Father in Heaven. "Despise not thou the hastening of the Almighty." "Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him."

We must discipline ourselves and our children for their sake, for the sake of posterity. Our children imitate us. This places a tremendous responsibility upon the parents. The

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Sometimes the income to the Orphanage is so small, we cannot see our way clear to meet our bills at the end of the month, and we almost get blue.

Then too, we have so many pressing calls to take children and have to turn them away on account of lack of funds.

We have so many churches that don't seem to realize that to care for a hundred children takes money.

Prices of all the things we have had to buy this year have been high. If our church people could or would visit the Orphanage and see these little boys and girls who are here and dependent on our church people for a change in life, I feel sure they would be more willing to give freely.

I sometimes receive letters that bring cheer to my heart and give me encouragement. I want to quote a part of three letters I received this week:

"I realize that we must take care of the fatherless and motherless children, and due to the fact I have implicit confidence in your good judgment to spend this money in a judicious way, I am herewith handing you my check for \$50.00."

Another letter—"In recognition of the truly good work you are doing and in appreciation of the sacrifice you have made in order to do this work, I feel it a privilege to inclose my check for \$100.00 as a Thanksgiving contribution to the Orphanage."

Another letter—"As a token of my love for the institution I herewith hand you my check for \$500.00."

Such letters as these give one inspiration and new energies to do ones best. We have reached and passed the eleventh ring in our financial ladder for the year. Seven more to reach. It is my hope and prayer that the Sunday schools and churches through the Thanksgiving offerings and by individual donations will permit us to reach and pass our goal.

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 19, 1936.

Amount brought forward \$10,805.92
Sunday School Monthly Offering.

N. C. & Va. Conference:

Mt. Bethel	\$ 1.85
Hebron	2.00
Lynchburg (Sept., Oct.) ..	8.78
Lynchburg (Special)	12.06
Haw River	11.00
Mt. Zion	5.00
Burlington	32.78

Happy Home	3.48
Ingram	7.00
Greensboro, First	11.05

95.00

Western N. C. Conference:

Ether	1.38
Hanks Chapel	2.72
Flint Hill	1.35
Grace's Chapel (Sept., Oct. & Nov.)	5.14

10.59

Eastern North Carolina Conference:

Turner's Chapel (Oct., Nov.)	2.74
Plymouth	4.76
Sanford	1.00
Mt. Auburn	3.06
Plymouth	3.00

14.56

Eastern Virginia Conference:

Cypress Chapel	4.45
Barrett's	.81
Wakefield	1.80

7.06

Alabama Conference:

Bethany	1.00
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Special Offerings.

Mrs. Mesley, for Robert Hines, Jr.	18.00
E. W. Vickers	4.00
John M. Dees and family ..	10.00

Robert D. May, support of children	3.00
--	------

35.60

Singing Class.

Piney Plains	23.02
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Thanksgiving.

Eastern N. C. Conference:	
Wentworth	50.00
Western N. C. Conference:	
Pleasant Ridge	12.40

Individual Thanksgiving Offering.

Alfred W. Haywood	25.00
Mrs. James L. McLemore ..	10.00
J. Dolph Long	10.00
Mrs. H. E. Pearce	5.00
Misses Sarah and Fannie ..	
Ellison	20.00
R. O. Strange	5.00

75.00

Total for week	\$ 324.23
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Grand total	\$11,130.15
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Believe me, every man has his secret sorrows which the world knows not; and oftentimes we call a man cold when he is only sad.—*Henry Wadsworth Longfellow.*

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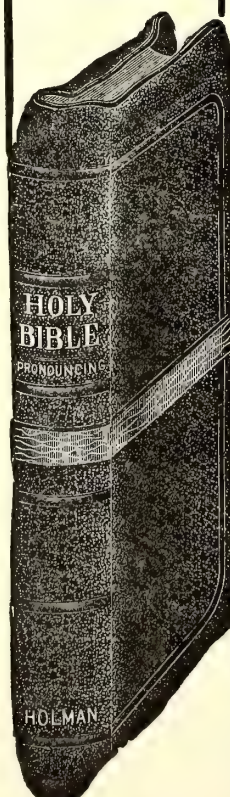
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U NTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;	CHAP. 2.
	Acts 19. 1;
	2 ch. 1. 16,
	3 Pa. 1. 6.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

WRENN.

On August 6, 1936, the missionary society of Burton's Grove Church lost one of its members, Mrs. Julia Lanier Wrenn.

Therefore, be it resolved:

1. That in the death of Mrs. Wrenn we have lost a faithful member and a true friend. That we seek to emulate her worthy example in all walks of life.

2. That we extend our heartfelt sympathy to her companion, and point him to God whose grace is sufficient in the hour of trouble.

3. That a copy of these resolutions be sent to her husband, a copy be inscribed on the minutes of our missionary society, and a copy be sent to "The Christian Sun."

Mrs. NELLIE BURTON,
Miss LOUISE PITTMAN,
Miss GUSSIE CARROLL.

BALLARD.

With deep sadness, we, the members of the Ladies Benevolent and Social Union of the Suffolk Christian Church, record the passing of our associate member, Mr. Walter W. Ballard.

Even with the conviction that our loss is His eternal gain, it is but natural that we mourn the separation from our friend and co-worker. Mr. Ballard had long and continuous connection with this organization, his

sainted mother having been one of its organizers.

He was a man of sterling integrity, and one who gave liberally not only of his material substance but of his time and talent to literally thousands of the saddened and bereaved who were comforted by his voice of song and praise.

Resolved, that we emulate the good in his life.

Miss JULIA A. BRINKLEY,
Mrs. JOHN KING,
Mrs. ANNIE STALEY CALHOUN.

THE SUN'S PULPIT.

(Continued from page 13.)

experience of Robert E. Lee, the winter of 1859 made this fact very clear to him. By an act of his youthful son Curtis he became keenly aware of the moral responsibility on his shoulders. "Lee took Curtis out for a walk one snowy day, and when they had ploughed along together awhile, Curtis dropped behind. After a few minutes Lee looked back and found that his little boy was behind him, imitating his every move and walking in the tracks the father had made in the snow. 'When I saw this,' Lee told one of his friends long afterwards, 'I said to myself, it behooves me to walk very straight when this fellow is already following in my tracks.'"

Through the Lord's discipline men come to realize that there is a high degree of holiness to be attained in this life. It comes only from our contact with Our Father. "Ye shall be holy; for I am holy." There is the renewal of His promise. A man by the name of Blair must have known this when he wrote that "The discipline which corrects the baseness of worldly passions, fortifies the heart with virtuous principles, enlightens the mind with useful knowledge, and furnishes it with enjoyment from felicity, than all the provisions we can make of goods of fortune."

Twice in this generation the world has been disciplined and purged with resultant suffering and pain—once in 1914, again in 1929. In 1914 the world reaped the whirlwind which it had sown. No nation wanted war. All nations wanted that they could not get without bloodshed. All suffered because they had selfishly blundered. They had coveted their neighbor's property and rights. "Thou shall not covet."

In 1929 discipline and judgment of a dicerent order came upon us. "We had been living as if, economically, we could do as we pleased. Consequently we built up our productive machine of industry. We tended almost entirely to ignore that aspect of the problem. Produce, produce, produce—that was our motto. Meanwhile, we permitted wealth to accumulate

in the hands of a powerful few, while the masses of people were denied adequate purchasing power. This created an unbalanced economic structure which might easily totter. It did totter and crash!"

It is never wise for us to refuse to discipline our children and ourselves. It is never good judgment to think lightly of the Lord's discipline, correction or chastisement.

Professor Goodspeed summarizes this magnificent thought in an excellent fashion in the following way:

"You must submit to it as discipline. God is dealing with you as sons. For where is there a son whom his father does not discipline? But if you have none of that discipline which all sons undergo, you are illegitimate children, and not true sons. When our earthly fathers disciplined us, we treated them with respect; should we not far more submit to the Father of spirits, and so have life? For they disciplined us for a short time and as they thought proper, but he does it for our good, to make us share his holiness. Discipline is never pleasant at the time; it is painful; but to those who are trained by it, it afterward yields the peace of character. So tighten your loosening hold! Stiffen your wavering stand! And keep your feet in straight paths, so that limbs that are lame may not be dislocated but, instead, be cured."

THE FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

HEAVENLY LIGHT AND SPIRITUAL BLINDNESS.

"I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life."—Read Jno. 8:12-20.

Blindness is the major disaster of man. Eyesight is the chief of physical possessions.

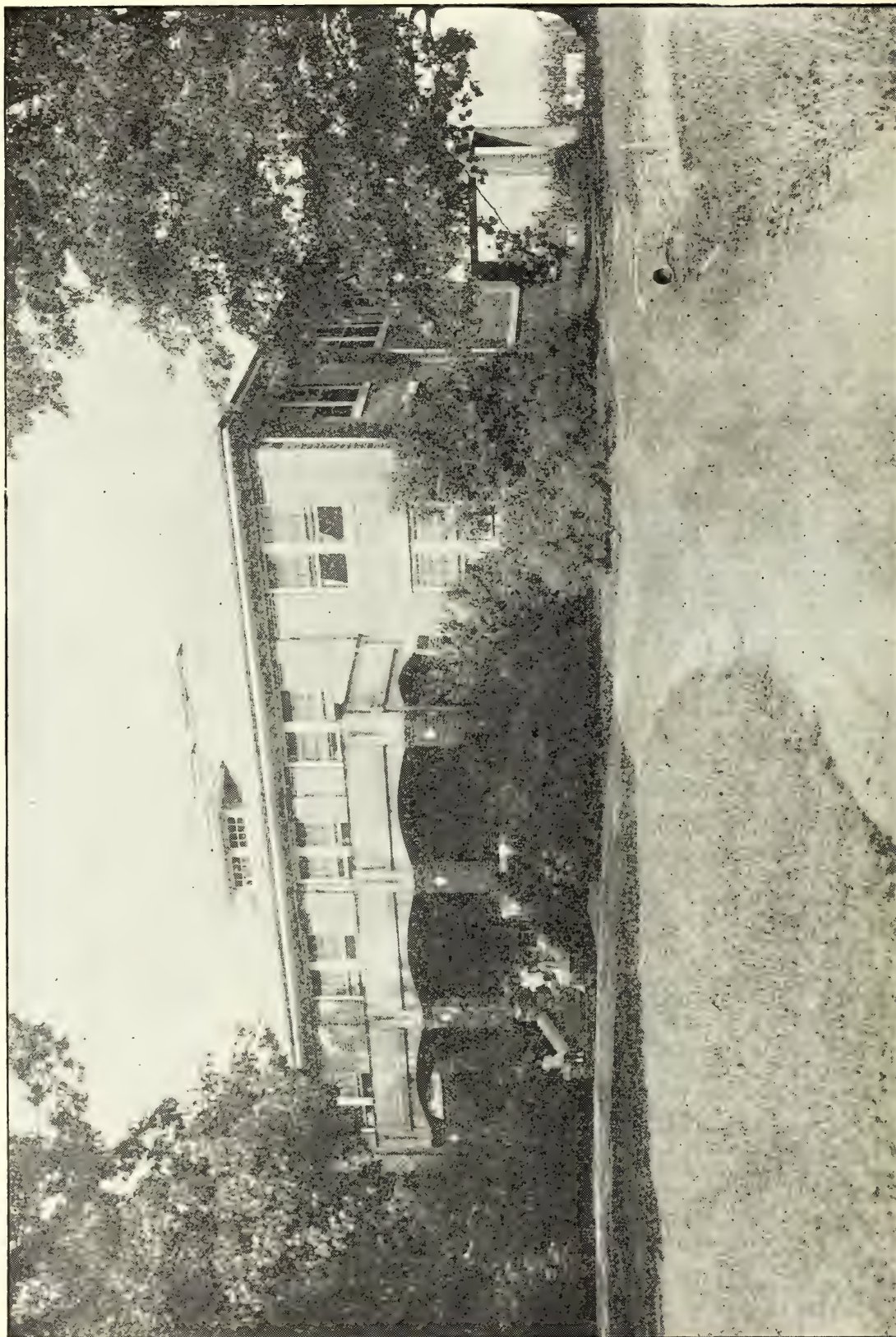
But there is a blindness far worse than the physical. It is blindness of the soul. And yet there are so few who dread it, so few who try to prevent it, and so few that grieve over it after they have lost it.

Spiritual eyesight is found only in Jesus Christ who is the "light of the world." Without Him we must suffer blindness of soul forever, and forever be void of the loveliness of celestial ideals, and go down at last into the blackness of the pit.

Prayer—Dear Lord, open our eyes as well as our ears. Flood our little world with the beautiful things that lift the soul. Be Thou our light until at last we shall be brought into the glories of eternal bliss. This we ask for Jesus' sake. Amen.

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VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, NOVEMBER, 26, 1936.

NUMBER 48.

A Proclamation

I, Franklin D. Roosevelt, President of the United States of America, hereby designate Thursday, the 26th day of November, 1936, as a day of National Thanksgiving.

The observance of a day of general thanksgiving by all the people is a practice peculiarly our own, hallowed by usage in the days before we were a Nation and sanctioned through succeeding years.

Having safely passed through troubled waters, it is our right to express our gratitude that Divine Providence has vouchsafed us wisdom and courage to overcome adversity. Our free institutions have been maintained with no abatement of our faith in them.

In our relations with other people, we stand aloof, but make resolute efforts to promote international friendship and to further world peace, prosperity and happiness.

Coupled with our grateful acknowledgement of the blessings it has been our high privilege to enjoy, we have a deepening sense of our solemn responsibility to assure for ourselves and our descendants a future more abundant in faith and security.

LET US THEREFORE, on the day appointed, each in his own way, but together as a whole people, make due expression of our Thanksgiving and humbly endeavor to follow in the footsteps of Almighty God.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done at the City of Washington this 12th day of November, in the Year of our Lord, nineteen hundred and thirty-six, and of the Independence of the United States of America, the one hundred and sixty-first.

FRANKLIN D. ROOSEVELT.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

"O give thanks unto Jehovah, for he is good."

Rev. Carr E. Gerringer has accepted the pastorate of the Palm Street Church, Greensboro, N. C.

Howard's Chapel Christian Church near Reidsville, N. C., has secured Rev. J. L. Foster as their pastor.

Rev. B. J. Earp has recently moved from Greensboro N. C. to Paces, where he has become pastor of the Ingram Christian Church.

The Eastern N. C. Conference met at Liberty (Vance) last week. It was well attended, and progress was indicated. A report will appear in an early issue.

THE CHRISTIAN SUN wishes for all its readers, a very happy Thanksgiving season. The editor has found much pleasure in working with the paper during the past few months.

Rev. H. E. Crutchfield changes his address from Paces, Virginia, to Windsor, Virginia, and becomes pastor of Windsor, Antioch, Isle of Wight, and Mt. Carmel Churches.

The working force in the office of THE CHRISTIAN SUN is grateful that 620 people subscribed for or renewed their subscriptions to THE CHRISTIAN SUN between July 1st and November 19th.

The Preaching Mission will be in Raleigh, N. C., Thursday to Saturday of this week. All who can attend will be richly rewarded by hearing Rev. E. Stanley Jones, Dr. F. L. Fagley, and other leaders of world thought.

In a personal letter from Rev. W. J. Andes of Harrisonburg, Va., is the following: "I am closing my fifth revival, each being two weeks long, this coming Sunday. The meetings have all been well attended and much interest has been shown. The winter weather is here, with snow yesterday and wind howling around the house, and I want to be near the fireside. So this will be my last revival for the winter. We are working on our Thanksgiving services now, holding four in one day—Thanksgiving Day. Then there will be Christmas services to attend and produce."

This paper has been giving a schedule for fall meetings in the Southeast. It is desired to continue this schedule for the winter and spring and even summer appointments as far as possible. Those who are responsible for various meetings are urged to send the dates of conferences association meetings, woman's state or missionary meetings, young people's conferences, etc., to Rev. Edwin C. Gillette, 117 W. Forsyth Street, Jacksonville, Florida. Dr. Fred P. Enslinger and Miss Marguerite Davison have completed the schedule for all conferences in Kentucky, Tennessee, Alabama and West Florida until November of next year. Will not others follow this good example and send the information in, that it may be published as soon as possible?

A recent letter from the trustees to the members of the Union Congrega-

A GRATEFUL SONG.

I am so grateful, Lord, today,
I must kneel down to pray,
To thank Thee, not alone for bread,
And for my sheltering roof, my bed,
But for a thousand splendid things
My glad heart lifts and sings;
For eyes to see the sun's good light;
For ears to hear the swift-winged bright
Voice of the birds, and the wind through trees,
The fragrance upon the breeze,
The velvet touch of leaf and flower;
Thy care about me, hour by hour;
Thy hand, unseen, that guides me through
The day's length with its work to do,
And gently, tenderly the while
Down every straight or crooked mile.
Thy Word, its promises that grow
To guide me as I go.
I am so grateful, Lord, for these,
I thank Thee on my knees.

GRACE NOLL CROWELL.

tional Church of Chattanooga, Tenn., Rev. M. J. Sweet, pastor, reads thus: "Your trustees have been studying the work at Union Church. They find it wide awake. We have a growing Sunday School; a sturdy group of Boy Scouts; a Men's Club well organized; a woman's organization with a strong set of efficient officers; a volunteer choir, which furnishes suitable music at every service; a program that commends itself to thoughtful people; a gratifying spirit of cooperation." The letter says there will be no annual Every Member Canvass, but that instead there will be a "THANKS with GIVING VOLUNTEER DAY, SUNDAY, NOVEMBER, 22." On this date, every person will make a pledge for the year's work.

PROGRAM.

The following is the program of the Forty-Fifth Annual Session of Eastern Virginia Christian Missionary Association, to be held at Liberty Springs Congregational-Christian Church, December 8, 1936.

Morning Session.

- 10:30 Call to order by President, Rev. J. E. Morgan.
- Song Service, Rev. Joe A. French.
- 10:40 Devotional Service, Rev. Carl R. Key.
- 11:00 Enrollment of Delegates.
- Collection of dues.
- Announcement of Committees.
- 11:30 Special Music, Rev. O. D. Poythress.
- 11:40 Address—"The Historic Value and Future Hope of the C. M. A.," Dr. N. G. Newman.
- 12:10 Hymn and Announcements.
- 12:30 Adjourn for lunch.

Afternoon Session.

- 1:30 Call to order.
- Song Service, Rev. O. D. Poythress.
- Prayer, Dr. J. G. Truitt.
- Duet, Poythress and Morgan.
- 2:00 Four minute report from Home Mission Pastors.
- 2:20 Talk-A-Round—"Helping the C. M. A. Go," Rev. H. S. Hardcastle.
- 2:40 Reports of Committees.
- Business Session.
- Election of Officers.
- Appointment of standing committees.
- 3:15 Closing prayer and benediction, Rev. Elwood W. Jones.

ELON COLLEGE NOTES.

Miss Ruth Seabury, Educational Secretary of the Board of Commissioners for Foreign Missions, was a welcome visitor at the college last Friday. She spoke to chapel. Miss Seabury's message to the students was most unusual and greatly appreciated.

The ministers of the North Carolina and Virginia Conference held their monthly meeting at the college, Monday, November 9th. We are always glad to have the ministers of our church visit the college.

Sunday, November 15th was observed as "Go to Church Sunday" at the Elon College Community Church. An inspiring congregation was present for the service. Four members were received into the fellowship of the church, two by letter and two on confession of faith.

Professor L. C. Dickinson of our History Department has transferred his church membership from the Methodist Episcopal Church in Washington, D. C., to the Elon College Community Church.

Mr. and Mrs. Alton T. West of High Point, North Carolina, were visitors at the college recently. Mr. West is a former business manager of the college. We are always delighted to have him and Mrs. West visit us.

THE EASTERN CONFERENCE HAS A VISION.

The writer of this article has had the flu. He was incapacitated for about two weeks. It was impossible for him to attend the annual session of the North Carolina and Virginia Conference. He was unable to attend the first day of the Eastern North Carolina Conference but did attend the closing day's session. Those who attended the first day's session, declared it to be the largest attendance of this conference in years. There was a good attendance on the second day.

The ones who planned the program, gave the college consideration in providing for the presentation of the interest of the college at an opportune time. Dr. C. Rexford Raymond, Chairman of the Committee on Education, read a very splendid report. This committee recognized the responsibility of the church to provide for the needs of Elon College and without hesitation or apology called on the church to come to its rescue in these critical days. In speaking of the report, Mr. George T. Whitaker, asked a number of pointed questions and then declared that the church was missing the greatest opportunity that had come to it in years and called upon the members of conference and the churches represented to arise and do their share in paying off the remaining \$160,700 indebtedness. Rev. J. E. Franks, a member of the conference, spoke eloquently and feelingly in the interest of the college and declared that the churches of the conference were ready to do their part, and that they were simply awaiting orders from the ones in authority to move and provide their share. A number of others spoke in the interest of the college.

The ministers and laymen representing the churches were called together at the noon hour. Dr. C. Rexford Raymond was made chairman of this meeting. It was decided to present a recommendation to the conference in the afternoon session, calling upon the ministers and at least one representative from each church in the conference to meet in Raleigh, North Carolina, December 3rd at 10 A. M. for the purpose of formulating a plan whereby the churches of the Eastern North Carolina Conference of Congregational and Christian Churches would be induced to subscribe their share toward the \$250,000 campaign now being conducted for the college. The quota for this conference is \$20,522. Judging from the spirit and evident determination of the conference in session at Liberty Church, the Eastern Conference will

soon set itself to the task of discharging its obligation for the present to the college.

It is hoped that at the Raleigh meeting, every minister will be present and every church will be represented, and that out of this meeting there will grow a plan and an organization that will not only secure the allotted amount from the churches in this conference, but that the same may serve as a stimulus and an example to the other conferences of the convention and that the entire amount now asked for the college will be pledged, which will make the position of the college secure.

All power to the ministers and churches of the Eastern North Carolina Conference as they set their faces toward this undertaking!

L. E. SMITH.

THANKS.

For all things beautiful, and good, and true;
For things that seemed not good yet turned to good;

For all the sweet compulsions of Thy will
That chastened, tried and wrought to us Thy shape;

For things unnumbered that we take of right,
And value first, when they are withheld;
For light and air; sweet of sound and smell;
For ears to hear the heavenly harmonies;
For eyes to see the unseen in the seen;
For vision of the Worker in the work;
For hearts to apprehend Thee everywhere;
We thank Thee, Lord.

JOHN OXENHAM.

RANDLEMAN CHRISTIAN CHURCH.

This little church has a consecrated membership. About thirteen years ago, we rebuilt the house of worship and paid as we built. Then we had some great revivals. Later we built some Sunday School rooms and paid for them.

When the depression came, the mills in the town shut down and we had no pay-roll, but the church kept out of debt. About two years ago, we bought a parsonage with an acre of land adjoining the church. That is paid for.

The past year, we repaired the building inside at a cost of about three hundred dollars. We also met our Conference requirements this year, and it is all paid. We never have asked the Conference for a cent.

This makes us wonder why so many churches are always asking the Home Mission Board for help. Some even ask help on the pastor's salary. I think that if churches would do as Randleman has, be willing to sacrifice, the most of them could do more.

Thank God for His love, and His gift to us, His son, Jesus Christ.

J. M. ALLRED.

COMMITTEES OF THE EASTERN VIRGINIA CONFERENCE.

The committees for the ensuing year were appointed by the president as follows:

Executive—Rev. R. L. House, Dr. I. W. Johnson, Dr. N. G. Newman.

Education—Dr. I. W. Johnson, Rev. H. S. Harcastle, Dr. J. G. Truitt, Rev. F. C. Lester, Dr. N. G. Newman.

Home Missions—Col. J. E. West, Rev. J. F. Morgan, E. L. Beale, Rev. T. Fred Wright.

Foreign Missions—Dr. E. W. Jones, Mrs. R. T. Bradford, Mrs. J. G. Truitt, Rev. W. H. Garman, Mrs. J. Monroe Harris.

Christian Education—Rev. J. E. McCauley, W. H. Baker, Rev. Joe A. French, Dr. L. E. Smith.

Religious Literature—Rev. F. C. Lester, Mrs. W. V. Leathers, Mrs. W. B. Williams, Mrs. H. S. Harcastle.

Evangelism—Dr. J. G. Truitt, Rev. R. E. Brittle, Rev. D. D. Poythress, Mrs. J. F. Morgan.

Stewardship—Rev. Carl R. Key, Rev. J. H. Warren, Rev. G. A. Pearce, Col. E. E. Holland.

Temperance and Moral Reform—Rev. H. S. Harcastle, Rev. S. W. Phillips, Dr. Chas. Eldred Shelton, Rev. H. C. Hilliard.

Ministerial Ethics—Dr. N. G. Newman, M. J. W. White, M. W. Hollowell, Dr. I. W. Johnson.

Apportionments—A. L. Jolly, Dr. J. W. Manning, J. T. Kernodle, Rev. T. Fred Wright.

Superannuation—Dr. J. E. Rawles, Mr. A. M. Johnson, Mrs. A. L. Jolly, Miss Lillye Holland.

Historian and Committee on Memoirs—Mr. W. E. MacClenny.

Place of Meeting—Mrs. J. A. Williams.

Collector—R. C. Norflett.

PLEASE REMEMBER THIS.

The Southeast Convention of Congregational-Christian Churches has been invited by the Union Congregational Church of Jacksonville, Florida, to hold its next biennial meeting with that church, April 20, 21, 22, 1937, in conjunction with the annual session of the Florida Congregational Conference. The Executive Committee of the Southeast Convention has accepted this invitation, and the program committee plans to have the sessions of the Convention begin Tuesday night, April 20th, and close the following Thursday noon.

C. ARTHUR LINCOLN,
President, Southeast Convention.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE GRACE OF GRATITUDE.

Every child is born as a helpless infant. It cannot secure food, clothes, or shelter. Left alone, death is inevitable. Sometimes adults forget that, and act as if they had always been able to secure for themselves all the desires of their hearts.

There are other needs besides food, clothes, and shelter. We need ideas, ideals, understanding, sympathy, love, hope, joy, salvation. Our needs are new with every day. Most of the things that mean most to us, we cannot secure for ourselves alone. Sometimes people forget that, and act as if they are not dependent upon either man nor God.

The farmer can plant and cultivate, under the blessings of Him who gives life, but he cannot harvest unless God gives the increase. Men may plan and promote their schemes for personal progress, but unless there is much cooperation by many people and the Giver of all good gifts, the schemes fail. Sometimes people become so busy they forget this, and

act as if they could mold the world to suit their own notion.

The Pilgrim Fathers lived through a very hard winter and a summer filled with real hardships. Then came the harvests with its prospect of food for the winter. There was no abundance like we have, but there would be food, some for every day if they were not too extravagant. Then they set apart a day for Thanksgiving to Almighty God for His blessings upon their colony. They did not forget that alone, they could do nothing, that God alone, could give them life, and liberty, and the chance to pursue happiness.

The grace of Gratitude grew in their hearts. They made many blunders, but they never failed here. They did not forget to give thanks to the Giver. This grace made the world call them great, and gave to America, a heritage for which all of us may well thank the Father God.

This grace of gratitude needs a

THANKSGIVING.

What is it I should be thankful for?

First, and abundance of good in store;
Happiness, freedom, and peace, and wealth,
Comfort and well being, joy and wealth.
Comrades and friends with their loving care,
Faithful to help all my burdens share.
Children about me to cheer my heart,
Wisdom that ages of growth impart.
Sunlight and shadow, and leaves and grass,
Moments that linger, and days that pass.
Faith that can help me to pierce the gloom,
Beauty of blossom and sweet perfume.
Courage to venture and strength to dare,
Sunrise, and water, and fragrant air.
All of them, gifts from a loving God,
Making my life more rich and broad.
These have I mentioned, and countless more,
These are the things I am thankful for.

FRANCIS J. GABLE.

chance to grow in our hearts. We have our homes, friends, schools, states, nations, and international friendships. We live in luxury the like of which the world has never known until our generation. But we are liable to forget the Giver of our gifts and to act as if we could serve ourselves for time and eternity. It is easy to let the grace of gratitude die within our personal and group life. The development of it will bring rich rewards to all who cultivate it.

What shall church people do on Thanksgiving Day? Will they heed the call of the President of the nation and enter into their places of worship and give thanks to God, or will they spend the day feasting? The soul needs a feast, and it can best get that feast by taking time to think of the many things for which one has to be grateful. Say "thank you" to some of those who have brought you joy,

who have served you, who have made life happier and more wholesome; bring a blessing to some who need friendship, food, clothes or shelter from the cold. Try growing the grace of gratitude within your soul and see what happens. When the next Thanksgiving Day comes you will be well on towards the development of a Christian character, for gratitude is a Christian virtue.

F. C. L.

THE GEORGIA CONFERENCE.

The 1936 session of the Congregational-Christian churches of Georgia held one of its business meetings at Oak Grove Church, Chipley, Georgia, October 27-28. The session was well attended and a keen interest was evident throughout the session. Reports indicated a recovery from the financial slump and from the state of defeatism which has characterized so many churches in the last few years. Financial reports showed that a large number of the churches have already met their financial goals for this year, and it is expected that Georgia will come up with 100 per cent payment of apportionment and per capita dues by December 31st.

Under the direction of Miss Pattie Lee Coghill a meeting of the officers of the "Congregational-Christian women of Georgia" met prior to the Conference and planned goals for the new year. These goals were presented to the women in their special session during the Conference and new goals were accepted for the coming year.

An outstanding event of the session was the meeting of the men, when more than forty laymen and ministers assembled for a special session. Men's relations to the work of the whole church, business, finance, evangelism, were discussed, and it was voted that a committee of four be appointed to contact men of the local churches during the year and to make recommendations for a state organization at the next annual session of the Conference.

Miss Ruth Isabel Seabury of the American Board, Dr. John L. Lobinger, secretary of the Department of World Friendship, Dr. Fred P. Ensminger and Rev. F. C. Lester, were among the out of state speakers. Their messages and counsel were greatly appreciated. Rev. F. C. Lester presented THE CHRISTIAN SUN, and through the assistance of Rev. Warner C. Carpenter about twenty-five subscriptions were secured for THE SUN. Professor C. Lisle Percy of Demorest was Moderator of the

Session. The officers for the coming year are: Rev. David W. Shepherd, Zebulon, Moderator; Mr. D. S. Hogg, Richland, Assistant Moderator; Rev. William T. Scott, Superintendent, Registrar and Treasurer; Miss Pattie Lee Coghill, Director of Religious Education and Women's Work; Mr. Herschell Williamson, Bristol, Auditor; Mrs. Alan T. Jones, Braselton, President of the "Congregational-Christian Women of Georgia."

The Conference regretted the loss of Rev. Jesse H. Dollar who has recently gone to Newport News, Virginia, but was glad to welcome into the Conference, his successor at United Church, LaGrange, Rev. John Henry Knight.

There are thirty-five churches in the Georgia Conference, and they are divided into fifteen pastoral units; four of the thirty-five churches are inactive; of the fifteen pastoral units, five are individual churches which maintain full time service; five pastoral units represents groups of churches which have part time services of the minister. For the later group it should be said that there is a growing conviction among their laymen that the time will soon come when each church shall maintain its own full time service. Where an individual church cannot maintain its own full time service, it must constitute a part of pastorates or parishes which can have a full time minister for their leader. With this growing consciousness, we believe that the Georgia work will go steadily forward.

The Conference will meet with the Ambrose Church, in Saint Georgia, next year. E. C. G.

SUMMER STUDENT REPORT.

Many interesting reports have come from Student Summer Service workers,—all of them interesting,—but the following is an extract of a report that has been printed in the *Schauffier Quarterly*, by one of the Schauffier School girls who worked in Georgia. It shows something of the significance of the student work and also of the spirit of the workers.

"The S. S. S. workers took full charge of the Bible Schools and then also helped in the revivals, women's meetings, young people's organizations, and Sunday School.

"Then there are young people's conferences where young leaders are planning definite progress in race relationships, education, economic adjustments, and rural church organizations.

"While staying in the community we boarded among the people. Sometimes we even slept at a different place each night, but always we took our meals at different places. We tried to visit as many homes as possible because many people were eager to have the "sisters" in their homes.

"Through the societies, at church, and more particularly in the intimate contact of the home calling we had a very wonderful opportunity to generally acquainted with the people. It has often been written and it is true that in many parishes there is poverty and lack of education, as there is in all sections of the United States. But there is something more important than this, there is kindness, love, and hospitality. There is a group of people to whom religion means more than conventions and Sunday duties; it means a real part of

NOVEMBER.

Our God be praised for harvest yield
Of furrowed acres in sun and showers,
For faithful toil in each grown field,
For ripened plenty to meet the hours,
For Nature's balance in generous store
Of luscious fruit down orchard ways
Our hearts bow down as we adore
The Giver of these Autumn days.

But there are those who do not know
The sweet assurance of tomorrow's bread
That keeps alive the conscious glow
Which we call Life. They must be fed.
If God be praised, we must remember
Some have no harvest in November.

RUBY DELL BAUGHER.

life and something to be talked about in a natural and sincere manner. As one old man said, "I ain't never been to school. I can't read and I can't write. I don't know nothing about Roosevelt and Landon and them guys and don't wanta. But talk to me about Jesus Christ. I know that man and I've knowed him for a long time." That may not be social minded it's true, but it has the element of something basic and needed in American life. It makes one realize how much the Bible School really means to these people. For example, you find in many homes framed Bible School diplomas on otherwise bare board walls and are told all about the S. S. S. workers who have been there before. But even so, it has often been said, and truly, that the Student Summer Service Worker receives more from the experience than she could possibly have given in service, for it gives to one a vision of a much larger field of service to be found in mutual sharing and cooperation."

A QUESTIONNAIRE.

Rev. J. H. Lightbourne, D. D., pastor of our Burlington Church was on the program of the recent session of the North Carolina and Virginia Conference at Greensboro under the general topic of Missions to discuss; "How to Formulate and Promote a Mission Program for the Local Church." In lieu of a discussion by Dr. Lightbourne, he submitted to members of the Conference, the following questions, various members of the Conference being called upon to respond to a question given. The questions are submitted as other groups, or Societies, may wish to discuss in open session the same topic. The questions are printed as submitted by Dr. Lightbourne:

1. Is our Christianity inherently Missionary?
2. What is the Missionary Motive?
3. Is the Missionary Enterprise the chief function of the local church?
4. In what way can the missionary function of the Church be correlated with the other interests and functions of the Church?
5. Where does the work of Missions begin?
6. What is the out-reach of Missions?
7. Can Missions be thought of as an instrument for Goodwill and Peace?
8. Is the Elon Orphanage a missionary enterprise?
9. Should the Southern Convention reorganize its missionary work to conform to the organization of the General Council?
10. Is the Project Plan practicable for our smaller churches?
11. How can a church be organized for missionary instruction and support?
12. What is the relation of the Woman's Missionary Society to the local church?
13. Is recovery being realized in our missionary enterprise?
14. What is the relationship of the Council for Social Action to our missionary enterprise?

GOD'S FAVORS.

Love always craves for fellowship, and love for Christ inevitably presses on to fellowship with him. Nothing strengthens our moral fiber like a fellowship with those who are stronger than ourselves. The mightiest moral dynamic in the world is fellowship with the all-conquering personality of Christ.—H. Maldwyn Hughes.

Help thy brother's boat across, and lo! thine own has reached the shore.—Hindu Proverb.

CONTRIBUTIONS

SUFFOLK LETTER.

On Thursday evening, November 19th, 1936, Col. J. E. West was host to the members and guests of the Philathea Sunday School Class of the Suffolk Christian Church. This banquet was given in celebration of the twenty-third anniversary of the organization of the class. Col. West has been the faithful and efficient teacher since the class was organized. The growth of the class and the extent of its missionary and charitable work give strong testimony to the vision of the teacher.

The banquet was prepared by a group of the Woman's Missionary Society of which Mrs. Ray Gordon is leader. A turkey dinner with all the accessories suggestive of Thanksgiving was served. About eighty persons were served. Mr. John E. Martin, City Superintendent of Suffolk Public Schools was the guest speaker. Informal talks were made by Col. J. E. West, Col. E. E. Holland, Dr. J. E. Rawles, Miss Daisy Nurney, Mr. W. C. Johnston, editor of the *Suffolk News-Herald*, Dr. John G. Truitt and the writer. A musical program was presented by Mrs. C. W. Harrell, Mrs. Ethel Chapman, Mrs. R. H. Jacobs and Mrs. I. W. Johnson.

It was ascertained that about 90 per cent of those present were formerly members of a country church. This fact emphasizes the importance of the country church as a contributor to the city church; and furthermore suggests the opportunity of the city church to enlist the cooperation of members of country churches when they move to the city. The denominations do not grow by transferring members from one church to another but efficiency is involved in this method of conserving the resources of the church within the community. Actual growth comes by winning new converts and enlisting them in the membership and work of the church. When members are transferred, strength is added to one church and subtracted from another.

There is a place for the cultivation and expression of social life in the church. Man cannot live by bread alone and he cannot live by spirit alone. There is a place for bread and there is a place for the spirit. The body—the physical—has needs which must be supplied. Happy is the man who can identify both body and soul with the kingdom of God. And

thrice blessed is the church where the social life finds some expression in the activities of its program and life. The old fashioned revival meetings, with dinner, brought hundreds of people to church in a day when they would not have been reached. Many of them came to eat, but found joy in hearing a message which fed their souls upon the bread of life. People who have normal appetites, enjoy a good meal. And the church, through its various organizations, has an opportunity to interest people through their stomachs—and a season of good fellowship. Col West is to be congratulated for his years of service and for his spiritual vision. And the Sunday School Class is to be congratulated for having such a good teacher. Together they are doing great service. The Sunday School Class

A PRAYER FOR THANKSGIVING.

We thank Thee for the golden corn
That fills the bursting bin,
The rosy apples safely stored,
The hay we carried in.
The brown nuts from the windy wood,
The pumpkins from the field,
The fragrant herbs and juicy roots,
And all the garden's yield.
We thank Thee for the feast we spread
In honor of the day,
The plenty that has crowned the year
So soon to pass away,
We thank Thee for the peace that marks
The month as it departs,
And most of all we render thanks,
Dear Lord, for thankful hearts.

has great opportunity, in every Sunday School, to win people to the church and interest them in the program of the kingdom of God.

I. W. JOHNSON.

THANKSGIVING.

Thanksgiving is an excellent Christian virtue. It may have been practiced prior to the Christian era, but, if so, there is but little or no reference to the practice. It was used more or less frequently in New Testament days. Christ himself set the example by giving thanks unto His Father for daily bread, for the revelation of the secrets of the Heavenly Kingdom, for the divine hearing of prayer, for the bread and wine of the Holy Supper, and for all the spiritual blessings which they connote, the object being always to express gratitude to the Father for gifts and blessings received.

Since the days of Governor Brad-

ford, at the beginning of our country, the high political authorities of the land have called upon the citizens of the United States, usually on the last Thursday in November, to repair to their places of worship to express gratitude unto Almighty God for the blessings upon land and people during the year. These services have been more civil than religious; that is, they are regarded not particularly as a function of the church but as provided for by the state. Sometimes they are held on the Sabbath, but the day set apart for such a service is on Thursday. From a religious point of view, no day is a day of thanks above another, but the Christians entire life is a sincere song of gratitude and thanksgiving unto God for His goodness and mercy. From the standpoint of the state, this period of thanksgiving comes as the crowning festival of harvest time, when the fruits of field and forests are ripened and have been gathered in. The example set by our forefathers on the occasion of thanksgiving, calls for the sharing of our possessions with those who have been less fortunate through the year than we. And a fine custom it is. We cannot all be prosperous, but the ones of us who are, should find great joy in helping to meet the needs of those who have labored and failed.

There be many agencies of the church that stand in need today. Our Board of Superannuation, our Board of Missions, our Board of Christian Education, the College; but as our custom is, we are to think of and share with the unfortunate children of our church and the states, gathered at the Christian Orphanage at Elon College. We have a certain definite obligation to support these children, to see that they are provided with food and shelter and clothing. There are something like one hundred of them. The convention has provided for and elected a Board of Trustees to look after the conduct of the institution. Mr. C. D. Johnston, known to the entire church for his thrift and efficiency in the interest of the Orphanage, is the very capable superintendent. It is not his responsibility to provide for the wants of the children. It is our responsibility to provide for the satisfaction of these wants and his responsibility to see that what we provide is rightly and judiciously administered. At this season of the year, he is issuing his annual and most earnest appeal to Sunday Schools, churches, and generous-hearted individuals to give out of what they have that the requirements of the children at the orphanage may be adequately

met. These agencies and individuals have always responded to this call, and surely in this year of comparative bounty, the gifts will be generous and more numerous than usual. If all will make their thanksgiving offering generous and forward the same promptly, the hearts of Mr. Johnston, his associates, and the inmates of the orphanage will be delighted and their experiences enriched.

May God bless the givers and the receivers.
L. E. SMITH.

THANKSGIVING.

The value of an institution or organization is determined by the service it renders to humanity. This service may be economic, moral, or spiritual. The first is in terms of dollars and cents; the others cannot be reckoned in commercial terms.

The support we give an institution is determined by our interest in it or that for which the institution stands. During the past few months, a vast amount of money has been spent by political parties to secure the election of the party nominee. A few days ago, 35,000 people witnessed a football game. The people were interested in these things; hence, the moral and financial support.

But we are not writing in the interests of political parties, nor football games, but in the interest of boys and girls who do not have anyone to care for them. The Christian Orphanage was established for this purpose. It is not merely in the money-making business, it is concerned with those principles, characteristics, and tendencies which money cannot buy.

For many years, we have been in position to observe and to know the type of work the Christian Orphanage is doing. Children who have been in this institution, receiving the care and training which it gives, have gone out into the world giving credit to the institution and to those who have contributed, financially, to enable them to "carry on."

If you want to see a well-behaved group of boys and girls, see these children at church services, and you will see the type of training that these children are receiving. Mr. Johnston, the superintendent, is a man who thinks there is something in life worth more than money, and it is his desire that the children under his care shall receive the desired training, but it takes money to do this.

At this season of the year, we begin to take inventory to see what we have to be thankful for, and to see how we can express our appreciation and gratitude for the many blessings that we

have received during the year. When you are planning your Thanksgiving Dinner, why not add the Christian Orphanage to your menu, not to be eaten, but to be served with a Thanksgiving offering? By doing this, you will have a part in helping unfortunate boys and girls to take their places in a competitive world.

O. W. JOHNSON.

THANKSGIVING OFFERING.

When you make your Thanksgiving offering for the Orphanage, you are "doers of the word, and not hearers only, deceiving your own selves." The apostle St. James also emphasizes that "faith without works is dead," and certainly there is no better work than caring for fatherless children and training them in the nurture and admonition of the Lord.

J. E. WEST.

NOTICE! NOTICE!

The Eastern North Carolina Conference of Congregational and Christian Churches, in session at Liberty church last week, called a meeting of the ministers and leading laymen of the conference to assemble at the United Church, in Raleigh, December 3rd, at ten o'clock, to devise plans and means for cooperation with the management of Elon College in furthering the Campaign in the churches of the conference toward the completion of our quota in liquidating the indebtedness of our college.

In union and cooperation, there is strength. The spirit of interest shown in the conference session for our church college was never finer and we are anxious that every church in the conference will select and send to this meeting, two or three of its most interested members, and that all the ministers serving churches in the conference will be present and take part in the meeting.

W. C. WICKER,
President.

THANKSGIVING.

As the year comes to an end our hearts turn to Thanksgiving. Thanksgiving springs from within. There must be some recognition of good things before there can be any real and meaningful Thanksgiving. When we get right down to clear thinking, who can find nothing but leaves in his whole inner being? *There must be something for genuine Thanksgiving.* Let us count our blessings—then thank God for them all.—Rev. M. J. Sweet, in *Union Congregational Church Bulletin, Tenn.*

For the Children

Dear Boys and Girls:

The editor of THE CHRISTIAN SUN is wishing for each of you a happy Thanksgiving season. He remembers how glad he used to be when there was no school and he could visit with relatives and friends perhaps go hunting, and have a wonderful Thanksgiving dinner.

If you have turkey, cranberry sauce and all the fixin's, please just take one bite for your friend, the editor, and rejoice with him that he also has something to eat, even if it is not turkey.

Perhaps you will have time the day after Thanksgiving, to write me a letter and tell me about your happy day, the big dinner, your friends who came to see you, or whom you went to see, and about your church services which centered about Thanksgiving.

And be sure that your offering goes into the Sunday School and church offering for the Orphanage so that the boys and girls at Elon in our Church Home can have good food, clothes, and school things like you have. Tell your mothers and fathers that you want to give enough so some boy or girl can have pencils, a book, or maybe it is a tie or a dress or something that you can think of.

Sincerely,
F. C. LESTER.

THANKFUL.

I'm thankful for good things to eat,
And pleasant things to drink;
For love that makes my living sweet,
For lovely things to think.

I'm thankful for the friends long tried,

For new friends that will come;
I keep a place for them inside
My heart and happy home.

I'm thankful for the air and light,
For winds, and rain, and sun;
For cozy dreams that bless the night,
For nonsense and for fun.

I'm thankful, for I live
To feel the joy of living.
God gives it all, so I will give
My life in true thanksgiving.

—John Martin.

ANSWERS TO QUESTIONS LAST WEEK.

(1) Adam; (2) Noah; (3) Moses; (4) Aaron; (5) Saul; (6) Abraham; (7) Jacob; (8) Eve; (9) Cain; (10) Esau and Jacob.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSION STUDY BOOKS.

The theme of mission study this year is Africa. There are several, well prepared, books adapted to study, both of Africa and the African. No Missionary Society, or group, will go amiss in ordering and studying together one, or more, of these splendid volumes;

"Out of Africa" by Emory Ross. A gripping description of the changing life of the African peoples in this generation, and the story of Christian missions among them. Here are indicated the future tasks which the churches of Africa and the West must face together. Cloth \$1; paper 60 cents.

"A Course on Africa for Adults" by T. H. P. Sailer. A booklet of suggestions and teaching aids for leaders of groups using "Out of Africa." Price 25 cents.

"Congo Crosses" by Julia L. Kellersberger. Prepared especially for use by women by a distinguished missionary of the Belgian Congo. Cloth \$1; paper 50 cents.

"Consider Africa" by Basil Mathews. Here Mr. Mathews gives in a very vivid way the present situation in Africa, racial, industrial, spiritual, cultural. Cloth \$1; paper 60 cents.

"A Course on Africa for Young People" by Margaret H. Tuck. Based mainly on "Consider Africa," this pamphlet outlines for leaders of youth, a vital and comprehensive course on Africa today, emphasizing Christianity's part in the solution of African problems. Paper 25 cents.

For Intermediates.

"African Bridge Builders" edited by William C. Bell, one of our own West Central Africa missionaries. Here is provided the setting in life, customs, peoples for the "Little Books of Africa," stories of folklore, daily life and heroes of Africa and the Christian Church of Africa. These are from a series printed for use in the schools of Africa with those of Intermediate age. Cloth \$1; paper 60 cents.

Mrs. C. H. Rowland, Superintendent of literature for the North Carolina Conference, recommended "Congo Crosses" and many Societies have already ordered and are studying this thrilling story of African life.

Our Congregational-Christian work in Africa, is in three sections of that huge continent, all of them below the

equator. The East Africa Mission is located in Portuguese East Africa; the West Africa Mission in Angola. The South Africa Mission has two branches located in Natal near the southern tip and in Southern Rhodesia north of Natal.

Evangelistic, Educational, Medical, and Social Work are carried on in these three Missions by 81 missionaries and 1800 African leaders.

When we speak of Evangelistic Work, we think of the work of the organized church. Some of the missionaries have as their special task, the supervision of the many churches scattered in villages and cities. The ministers of these churches are Africans, trained for the most part in our schools. More and more of these churches are attaining self-support.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 19, 1936.

Sunday Schools.

Waverly, Va.	\$ 2.00
Damascus, Chapel Hill, N. C. ..	4.70
Franklin, Va.	5.00
Park's Cross Roads, Ramseur, N. C.	5.00
Durham, N. C.	8.13
Cary, N. C.	1.12
Berea (Nans.), Driver, Va.	3.86
Pleasant Hill, Liberty, N. C.	4.06
Happy Home, Ruffin, N. C.	2.57
Rosemont, Norfolk, Va.	14.03
	\$ 52.47

Individuals and Churches.

Pleasant Hill, Four Oaks, N. C. \$	2.49
Bethlehem, Littleton, N. C.	.50
	\$ 2.99

Specials.

Burlington S. S., Burlington, N. C.	\$ 35.01
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00
Ladies Bible Class, Rosemont S. S., Norfolk, Va.	12.50
	\$ 50.51

Conferences.

Western N. C. Conference, O. D. Lawrence, Seagrove, N. C. ...	\$ 250.00
Total for week ending November 19, 1936.	\$ 355.97
Previously acknowledged	4,288.86
Total since September 1, 1936	\$4,644.83

A CHURCH THAT GIVES AND LIKES IT.

Many churches give grudgingly and some, indeed, give very little on any account. We commend the following from the pen of Rev. George C. Southwill, in the *Missionary Review of the World* for November,

which certainly is worthy of careful and prayerful reading, not only by our pastors, but by many laymen as well.

When the Rev. Herbert Mackenzie had been pastor of the Gospel Church of Cleveland, Ohio, only six weeks, the church organist, a beautiful Christian girl, died suddenly. The young people's society, the Bible School, the churches trustees, and several groups started funds to purchase floral remembrances for the funeral, but the pastor felt that a living gift would be better than flowers that perish.

With the consent of the family, the announcement was made that "flowers should be omitted" and, at the pastors suggestion, "The Hazel Cain Fund" for the support of a Bible woman in China, was soon subscribed.

That was the first missionary project of the Gospel Church, and it has been maintained for many years.

The pastor's first missionary vision came to him in London, Ontario, where he was a mission church pastor, serving without stated salary. The first week he received \$2.00, and the first year, \$225.00; but when clothes were needed, or food, they came unsolicited, just as they were needed and not before. Pastor Mackenzie was reminded of Job, who said: "Have (I) eaten my morsel alone, and the fatherless have not eaten thereof." He desired to share his spiritual bread with the multitudes who were famishing. A missionary day was appointed, with a goal of \$50.00 for missions. This seemed a large amount for his small and poor mission church. Prayer days were appointed and the gifts amounted to \$296.00. In twelve months they raised \$1,200.00 for missions, and the pastor's support was adequate for his needs. Next the mission moved out of the old building, and purchased a fine abandoned church structure.

From this fruitful Canadian pastorate, Mr. Mackenzie was called to the Gospel (undenominational) Church in Cleveland, Ohio. There, too, mission days and goals were set, preceded by days of prayer—not incidental prayers at a crowded mid-week meeting, but all-day prayer meetings with men and women attending. Gifts to missions increased to such an extent that the pastor, being human, expressed his satisfaction to Dr. David McConaughy, one time as they walked together.

Dr. McConaughy asked him what the church spent on its local expenses, and he found that, generous as the missionary gifts had been, the amount

was much smaller than that contributed for local expenses. Mr. Mackenzie felt a real jolt, when Dr. McConaughy said: "I don't believe you ought to boast about your missionary giving until you spend more on 'others' than upon yourselves."

A short time after this, Dr. Henry W. Frost, of the China Inland Mission, remarked to Pastor Mackenzie that "a spiritual interpretation of the Scriptures would make a church missionary conscious more quickly than the telling of thrilling missionary stories."

The missionary cause is always before the people, for prominently displayed in the front of the church is a world map with little burning electric lights, each representing a missionary and his or her field of service. Here is a literal vision of the words: "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

Some one of the many missionaries of this church is always home on furlough, and is invited into the homes of the members, so that the children grow up in a missionary atmosphere.

The church holds a missionary conference each year, in addition to co-operating in the Erieside Bible Conferences, founded by our pastor. A four-page folder, containing pictures of its missionaries and interesting facts about their work, is published by the church.

On invitation of the mission boards, Pastor Mackenzie has made visits to Africa and South America and his personal reminiscences add to the missionary flame.

The Gospel Church has continued to grow and is occupying its third building in thirty years. Two other churches in, or near Cleveland, have grown out of it.

Dr. Mackenzie has never had a stated salary, but depends on the free will offerings of his people. There are only 200 members but the pastor believes that for every ten members, there should be one missionary on the foreign field and the church is now supporting eighteen. Four other young people are in training for mission work. Gifts to missions have increased from \$200.00 to \$10,000 per year. During the past twenty-six years these people, none of them rich, have contributed \$200,000.00 for missionary work.

When Dr. Mackenzie was asked for the secret of the missionary achievements of this church he replied, "Consecration, vision, prayer, and faith." The Scriptures are the lamp

that lights his leadership. In a recent issue of the Church Bulletin we read:

"'If ye shall ask . . . I will do' " (John 14).

"Man, in his own strength, can do nothing constructive—'Power belongeth unto God.' Our part is to ask. How? In faith (James 1:6). In great faith? No. Faith is more precious than gold that perisheth, and Christ said, 'If ye have faith *as a grain of mustard seed*, ye shall say unto this mountain, Remove hence to yonder place and it shall remove' (Mat. 17:21). Let us ask daily."

BIG OAKS MISSION SOCIETY.

We organized our society October, 1935, with ten members, and increased the membership to 23 at the end of the year. We met every month but one and had a called meeting at my home that month. In the winter the roads were muddy, but the average attendance was about two-thirds of the membership.

We met our quota of \$15.00 and added seventy-five cents to it. We paid five dollars on curtains for Sunday School classes, \$2.50 to a family whose house was burned, gave flowers to a sick lady in the hospital, gave a sunshine box consisting of \$1.50 cash, 28 packages of useful articles, and 14 quarts of canned goods, to a shut in lady we gave a week's nursing, and numbers of trays and flowers to the sick. We made 175 sick calls.

Miss Olive Green, a returned missionary, spoke to our society. We gave a missionary play in our church and also at Park's Cross Roads and Seagrove.

Our society is increasing in spiritual interest. We do not use the words "I can't" but we put "I'll do the best I can" in its place. I am pleased to say that our young people remember our pastor and our missionaries in their prayers.

We appreciate the great interest Dr. J. O. Atkinson and our state leaders have taken in us, and earnestly request the prayers of the Conference in the coming year so we may do more for missions and for our Master than we have done in the past.

MRS. J. B. COLE,
President.

THAT LOVE IS IMMORTAL.

She hath done what she could. Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be told for a memorial to her.—*Mk. 14:8.*

THE WORK OF THE CHURCH MISSIONARY COMMITTEE.

Every church fixes responsibility for what it regards as important. It is important that bills be paid; hence, we have a finance committee. Music is important; we, therefore, appoint a music committee. It is important that the building be kept in repair; a house committee, thus, becomes a necessity. To decide whether we need a missionary committee, we must first decide whether or not the activities which it implies are important.

Look over the list of committees in your church. How many have to do with efficiency and development of the religious life *within the walls of the church*? How many have to do with the *out reach of the church beyond its own walls*? Surely, there should be a committee in this second group!

Whatever its name, this will be a standing committee (not temporary), responsible to the church (not to one of the church's organizations). Because the church exists to help build the Kingdom of God outside as well as inside its own walls, it needs to charge some committee with the responsibility of planning how this may best be done.

I—COMMITTEE AND ITS RELATIONSHIPS.

1. *Membership*—As a committee of the church, it will include *both men and women*, at least one member being a *young person*. Otherwise, it will not represent the whole church. Its personnel ought to be fairly representative of the various interests, organizations, and age-groups.

2. *Qualifications*—For such a working group, we need people who are *interested* in the cause, *willing* to work, *openminded* to new ideas possessed of some *educational* ability, those whose *personality*, will not prejudice others against their cause, capable of *leadership*.

3. *Relationship to Other Groups and Committees*—This is sometimes a sub-committee of the Religious Education Committee; if such a plan brings results, it is satisfactory. In some churches, this is separate from the Religious Education Committee and also from a Social Action Committee; do not judge by some one's "ideal" scheme but "by their fruits."

If there is a Pastor's Council, one of its members should be a representative of the Missionary Committee. If the Finance Committee deals with the benevolence budget, the Missionary Committee ought to cooperate as it makes its plans,—not simply know.
(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

THE FIRST THANKSGIVING.

The Pilgrim Fathers who landed on the rock-bound coast of New England were not the first to set apart a day for thanksgiving. In First Chronicles 16, there is a record of a thanksgiving day, established by King David. The Ark of the Covenant was brought back home, and the people of Israel were delighted beyond words. Why not read this record on Thanksgiving Day? Only a part of it is given here.

THE RECORD.

"So they brought the ark of God, and set it in the midst of the tent that David had pitched for it; and they offered burnt sacrifices and peace offerings before God. And when David had made an end of offering the burnt offerings and the peace offerings, he blessed the people in the name of the Lord. And he dealt to every one of Israel, both man and woman, to every loaf of bread, and a good piece of flesh, and a flagon of wine. And he appointed certain of the Levites to minister before the ark of the Lord, and to record, and to thank and praise the Lord God of Israel." (Then follows the names of the musicians.)

THE THANKSGIVING SONG.

Give thanks unto the Lord, call upon his name,
Make known his deeds among the people.
Sing unto him, sing psalms unto him,
Talk ye of all his wondrous works.
Glory ye in his holy name:
Let the heart of them rejoice that seek the Lord.
Seek the Lord and his strength,
Seek his face continually.
Remember his marvellous works that he hath done,
His wonders, and the judgments of his mouth;
O ye seed of Israel his servant,
Ye children of Jacob, his chosen ones.
He is the Lord our God;
His judgments are in all the earth.
Be ye mindful always of his covenant;
The word which he commanded to a thousand generations.
Sing unto the Lord, all the earth
Show forth from day to day his salvation.
Declare his glory among the heathen;
His marvellous works among all nations.
For great is the Lord, and greatly to be praised;
He also is to be feared above all gods.
For all the gods of the people are idols:
But the Lord made the heavens.
Glory and honour are in his presence;
Strength and gladness are in his place.
Give unto the Lord, ye kindreds of the people,

Give unto the Lord glory and strength.
Give unto the Lord the glory due unto his name:

Bring an offering, and come before him;
Worship the Lord in the beauty of holiness.

Fear before him, all the earth:

The world also shall be stable, that it be not moved.

Let the heavens be glad, and let the earth rejoice:

And let men say among the nations, The Lord Reigneth.

Let the sea roar, and the fulness thereof:

Let the fields rejoice, and all that is therein.

Then shall the trees of the wood sing out at the presence of the Lord,

Because he cometh to judge the earth.

O give thanks unto the Lord; for he is good;
For his mercy endureth forever.

* * *

Blessed be the Lord God of Israel for ever and ever.

And all the people said, Amen, and praised the Lord.

—I Chron. 16: 8-36.

NOVEMBER.

What a lovely month! A month of harvest and thanksgiving. A month of the first bracing sting of winter, and yet not too cold for comfort. A month of home and long evenings. A month when students at home and away in college are making their stride for the year. A month of social activities, and good fellowship.

November is a month when sunshiny days are glorious days, the woods are not only brilliant with color but sweet with fragrance! In the forests, brown acorns fall, and the furry folk gather their food. Children in the hills hunt chestnuts and chinkapins, while their parents make provision for the coming winter.

The wheels of industry whirl, and shopping hits a new high mark, a buoyancy is felt in business, and the streets are gay with new clothes.

It is a good time to show gratitude to our Heavenly Father, to gather in our meeting houses and sing praises unto God who giveth all, and to develop within ourselves, the best impulses that ever stir our souls.

Every boy and girl in our church will want to join in the big church service, and open his or her mouth and sing as is their right to do. Every young person wants to seek divine blessing upon their lives, and a religious ennobling of all their hopes and dreams. All of us will wait in our beautiful church for His blessings.

—DR. J. G. TRUITT in *Suffolk Church Bulletin*.

PLANNING MY CHRISTMAS GIVING.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 6, 1936.

(Consecration meeting.)

SCRIPTURE: PROVERBS 19: 17.

Daily Bible Readings—

Monday—"Gifts of Daily Bread"—

Psa. 136: 1-9.

Tuesday—"Gift of His Son"—II Cor.

9: 15; John 3: 16.

Wednesday—"Gift of Grace"—II Cor.

12: 7-10.

Thursday—"Duty of Thankfulness"—

Psa. 103: 1-5.

Friday—"Duty of Benevolence"—I.

John 3: 16-19.

Saturday—"Duty of Consecration"—

Rom. 12: 1-2.

This service should be one in which we shall do some serious thinking about those gifts which we hope to make at Christmas. Much money is wasted each year upon useless gifts. We need to bring about reform. Ask a number of people to express some opinion concerning the subject. Four million Endeavorers are thinking upon this subject tonight.

Jesus said, "It is more blessed to give than to receive." Do we as earnest Endeavorers, seeking a solution to this problem, believe the truth of this statement? Does not true giving call for sacrifice? The giving of ourselves is the important thing in a gift, for "The gift without the giver, is bare."

For Discussion—

1. Why should we give at Christmas?

2. What makes a gift real?

3. How much money should be invested in our gifts?

4. What are the good and bad points to the Christmas mailing card in helping to solve the Christmas-gift problem?

5. Should our gifts cease with Christmas?

6. What is the supreme Gift that men everywhere need?

7. How is this One Gift received?
Suggested Hymns: "I Gave My Life;" "Help Somebody Today;" "Was That Somebody You?"

S. E. M.

There is no beautifier of complexion, or form, or behavior, like the wish to scatter joy and not pain around us.—*Ralph Waldo Emerson*.

Sunday School

By REV. H. S. HARDCASTLE

CHRISTIAN BROTHERHOOD.

LESSON IX—NOVEMBER 29, 1936.

GOLDEN TEXT: *There can be neither bond nor free . . . for ye are all one man in Christ Jesus.*—Galatians 3:28.

LESSON: Philemon. (Entire epistle.)

Paul's letter to Philemon is his most beautiful, and most human letter. There is something about it that tugs at the heart as one reads it. That is, if one understands the background of the letter. Briefly this is the background: Philemon, a well-to-do man of Colossae, a man known for his hospitality, a member of the church at Colossae, and the head of a Christian family composed of himself and wife and son, owned a slave named Onesimus. Onesimus had evidently stolen from his master and had run away to Rome. While at Rome he came in contact with Paul and was converted, and showed signs of ability and usefulness. Paul would have liked to have kept him, but he was unwilling to do that unless he had Philemon's permission. He therefore sends Onesimus back to Philemon, sending along with him this letter in behalf of the converted slave. We do not know what reception Onesimus received but it is not difficult to make a guess after one reads this letter, for it would be a hard-hearted man indeed who could turn down such an appeal as Paul made in this letter.

Giving Flowers While One is Living.

Paul starts off his letter by commending Philemon on his good life, his Christian hospitality, and his fruitful service for Christ. It was not a lot of blarney or "baloney"—it came from the heart. It was Paul's policy to tell folks how much he thought of them, and how much he appreciated what they were doing. Even when he had occasion to criticize or censure folks, he usually found something good to say, or something for which he gave thanks. It is good policy, but is more; it is the Christian spirit. We have too many knockers in the world. We need boosters. We need to give folks flowers while they are living, to say the good things about them while they can hear them, to exalt their virtues and forget their vices.

For Love's Sake.

Paul might have made his appeal simply on the basis of convenience. But he chooses rather to base it on love. In a simple, unaffected way he

reminds Philemon that he is "Paul the aged, and now a prisoner of Jesus Christ." There is sound sentiment here. There are legitimate appeals that go beyond mere convenience or mere business dealings. Friendships may be used if they are not abused.

An Unselfish Spirit.

Paul knew that Onesimus could be very helpful to him in his ministry. He knew that Philemon would have been glad to allow the converted slave to remain in Rome to minister in his stead. But Paul refused to be selfish in the matter. "But without thy mind would I do nothing"—he wanted to play fair in the matter. This little incident reveals something of the great heart and the fine spirit of Paul. No wonder he could write Corinthians 13.

Not as a Servant but as a Brother.

Receive him, "not now as a servant, but above a servant, a brother beloved, specially to me, but how much more unto thee, both in the flesh, and in the Lord?" Paul loved this man, he was his spiritual son. He knew that Philemon held him in high esteem. But there was a new, a higher, a holier relationship now than ever before. They may be master and servant in human relationship, but they were brothers in Christ in spiritual relationship. God does not see men as bond and free, black and white, rich and poor, but as his children and hence as brothers all. Paul not only preached brotherhood; he practiced it. And he insisted that those who named the name of Christ practice it also. "Receive him as myself"—treat him just as you would treat me, said Paul.

Bearing One Another's Burdens.

"If he hath wronged thee, or oweth thee ought, put that on mine account." Here was the aged apostle, a prisoner, standing good for anything that Onesimus, a slave, had done. Perhaps Paul remembered how Barnabas had stood by him when the going was rough. Here again is another insight into the man's bigness of heart and largeness of soul. He left no stone unturned that would help to establish Onesimus again in friendly relations with his master. We approach nearer to Christ when we take upon ourselves the troubles and burdens of others.

Christian Tact.

Paul uses a little tact at this point. He reminds Philemon that he could base his case on how much he owed Paul. He intimates that Philemon owed all unto him—perhaps he too was one of Paul's converts. But he waives this appeal. He states that he

is sure that Philemon would do even more than Paul had suggested. It was sound psychology. Expect things of men, make men believe in themselves, appeal to the highest motives. Often they'll do more than we expect.

Unquenchable Hope.

Paul was a supreme optimist. He was old. He was in prison. But he told Philemon to reserve a room for him, for he hoped that "through your prayers, I shall be given unto you." There is something magnificent about this man's spirit. He believed the gospel and he could preach it effectively because he knew that it was adequate to every human need and emergency. They could keep Paul's body in prison but they could not imprison his spirit. The odds might be against him but he would not surrender. We need more of the flaming spirit of this man, more of his quiet confidence in difficulties, more of his indomitable spirit, more of his indomitable hopefulness.

Greetings to Friends.

"There salute thee Epaphras, my fellow-prisoner in Christ Jesus, Mark, Aristarchus, Demas, Luke, my fellow-laborers." Paul had a genius for friendship. And his letters, even to churches, abound in references and greetings to his numerous friends. As he said on one occasion, he had them "in his heart."

THE SEVEN LAWS OF TEACHING.

We have been giving a brief summary of the seven laws of teaching as embodied in a little book of that name by Gregory-Bagly-Layton. They are again summed up here by way of emphasis and review. First, the true teacher, equipped with the knowledge he wishes to communicate; second, the pupil, with attention fixed and interest aroused, eager to pursue his studies or to learn; third, the true medium of communication between the two, language, clear, simple, and easily understood by both; fourth, the true lesson, the knowledge or experience to be communicated. These are the actors and the machinery of the learning process. The teaching process involves the matter of the teacher arousing and directing, the self-activities of the pupils, and the learning process involves the matter of having the pupils reproduce in their own thought, the lesson to be learned. The final factor in successful teaching and successful learning, is the matter of true review, testing, correcting, completing, connecting, confirming and applying the subject studied.

(Continued on page 14.)

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

THE DEEPS OF SOULS.

"Trouble not the Master."

"But when Jesus heard it, he answered him saying, fear not: . . . And . . . He came into the house, . . . And he took her by the hand, . . . And her spirit came again."—Read Luke 8: 49-56.

He who knows folks best knows that there is a lot more to people that is good than is usually accredited them. Jesus is an example of it.

The daughter of Jairus was dead. Jairus sent word to Jesus "You need not bother." How little Jairus understood Jesus. How little any one did for that matter. Jesus was in the world to do good, and to Him it was never too late to do good, and He did not stop when opportunity presented itself simply because one was courteous enough to favor him and would save him trouble. If only we have faith, in Him is nothing lacking.

There is a lot in humanity like Jesus. When we understand some people, they will go a lot further than we think they will, to do a favor. And this trait is a part of His likeness that He would have us fan with His spirit that we may grow more like Him until that perfect day.

Prayer—Dear Father, help us to bring to Thee our smaller troubles as well as the greater ones. Nothing is beneath Thy care. And in knowing Thy matchless love and blessing, may we become more like Jesus and find more like Jesus in mankind. *Amen.*

TUESDAY.

DIVINE HATRED.

"Abhor that which is evil: cleave to that which is good."—Rom. 12: 9.

We are told sometimes, never to hate. He who stops there forgets, perhaps, that all wickedness comes under God's stern condemnation, and if He did not hate sin, He could not love us.

Again we have before us, a trait, in which we are to become like Him. We cannot become a power for good until we have separated ourselves from evil with a hatred that knows no compromise with it. For instance, whatever good may be said of strong drink (and some speak good of it, with emphasis on the "speak"), pales into nothingness in the presence of the horrors it wreaks upon our fellowman. Radio advertisers should be

ashamed of themselves to say what they do of the good of strong drink. I hate the Devil. I hate strong drink as I do the Devil. Do you?

Prayer—Dear Father, cleanse our minds of all its foul traces and evil affections, and fire our souls with a hatred for the things that Thou dost hate. O Lord, we crave to be pure in heart. *Amen.*

WEDNESDAY.

THE MOST INSPIRING VERSE IN THE BIBLE.

"As Jesus passed by . . . He saith unto him, follow me . . . and he followed him."—Matt. 9: 9.

Jesus passing by and taking us with Him. The union of the soul of man and God. Can you find a better verse? Let us have it.

Nothing about miracles. Nothing about feasts. Nothing about sermons. Nothing about leaving home and loved ones. Matthew had a new life, a new friend and a new job. Think of his place in the sun as we think of the book bearing his name. "He arose and followed him."

Ever since that time, the Master has been passing by. Every day He passes by. He has often called unto us. Our following is our highest privilege in life. How is it with you?

Prayer—O Lord, would we leave all things and follow Thee? Call us to any service Thou hast for us. We come to Thee. That is all that matters. *Amen.*

THURSDAY.

NOTHING IN THE WAY.

"And he cut down a stick and cast it in thither, and made the iron to swim."

Elisha's miracle of making the axe swim represents God. When the honor and peace of God's people is involved, God even defers the law of gravitation to save them. With Him nothing stands in the way of good repute and happiness.

Prayer—Our Father, we bless Thy name that Thou dost come to the aid of Thy people at all times. Thou dost remove obstacles as big as mountains from before us. We thank Thee and we glorify Thee forever. *Amen.*

FRIDAY.

THE HIGHEST FUNCTION OF MAN.

"Men spake from God, being moved by the Holy Spirit."—II Peter 1: 21.

We are great talkers and we say a lot of things. Much of life consists of speech. Is it our own speech, or is it seasoned with salt and has it saving power? When others hear us

speaking, what do they think of? Is the influence of our speech wholesome? Do our hearers call us good? We pray for the Holy Spirit in a lot of things, but there are but few things in which we need the Holy Spirit more than in our speech. O, the power of words!

Prayer—Teach us, Lord, always what to say. May we have the mind of Christ, and then we shall have speech Christlike. *Amen.*

SATURDAY.

HOW MUCH GOD'S?

"The silver is mine, and the gold is mine."—Haggai 2: 8.

In this material and troublous age the world thinks in terms of riches and those who have it not, envy those who have it. Everybody is striving to gain riches and are grieving if they lose it. It would be a most wholesome thing if humanity could become conscious of the fact, that, after all, it is God's wealth and that none of it belongs to man. He is only lending it to us awhile.

There is a wealth which is our own, a wealth that we may keep throughout eternity, Viz.—Character, honor, purity, love, peace, and strength of soul. These are ours forever.

Prayer—O Lord, deal with us as Thou seest best. Give us a character in Christ that lives in serene independence of this world's goods. *Amen.*

SUNDAY.

THE SUMMIT OF ALL KNOWLEDGE.

"He that loveth not knoweth not God."—Read I Jno. 4: 7-21.

It has been said that to "know God is to know all that is worth knowing." That is the source of all other knowledge. That is the depths and the heights of all joy and power. That is the supremest aim and ambition that any life can hold. If this be so, then to know God is the chiefest importance of the world's knowledge.

This knowledge takes us into all the vicissitudes of life. There is not a decision we make in which we are not called upon to show forth His knowledge, it matters not how insignificant. Perhaps it is a book we would read, or a trade we would learn, or a pleasure we would take, or the mere reply to an unkind word some unthinking person has hurled at us. Here is life. Here are the seeds of eternal life. Here is our riches.

Prayer—Our Father, help us to fill up all the acts of our lives by filling our lives with Thy love. This we ask for Jesus sake. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

QUESTIONING JESUS.

By REV. VICTOR B. CHICOINE,
*First Congregational Church, Winter
Park, Florida.*

*"No man after that durst ask
him any question."*—Mark. 12:34.

Jesus was questioned many times. His own immediate family questioned the wisdom of His travelling about the country with His nondescript comrades. The Pharisees questioned His right to oppose them. The elite questioned the rating of His town Nazareth. The hypocrites questioned His goodness and sincerity. Peter questioned His judgement in going to Jerusalem in the face of the aroused opposition. Pilate questioned whether He was worth more or less to him than Barabbas, and decided in favor of the criminal. His enemies questioned His lordship on the cross. And everybody questioned His power to rise again after the crucifixion. He answered all of them.

On this particular occasion of which Mark speaks, with the wily questioners about Him, Jesus gave to His inquisitors such an answer that they were stopped short. That is why we read: "No man *after that* durst ask any question."

It was not that Jesus wanted them silenced. He invited their questions. He encouraged the questioning spirit. He had no desire to stultify; nor to make the questioning people about Him appear foolish; nor to cause Himself to appear unapproachable, so that men would cease questioning Him. That day when they ceased to question Him further, He had put them to shame.

Suppose, in imagination, we gather on some hillside, and listen to a returned Jesus, as the crowd about Him calls out searching questions.

From the multitude, we hear a voice crying out: "Master, with conditions as they are today, what would you advise in the way of a system of government?"

Do you think Jesus would be trapped by a question like that? Do you think that He would give His unswerving allegiance for all time to any political party? Do you not think that His answer would be something like this?

"I look about and I see intrigue in high and low places! I see greed, hypocrisy, lust, drunkenness! I see parasites, and I hear liars! I see cheats,

little ones and big ones! I see the white race exploiting the white race; the black exploiting the black race; the yellow race exploiting the yellow race! I see men and women, some who bear my name, eager for personal advancement, but not regarding those on whom they may trample! And you ask me what system of government will work with all this and more happening! There is no system of government that will function smoothly and bring the abundant life, no matter how excellently that system of government is organized, until men and women have come to the place in their deepest convictions, where they desire justice for all—integrity of soul—love of brotherhood—the idea of high purpose to dominate them! Gentlemen, I am pessimistic over the idea that men and women who are not changed in heart and purpose, can produce a great and lasting civilization!"

But there is another voice calling out. "Teacher, with mankind as it is, after 1900 years of hearing of your name and words, would you still advocate the Beatitudes, and the spirit of the Beatitudes?"

Ah! That is a good question! You see what this questioner wants to know is this. Would Jesus say after 1900 years of the Beatitudes—and such little progress made—that it was still best to meet insults with courtesy; to meet lies with only truth; to forgive and pray for a persecutor?

Men and women in some places have ceased questioning Jesus along these lines. They no longer read the Gospels where such passages are to be found. Or if they do they give these words only lip service. They salute them as high, but impossible ideals. They have practically closed the New Testament at this most vital place, and no longer consider it as an adequate guide to life. They will no longer allow it to assault their consciences. They have withdrawn from conflict with it. They have done this, not that the words of Jesus, or the book is not a worthy opponent, or that they have subdued it, but because the answers that they want to their questions are not there.

Our Lord's answers are no more to be changed than are mathematical formulas, or the laws that govern the Universe. His words are a portion of the Universe!

I believe that His answer would be: "I still believe the Beatitudes are the only practicable laws of life. I still say: 'Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you.'"

There is a pause. Then an eager voice asks: "Master, how can we become your companions as the men of Galilee were your companions?"

Well, what was it that made the first, outwardly nondescript group, His companions? Some reeked of fish; some smelled of the earth; some were loud-spoken; some were gentle; some were booky. Can we find the reason?

Inwardly, they were not nondescript! They all had latent possibilities of true greatness. They all, with few exceptions, were willing to adventure with Him. They were kindred spirits! That is the answer.

Jesus did not choose His comrades because they were good looking men. They may have been. At least, Jesus did not let that stand in the way. He did not choose them because they came from the so-called best families. They may have. He did not choose them because they had mighty biceps. Probably some of them were Herculean.

I believe that Jesus would answer that last voice something like this: "Will you take hard tasks as well as easy ones in the building of the Kingdom? Will you promise, not to settle the problems of life superficially, but to keep at them until they fit in with things eternal? Have you a price? Will you do good and not prate about it? Are you willing, as I once asked James and John, to drink the same cup that I drink? If you are—if you will try to do these things—then you can be my disciples!"

But now at last a voice cries out. This voice asks a terrible question: "Master would you go to the Cross again? Would you go again, now that you know how the multitudes have spurned you, and ignored you since Cavalry?"

What do suppose His answer would be? What could His answer be? It would be "Yes!" And that word would be spoken in the deepest intensity, yet calmly and deliberately. And they who hear Him will know it is the truth. The careless, the indifferent, the sinners, yes the hypocrites, will know it is the truth! This Man would go again to Golgotha! They would know when they heard that one word: "Yes," that He believed in them, even them! He would go!

And *after that* no man would durst ask Him any question!

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

At this beautiful Thanksgiving Season, we should be filled with a Spirit of Thanksgiving. God has been good to all of us. Times are much better then for several years. The farmers have been blessed with good crops in most sections and prices of things they have to sell are good. When farmers are prosperous, it makes better times for those who live in the towns and cities. One helps the other. We all live in the same great country and are neighbors one to the other.

Those who have been richly blessed with plenty and to spare should not forget those who have not fared so well. Ah this Thanksgiving season. I want you to remember the ninety little children at the Christian Orphanage, who are dependent upon you for a home and a chance in life. When the Thanksgiving offering is taken in your church, are you going to be thankful enough, for the many blessings the Lord has given you this year, to be liberal in your contribution to help swell the offering in your church to help the little children here.

Have you thought it through and decided how much you feel down in your heart that you want to give—and will give? Are you going to do your part? Will you ask the Lord to guide you?

The Christian Orphanage is an institution of the Congregational-Christian Church now and deserves the loyal support of all our churches, Sunday Schools and friends. Let's make the Thanksgiving offering a *Banner* offering this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 26 1936.

Amount brought forward \$11,130.15

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
New Lebanon	\$ 9.30
Bethlehem	3.55
Hebron	1.00
Monticello	14.41
	28.26
Western N. C. Conference:	
Park's Cross Roads	\$ 5.00
Zion	1.67
	6.67
Eastern N. C. Conference:	
Damascus, (Sept., Oct., & Nov.)	\$ 5.60
Bethlehem	1.05
Pleasant Hill Church	5.46
	12.11
Eastern Virginia Conference:	
Franklin	\$ 5.00
Berea, Nansemond	5.00
Waverly	2.25
	12.25

Valley Virginia Central Conference:
Newport 2.56

Special Offerings.

J. T. Cox's Sunday School
Class \$ 2.00
Payment on dividend for
money in closed bank,
25c and 14c; in full on
items in transit \$33.81 . 34.16
Mrs. Dalton, support of
children 12.50
Mr. and Mrs. A. L. Guyann
of Rosemont Christian
Church, Christmas offer-
ing 100.00
148.66

Thanksgiving Offerings.

Eastern N. C. Conference:
Liberty, Vance, Christian
Endeavor Society 5.00
Western N. C. Conference:
Antioch (R) 1.75
Needham's Grove 4.00
5.75

Eastern Virginia Conference:
Ladies Aid Soc. of Berea,
Nansemond Church 5.00

Individual Thanksgiving Offerings.

Mrs. Ben Holden \$ 10.00
F. T. Ricks 100.00
P. L. Kivett 10.00

T. W. Trogden 5.00
Mrs. J. L. Barksdale 3.00
James N. Williamson, Jr. 50.00
John Sprunt Hill 50.00
Mrs. Lulu F. Brickhouse . 30.00
258.00
Total for week \$ 484.26
Grand total \$11,614.41

SEVEN LAWS OF TEACHING.

(Continued from page 11.)

The study of these laws may not make every reader a perfect teacher, but if the laws are observed, they will produce their effects with the same certainty and the same success as the laws of life produce the growth of the body. It will richly repay any teacher to buy the book referred to above, for although it is written primarily for teachers in the public school, it is equally applicable to Sunday School teachers, and the book, though an old one, deals with unchanging factors in the teaching and learning process.

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1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church
of Eph'ê-sûs write; These
things saith he that holdeth
the seven stars in his right hand,
who walketh in the midst of the
seven golden candlesticks;

A.D. 96.

CHAP. 2.

Acts 19. 1.
ch. 1. 10.
Ps. 1. 6.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

BRITTLE.

Through divine and infinite wisdom, which we often fail to comprehend, the all-wise Father has seen fit to take from this scene of his earthly labors, our beloved friend and faithful co-worker, Mr. Charles A. Brittle, a true member of this, the missionary society, and Burton's Grove Congregational Christian Church.

We wish to pay tribute to the memory of one whose going has brought sorrow to us all.

Therefore, be it resolved:

1. That his example of loyalty and devotion to the church, and every enterprise of the church, be an inspiration to us all.
2. That we hold in loving remembrance his faithfulness as a friend to all, and that we pattern our lives after the goodness and brightness of his life in such a way that our lives reflect the same Christian sunshine as did his. He was loved and respected by all who knew him.
3. That we extend our love and sympathy to his beloved wife, place a copy of these resolutions in our minutes, send a copy to his wife and a copy to "The Christian Sun" for publication.

Mrs. NELLIE BURTON,
Miss LOUISE PITTMAN,
Miss GUSSIE CARROLL.

FREEMAN.

Whereas, our heavenly Father, in His infinite love and wisdom, has seen fit to call to her eternal reward, Mrs. Rosa Andrews Freeman, one of our faithful and loyal members of Burton's Grove Christian Church, therefore be it resolved:

1. That we humbly submit to God's will, knowing that "He doeth all things well."
2. That we emulate her many noble virtues, while cherishing her beloved memory and faithfulness, and seek to carry on the work of Christ which was so dear to her heart.
3. That we bow in humble submission to the will of our Heavenly Father. We are grateful that God saw that it was well for her to live and work with us as long as she did.
4. That we extend to the family, the Comforter whose grace is sufficient for every need.
5. That a copy of these resolutions be sent to the family, one to "The Christian Sun" for publication and another placed on the church records.

Mrs. E. W. CARROLL,
Mrs. ROBERT GOODRICH,
Mrs. J. H. STEPHENSON.

A LETTER FROM ALABAMA.

Since retiring as extension worker for Georgia and Alabama I have spent the past five years working in my church, and am at present acting as Sunday school superintendent, Superintendent Junior C. E. Society, and what might be called Director of Religious Education of the church.

Blackwoods Church has only 70 members, but with the aid of New Hope and Christian Hill, two other churches in our parish, we have this year built a parsonage which was dedicated on August 3 with Dr. Fred P. Ensminger and Miss Marguerite Davison aiding in the beautiful dedication service.

In December 1935 a ladies aid society was organized, since then the ladies have been actively engaged in the work of the church. They meet twice each month, and during the past summer sponsored four socials for the people of the community. They have aided in painting the parsonage and in paying the apportionment for missions.

We very much regret that this summer we could not have our leadership school camp, or Sealacon, on account of the Infantile Paralysis epidemic. Seven of our group were very happy in attending Grandview Training School in Tennessee. We have both junior and young people's C. E. societies, as well as an active Sunday school. Our pastor, Rev. A. C. Nelson, is a busy man and is well liked by the people of the community.

I am enjoying THE CHRISTIAN SUN and do not see how our family could

do without it. Especially do I like the editorials, and I sometimes use extracts from them in Sunday school. Wish so much that more of the churches in this section would send in news to the church paper.

DORA BRACKIN,
Headland, Alabama.

THE WORK OF THE CHURCH MISSIONARY COMMITTEE.

(Continued from page 9.)

what these plans are. To avoid duplication, the Missionary Committee will need to keep in close contact with the Missionary Committee of the Woman's Association, the young people's organization, and the church school.

II—THE COMMITTEE SEES ITS WORK AS A WHOLE.

Before getting down to details, it will decide on its job in the large. This may include:

1. *Cultivating the missionary mind*, so that the church is increasingly concerned for the spread of the spirit of Christ in every geographical area and in every relationship of life.

2. *Increasing the amount of knowledge* of people and races and groups and situations; of human needs; and of manifestations of the spirit of Christ in meeting such needs.

3. *Financing the enterprises that express the church's larger sense of mission*. For the whole work of the church includes more than the maintenance of the church itself.

4. *The men of the Church* need the committee's help. It may suggest speakers for meetings of the men's club, enlist men in the Every-Member Canvass, or cooperate in the organization of a men's study group on "Men and Missions."

5. *The Women of the Church* are increasingly building a well-rounded program in which they include missions and social relations.

6. *Young People* are finding a place for study, discussion, and activities in the field of world fellowship.

7. *Children* are missing a vital element in their Christian education if missions is omitted. The church school furnishes an opportunity for a world-friendship program of study, worship, fellowship, giving, and service.—*World Friendship Bulletin*.

When you find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out and do something kind to somebody or other.—*John Keble*.

THANKSGIVING

When pumpkins turn to gleaming gold
And the Frost-king rules the air,
When fruits and grains are ripening
Under skies so blue and fair,
When the earth abounds in good things,
All our hearts should fill with cheer
As the wonder and the fulness
Of the harvest days appear.

For the glad Thanksgiving season
Brings us hope and casts out fear,
Makes us know the Wonder Worker,
Speaks this message firm and clear;
That all faith and love and labor,
Held in keeping to God's will
Bring a sure reward at harvest,
For His hand is with us still.

In this happy time of reaping
Earth just floods us with her best,
And we thrill with true thanksgiving
When Dame Nature seeks a rest
From her million love-born labors,
Bringing gifts surpassing gold,
As the marvel and the magic
Of the harvest days unfold.

E. L. DAUGHTREY.

Franklin, Va.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, DECEMBER 3, 1936.

NUMBER 49.

Mission Rooms
c/o J O Atkinson

A Prayer-Poem

Make me too brave to lie or be unkind,
Make me too understanding, too, to mind
The little hurts companions give and friends,
The little careless hurts that no one quite in-
tends,

Make me too thoughtful to hurt others so.
Help me to know the inmost hearts of those for
whom I care;

Their secret wishes, all the loads they bear,
That I may add my courage to their own.
May I make lonely folks feel less alone,
And happier ones a little happier yet.

May I forget
What ought to be forgotten and recall
Unfailing, all
That ought to be recalled, each kindly thing,
Forgetting what might sting.

To all upon my way
Day after day
Let me be joy, be hope, let my life sing.
Amen.

—Anon.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Mrs. Pauline Barry, pianist, was recently received into the fellowship of the Ocean View Church.

Dr. I. W. Johnson reports one new member, Mrs. W. G. Saunders, Jr., received into Oakland Church, Chuckatuck, Virginia, November 15th.

A Banner Church—Franklin, Virginia, meets all conference requirements, has no debts, and supports all the enterprises.

Rev. J. F. Morgan held a Grandmother's Day at Rosemont, Norfolk, Virginia, the 3rd Sunday in November. A large number of grandmothers were present.

A special Thanksgiving service was held at Holland Christian Church and the annual offering for the Orphanage taken the 4th Sunday in November.

Holy Neck Sunday School took its regular Thanksgiving offering for the Orphanage the third Sunday. It amounted to \$84.52. The school expects to raise this to \$100.00.

Mrs. Carl R. Key is conducting the midweek services at the Holland Christian Church for November and December. Her theme for discussion is "The Great Hymns of the Church."

Mrs. B. F. Gibson, Norfolk, Virginia, now past eighty years of age, still teaches a Sunday School class in Rosemont Christian Church. She has taught in the Sunday school for fifty years.

A Union Thanksgiving Service, with all the churches in the community participating, was held at the Holland Christian Church, November 25th at 7:30 P. M. Rev. A. E. Cloud of the Friend's Church preached the sermon.

Rev. J. E. McCauley received six members into the fellowship of the Richmond Virginia Church. This church has combined the regular evening service and the young people's meeting, resulting in increased interest and attendance.

A very interested worker for THE CHRISTIAN SUN is Dr. Fred P. Enslinger of Birmingham, Alabama. He has been securing introductory sub-

scriptions in Kentucky, Tennessee, Alabama, and West Florida, and sent to date 22 names.

Mrs. W. A. Harper of Nashville, Tennessee, had a serious fall on Thanksgiving night which resulted in a broken arm, a dislocated elbow, and other injuries. The doctor thinks she will be in bed for some six weeks. Her many friends will wish her a speedy recovery.

The third Sunday in October was a day of unusual interest at Berea (Norfolk). Rev. Mrs. May E. Bullock preached and received into membership, Rev. and Mrs. Joe A. French. A very impressive communion service followed, conducted jointly by the pastor and Mrs. Bullock.

Receipts at the Eastern North Carolina Conference were a little more than 20 per cent greater than last year. The Denominational boards asked for an increase of 22 per cent in two years on benevolent giving, and without any special effort, this conference has increased 20 per cent in one year.

For many years Rev. J. L. Foster has acted as agent for THE CHRISTIAN SUN, and the paper acknowledges with gratitude, his fine work at the Western North Carolina, North Carolina and Virginia, and Eastern North Carolina Conferences. He turned in 20 subscriptions from the last named conference.

THE CHRISTIAN SUN is very grateful to Rev. W. C. Carpenter for sending in 22 subscriptions which he secured at the Georgia Conference meeting at Oak Grove Christian Church near Chipley, Georgia, on October 27th and 28th. The editor was delighted to be in this conference for a few minutes.

The next session of the Eastern North Carolina Conference, will be held with Shallow Well Christian Church. Officers of the conference are, Dr. W. C. Wicker, president; Rev. Ervin Hyde, vice-president; Rev. E. M. Carter, secretary; Rev. J. Everette Neese, assistant secretary; Mr. W. J. Ballentine, treasurer.

Rev. Joseph H. Jones, a Unitarian minister of Oklahoma City, and a former member of Holy Neck Church, Holland, Virginia, was present at the Sunday morning service, November, 15th, after an absence of 28 years. Mr. Jones delighted the audience with

his kindly greeting and interesting discourse on his philosophy of life.

Dr. George W. Bellingrath, president of Piedmont College, and Drs. L. E. Smith, president, and J. D. Messick, dean, of Elon College, are this week attending the Southern Association of Colleges and Secondary Schools which is meeting in Richmond, Virginia.

The Eastern North Carolina Conference at its recent session received into its membership, three ministers, Revs. G. S. Johnson of Niagara, Carl H. Voss of Raleigh, and J. Everette Neese of Henderson. All ministers of the conference were present except Rev. J. H. Lee who was quite feeble, and Dr. Geo. N. Edwards of Charleston, S. C.

Dr. Warren H. Denison writes to say that The Christian Publishing Association, Dayton, Ohio, has a few copies of "Family Prayers" by Dr. J. W. Wellons which they will be glad to sell for \$.60 a copy. Many who remember "Uncle" Wellons may want to secure a copy, and those who do secure one will find it interesting and helpful.

COMMITTEES OF THE EASTERN NORTH CAROLINA CONFERENCE.

Executive—W. C. Wicker, E. M. Carter, Jesse E. Franks.

Education and the Standing of the Ministry—C. Rexford Raymond, F. Ervin Hyde, S. E. Madren.

Home Missions—A. H. McIver, K. B. Johnson, L. L. Vaughan.

Foreign Missions—J. Lee Johnson, R. E. Grissom, Miss Margaret Alston.

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Religious Literature—Mrs. B. M. Newman, Miss Lillie Fowler, Miss Margaret Alston.

Stewardship—S. E. Madren, J. Lee Johnson, J. Everette Neese.

Superannuation—K. B. Johnson, J. A. Kimball, W. H. Hudson.

Apportionments—L. L. Vaughan, J. L. Foster, W. J. Ballentine.

Finance—J. L. Foster, W. M. Goodwin, W. S. Briggs.

Program—W. C. Wicker, E. M. Carter, J. Everette Neese.

Conference Reporter—F. Ervin Hyde.

NEWS FROM TIFTON GEORGIA.

As I was elected reporter from the Vanceville Christian Church, I shall tell you what little we are accomplishing.

Everyone will be sorry to hear that we had to dismiss Sunday School and preaching Sunday, November 22nd, because of the quarantine placed upon all children under the age of 16, because of a case of Infantile Paralysis in Tift County. All schools and public gatherings were closed. We are very sorry, but may God help us, as He knows best for each and every one.

I think everyone was very thoughtful and gave some money to send to the Christian Orphanage for their Thanksgiving. A splendid Golden Rule to follow is: "Remember others as well as thyself, especially the little orphans.

MILDRED MCGILL.

PASTOR WELCOMED.

Rev. H. E. Crutchfield and family arrived in Windsor, Virginia, Tuesday the 17th, and were given a welcome service Wednesday night at the Windsor Christian Church. The services were conducted by Rev. Mr. Morris, pastor of the Methodist Church. The writer welcomed brother Crutchfield in behalf of the Windsor Church and the other churches constituting the charge and in behalf of the ministers of the Eastern Virginia Conference. Mr. Morris spoke in behalf of the Methodists, Supt. of Public Instruction, L. T. Hall, spoke for the Baptists, and Mr. Crawley Joyner, mayor, spoke for the town. Mr. Crutchfield responded in a few fitting remarks and made a favorable impression on all by his sincerity and humility of spirit.

Mr. Crutchfield is an A. B. and A. M. graduate of Elon College, and completed his seminary course at Duke. He has had ten years experience in the pastorate. He married Miss Agnes Whitt of Nathalie, Virginia, who is an Elon graduate of the class of '23. They have four children. Mr. Crutchfield will be a strong addition to our conference.

N. G. NEWMAN,
News Editor.

SUNDAY MORNING AT ELON COLLEGE.

I wish that a delegation from each of our churches in North Carolina and Virginia might attend a Sunday morning service at Elon College. What a joy, what an inspiration! The service is of the highest order. The music is a benediction. Here the students of the College are brought into

a most impressive religious service. This supplies an indispensable element in education at Elon.

Our young people need the influence of Elon. Our churches need the training Elon has to offer. No parent need hesitate or be ashamed to send son or daughter to our College.

I think what a difference there would be with a few Elon graduates in each church. I think what an investment for any parent or church to have a young person to receive training and experience in the Elon College choir. This is the way to solve the problem of music in our local churches. Before you send your son or daughter to college, just attend a Sunday morning service at Elon.

R. L. HOUSE.

PREACHING MISSION IN LAGRANGE.

By REV. JOHN H. WRIGHT.

Fired with enthusiasm by the Preaching Mission which they attended in Atlanta on October 1-4, a group of preachers in LaGrange, Georgia, came home and organized a city-wide Preaching Mission for LaGrange. The spirit spread until all of Troup County, together with five of the surrounding counties, were included in the effort.

Over twenty churches in LaGrange, and over fifty in the six counties in all, participated in a united drive to win people to Christ. The plan that was followed in most instances was for each pastor to do his own preaching. The results reported show a deepening of the spiritual life of Christian people. Especially apparent was the wholesome spirit of interdenominational unity and fellowship with which the whole movement was fostered.

The schools of the city were not neglected by the committee, and speakers appeared in the consolidated schools, the high school, and LaGrange College at special chapel services. Special union services were also held each morning during the week in three different sections of the city, with different ministers sharing in the preaching.

By vote of the Fellowship Forum, a minister's association in the city, the Mission Committee was commended for its efforts and requested to continue its organization until Lent when it is hoped that another concerted and united effort can be made by all denominations.

The United Congregational Christian Church of LaGrange was glad to cooperate in the City Preaching Mission, and feels that its spiritual

and corporate life was greatly strengthened by its wholehearted participation. It is the renewed conviction of all who have had a part in the Preaching Mission that God is still speaking to the world through His Church.

A COMPREHENSIVE PROGRAM OF EVANGELISM.

(Questions for Discussion.)

By DR. H. S. HARRELL.

1. What is Evangelism?
2. Is it necessary that every Christian have a definite Conversion Experience?
3. Which should be the major evangelistic motive, increasing church membership or meeting the spiritual needs of people?
4. Why has the average church member so little interest in Evangelism?
5. What is the church's evangelistic responsibility to its community?
6. Can the church know its community other than by making a religious survey?
7. Does the old-fashioned revival still offer real possibilities?
8. If revivalism is to be continued should it be supplemented? And How?
9. What are the weaknesses of Visitation Evangelism?
10. Are we warranted in depending solely upon the Conversion Experience to make good church members?
11. How should the evangelistic appeal be related to the teaching of the Sunday School?
12. Ought the evangelistic appeal to be adapted to varying ages, in some way as Sunday School lessons are graded?
13. Should the pastor offer a class for new church members either before or after they are received into the church?
14. Should the evangelistic appeal stress the challenge of Christian service?

AN IMPORTANT MEETING.

The Eastern North Carolina Conference became greatly interested in promoting plans to aid Elon College and authorized a meeting of ministers and at least one representative from each church, to be held at the Raleigh Christian Church on the morning of December 3, 1936. This meeting is intended to aid the churches in deciding on their goal and how the money is to be secured. This is a very important meeting, and should be attended by all ministers and as many laymen as possible.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE EDITOR IS GRATEFUL.

It has been the privilege of the editor of THE CHRISTIAN SUN to attend all of our conferences in the Southern Convention and also the Georgia Conference. It is his first time to attend all of them and it has been a rare privilege.

From the mountains and valleys both young and old came to attend the Virginia Valley Central Conference in August. The Youth Fellowship gave an excellent program at the evening session, and the business of the conference was transacted in a business way.

The Western North Carolina Conference lost its one large city church, Burlington, by transfer to the North Carolina and Virginia Conference. But this may be a sort of stimulus which will make the rural churches in that conference more conscious of their importance and responsibility. Again the young people shared in the program and did their part well.

The editor was at home among his

kinspeople at the North Carolina and Virginia Conference which met in Greensboro. It was an excellent conference with business and inspirational addresses interspersed in delightful fashion.

Georgia and Virginia are removed far from each other, but the editor felt something of the thrill that must have come to fraternal delegates from Virginia to Georgia, nearly half a century ago, when he had the joy of looking in for a short time on the proceedings of the Georgia Conference and sharing the fellowship of Congregationalists and Christians who were gathered to transact business for the Kingdom.

Unfortunately for him the Eastern Virginia Conference met the same week as the Georgia, and he could not get all of both conferences. Under the leadership of Rev. Robert Lee House the Eastern Virginia Conference held one of its best sessions in recent years.

The Eastern North Carolina Congregational and Christian people met in larger numbers than usual this year and manifested considerable interest in the enterprises of the church. Especially was this true concerning Elon College. Representatives from their churches were authorized to meet on December 3rd., in Raleigh, to consider and carry forward the conference work concerning Elon College.

The editor is deeply grateful for this opportunity to attend the various conferences. In each of them he found busy people eagerly engaged in church work, a fine fellowship and a sense of responsibility which is strengthening.

F. C. L.

WE ARE CLIMBING.

The statisticians will give us the figures of what has been accomplished during the past year in our various churches and conferences. The editor does not know these figures, but is sure that our churches have started on the up grade in a very definite way. How far we have gone the reports when tabulated will tell.

The one thing that is most outstanding is that people are beginning to attend conference sessions in larger numbers, and that they have a hopeful outlook as to the future. This new spirit gives some assurance that the coming year will be far better than the years that have gone. There are definite signs of a dawning new day.

Among these signs is the increased interest of young people. In all the conferences they were there and shared in the program. In most of the

conferences at least one session was under their leadership and they never failed to present a good program when given the opportunity.

A second indication is that the churches are becoming more interested in evangelism. People are wanting to know the way to win others so they will become a working part of the church. This is more than enrolling new members; it is enlisting Christian workers. It is more than revivalism; it includes revivals Christmas and Easter classes and ingatherings, and a year round program of enlistments.

A third indication that we are headed for a new day is the increasing interest in what some call social service or social action. The committee reports adopted by the conferences this year on this phase of church work are certainly worthy of study and application by local churches. If these ideals are lived out in the local churches there will be a rebirth of enthusiasm in the church.

A fourth indication that we are on the upgrade is a growing sense of fellowship. In recent years it may be that we may have been a bit afraid of what the merger might mean in our churches. Christians did not know Congregationalists, and Congregationalists knew as little about the Christian Church people. We are getting beyond that stage and are finding that both groups are friendly and willing to cooperate. There is growing also, it seems to this writer, a fine fellowship among the leaders in the church who are responsible for various of our church work. The writer also believes that local churches are becoming more interested in the various enterprises of the church and has high hope that within the next few years there will be a very noticeable difference in the attitude of churches toward the enterprises of the denomination.

The editor does not pretend to be a prophet, but he does sincerely believe that our churches stand on the threshold of a new day and that we can make it bright and beautiful.

F. C. L.

That happy state of mind, so rarely possessed, in which we say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough.—Zimmerman.

To be what we are, and to become what we are capable of becoming, is the only end of life.—Stevenson.

THE MINISTER AND CHRISTMAS.*By REV. JOE A. FRENCH.**Read before the Eastern Virginia Conference.*

Christmas! The one day that towers, like Mt. Everest among the mountains of India, above all the holidays and holydays of the year. Two months before the day, merchants are making more extensive and expensive preparations than are those millions to whom the day should be the most sublimely holy day. Merchants make millions out of the celebration while ministers join with the throngs in commercializing a day that of all days ought to be furthest from defilement by the money changers. May God help us to recognize Christmas as a sacred event that may be used to the glory of God, the exalting of the King of Kings, and the winning of souls to Him who came to bring peace and goodwill to earth.

The minister may turn the Christmas holiday to a holiday in his church with the use of the right materials and the proper preparation. The background for the Christmas message may be built up by the use in either the Church or Sunday School of proper worship services. The services may follow any theme that is apropos to the Christmas message. For instance, a series of worship services on giving would be appropriate. Or if the worship services are not practical, a series of stories on peace, goodwill, or some other Christmas theme may be used either in the Sunday School or Junior Church. Again the pastor might tell the story of some of the great Christmas Hymns and carols and teach the congregation to sing them. Yet another background may be prepared by the sermon themes used by the pastor previous to Christmas. The mid-week services may be used to create a proper Christmas attitude.

For the actual celebration of Christmas there is a large variety of available services. There are any number of plays depicting the Christmas story from various angles and this is one of the most popular methods of presenting the Christmas story. For this method of presenting the Christmas story there is a rich storehouse of materials from which to draw so that it is possible to get any kind of play to present any angle under almost any local circumstance. The pageant is probably as popular as the play at Christmas time and, as with plays, there is an abundance of material in this field also.

The pantomime is not so popular but may be just as effective as the play or pageant. It offers opportu-

ity to dramatize some of the select passages of scripture, the great poetry, and the great hymns. Many of these rich sources of literature cannot be better presented than through pantomimes. Some of the Christmas hymns lend themselves readily to pantomime. A few hymns pantomimed along with other appropriate material makes a beautiful service.

Henry Van Dyke's "The Other Wiseman" and Charles Dickens' "The Christmas Carol" and others of this type are excellent material for Christmas and if not repeated too often, people like to see them again and again.

With large prints of the great Master pieces available at such reasonable prices, it is possible to prepare an impressive service with the use of pictures. A service centered around some of the great pictures that can be exhibited before the congregation in which the story of the pictures are told, makes a very worshipful service. If a stereopticon is available, such a service will be less trouble and probably more effective if the mechanics are so handled that the service is not marred by them.

Poetry, hymns, or scripture may form the basis for a Christmas service. The use of any one or more of these source materials will find ready response in the congregation. Any phase of the Christmas message may be used for such a service. Along with this may be a suitable scene about the altar. Here is a picturesque passage; "Fear not, for behold, I bring you good tidings of great joy which shall be to all people; for there is born to you in the city of David, a Saviour, which is Christ the Lord. Ye shall find the babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel, a multitude of heavenly host praising God, and saying, Glory to God in the highest, and on earth peace and goodwill among men." This passage lends itself readily and easily to the use of poetry and hymns. Each phrase may suggest a poem or hymn.

Those who have used a candle light service, need no argument to convince them of its beauty and effectiveness. The services already mentioned, use only a comparatively few people in their production and they reach the audience largely through sight and sound. If not rightly directed, these services may be merely entertainments. A candle light service gives everyone present an active part in the worship service. There is a message and impression one gets from lighting a candle at the sacred altar

that is not gotten elsewhere. A candle light service may be used at any time but probably an effective one may be a Christmas Morning Day-break service. Still another beautiful service on Christmas day may be a communion service at some convenient time for the parish. The Church may be lighted only with candles and decorated with some Christmas scene and the Communion service. For an hour the Christmas hymns, prayer hymns, and communion hymns may be played and people allowed to come and go at their pleasure while the minister remains at the table to serve those who come.

If the Church has a Christmas gift service, it should be on the Sunday before Christmas so that the groceries, canned goods, boxes and gifts can be distributed to the needy families before Christmas day.

The pastor would do a good service by urging his parishioners to have a home service on Christmas eve with the entire family participating. Suggestions for such can be made from the pulpit or in the bulletin.

The Minister may make use of Christmas greeting cards or letters to announce his special services.

No one should overlook the Christmas offering for superannuation.

It is to be hoped that the minister does not allow the mistake of a Christmas worship service and Christmas tree at the same time. Why not make this Christmas the dignified and exalted holyday that it deserves to be and a day of ingathering of souls for Jesus Christ whose birth we celebrate.

IS IT A DREAM?

Is it a dream—and nothing more—
this faith
That nerves our brains to thought—
our hands to work
For that great day when wars shall
cease, and men
Shall live as brothers in a unity
Of love—live in a world made splendid?
Is it a dream—this faith of ours—
that pleads
And pulses in our hearts—and bids
us look,
Through mists of tears and time, to
that great day
When wars shall cease upon the earth,
and men
As brothers bound by Love of Man
and God,
Shall build a world as gloriously fair
As sunset skies, or mountains when
they catch
The farewell kiss of evening on their
heights?

G. A. STUDDERT-KENNEDY.

CONTRIBUTIONS

SUFFOLK LETTER.

The suggestion was recently made to the writer: "Why not have a mass meeting of the deacons of the churches in our Conference, and have a real workers conference concerning their work?" There are forty-two active churches in the eastern Virginia Conference. An average of four deacons for each church would make a total of 168. If they could be assembled in a Sunday afternoon conference, in some central church, it would be a very representative group of laymen; and the possibilities of such a meeting, under wise guidance, cannot be easily estimated.

The deacons hold a very responsible office in the local church. Many churches have not adequately magnified the office; and the deacons have not carefully prepared themselves for their opportunities and tasks. Consequently the deacons have no regular meetings and have no fixed objective, except to assist in administering the communion. The importance of the Lord's Supper should be emphasized, but that is only one of the opportunities of the deacons. In the development of the church and the administration of the work of the various organizations and departments, the deacons should find other tasks of equal importance to the regular communion service.

Under the old order—the writer refers to a period thirty or forty years ago—the deacons assumed the responsibility of reporting to the quarterly conference, any persons guilty of any misconduct or any violation of the church's rules. This method of procedure, as revealed in the church records of that period, and earlier, gave the quarterly conference the atmosphere of a police court. Little attention was given to corrective instruction and brotherly counsel, but punishment for any offense was regarded as a very important part of church discipline. This observation of that period is not given here as a criticism, but as a fact. In that period that method was, in a measure, effective in holding up certain standards of morals for church members.

Many years of experience and observation have brought changes in the methods of churches. In this day public sentiment has moved far in the opposite direction. Churches today have fewer rules; and little effort is made to enforce them. The quarterly con-

ference of the local church is no longer a moral police court for the membership. The old-fashioned type of deacon has lost his place of importance as a prosecutor or defender of his fellow-members. It is unfortunate if he cannot find work except at the communion table. To the credit of many deacons it should be said that they have vision of their work, and they try to meet their opportunities with consecration and common sense. As a pastor, this writer can bear testimony to their value and helpfulness. There are churches whose deacons meet regularly a few days before the quarterly conference and carefully discuss the problems of the church, and the possibilities of helping, here and there, in the building of a better fellowship. Quietly, these men go about their work with a constructive program in their minds, and a deepening of the spiritual life of the church upon their hearts.

There are a number of churches in the denomination in need of such wisdom and careful planning. Some of the havoc wrought by thoughtless and unbusinesslike methods of church administration could be avoided by common sense and consecration. Deacons should be organized for cooperation in the local church, and their work should be carefully planned and prayerfully executed. A great deacons conference of all the deacons in our several Conferences could work wonders in developing more efficiency among our deacons in the local church.

I. W. JOHNSON.

NEWS FROM NEWPORT NEWS.

We have been on the field one month. In that time a number of things have taken place and we have moved from one to the other with great haste. Our first task was to find a place to live. With the great activity throughout this section, we had some trouble getting a suitable place. We have lodged for a while but will move to a more convenient place the first of the year.

There has been a period of getting acquainted, which will project itself into the next several months, that is a challenge to the mind as well as physical energies. Every courtesy has been extended and we are coming fast to know those with whom we are to work in these next months. We have found here a well organized church with leaders who are capable

and constituency that is ready to go on toward the possibilities which seem attainable. The church as a whole, as best as we can judge from our short stay, is in fine working order. For this condition due credit should be given Rev. Robert Lee House, whom I succeeded. Most any of us can leave a field in great confusion, but it takes a good pastor to leave a people who desired that he remain their leader and his successor find warm hearts and willing hands extended in expression of their loyalty to their church. There are many signs here of a noble work on the part of Mr. House. He has done many things which will make our work easier and his work more lasting. He received us with a warmth which is becoming to old friends and characterizes the man himself. The people love him, as well they should, but he has made them love their church more and they have given us their pledge of cooperation. To him and to them I am truly grateful.

At present this pastor has more to eat in the pantry than he has ever had at one time. It makes one feel that the depression really is over. These comforts came through the ladies (Ladies Aid and W. M. U.), of the church. It was not a "pounding," it was an avalanche of groceries. It was not given out in the spirit of "Take this before you starve," but rather in the spirit of, "We want you to know we welcome you and in this way we say it concretely." After we had loaded the car and started home, Mrs. Dollar said to me, "I have never felt such a fine spirit as seemed to come with this abundant pantry shower. There was more behind it than groceries, wasn't there?" An so it is that we are finding the people of Newport News. It was so in the reception given in our honor.

Two special days, Armistice and Thanksgiving, have rushed in upon us in the first month. We had splendid services with many visitors on both Sundays. While we are working up to the greatest day of all days, Christmas, we are also busy planning the program of the church for 1937. By January 1st we expect to have it ready to present to the congregation. We will have in it a place for all the enterprises of our church at large and a vision for world service.

We desire the prayers of the fellowship that we may render an acceptable service and that His may be the glory.

JESSE H. DOLLAR.

Praise loudly; blame softly.—*Catherine II.*

For the Children

"YIELD NOT TO TEMPTATION."

This song has helped thousands of boys and girls and men and women over the hard places in life, perhaps because the last lines told them to "look ever to Jesus, He'll carry you through." Sometimes people lose wonderful blessings in life because they do not look to Jesus for help.

One time a boy who had learned the words of this hymn lay very sick. The doctor said he must die. The boy kept saying over and over the words, "He'll carry me through." His mother sat by his bedside and wondered what he meant. The boy was too sick to tell her, but after a while a minister came to see her. He heard the boy, and asked the mother if she knew what he meant. When the boy's mother told him she did not, the minister said: "It is part of a song he learned in Sunday School, and it means that Jesus is carrying your little boy in His arms through the dark valley, and He will carry you through your trouble, my good woman, if you will only trust Him. He will take you home to your boy sometime, by and by."

People everywhere love this hymn and sing it. The words and tune were written by H. R. Palmer.

Good Mr. Sankey tells us that one time the women in a New York prison were having a dispute. They were all angry at each other, and they were causing no end of trouble. All at once some one started to sing the words:

"Yield not to temptation,
For yielding is sin;
Each vict'ry will help you
Some other to win.
Fight manfully onward,
Dark passions subdue;
Look ever to Jesus,
He'll carry you through."

Every one stopped being cross, joined in the hymn and marched back to their cells in good order.

If you will learn the words to this song and sing them often, they will help you, too.—*Lillie A. Faris.*

WHEN OLGA NEEDED A FRIEND.

It was to be Olga's first day at school in America. Only two months before she had come with her parents from Russia. Now her father had bought a farm and had moved his family there. Olga loved the pretty hills. It was springtime and she found great delight in hunting the first wild flowers of the season.

However, when her father told her that she must start to school a great fear began to grow in her heart. There would not be a single familiar face to smile at her. Perhaps even the strangers would not want her there. These thoughts were terrible enough to make little Olga shed many tears. Yet she knew the hardest part of all would be that she could not say a single word to the teacher or any of the boys and girls. For she could not speak at all in the English language. "Oh, I don't want to go to school," she sobbed.

The mother could only pat her little Olga's shoulder and coax her not to cry. For she could not tell her English to speak. Nor could she promise that the American children would smile at her and want her to be with them.

Now this first morning had arrived! There was a pain in Olga's heart as she started down the road toward the bars alone. She knew the way to the little white schoolhouse that stood beside a small happy brook. For every day since she had lived in her new home she had picked flowers on top of the hill in the back part of her father's farm where she could look down on the building with its playgrounds.

So now Olga went through the bars, down the lane, then climbed the hill through the fields. She was afraid to go the way the other children went, for fear someone might laugh at her.

When she came to where she could look down at the schoolhouse the children were all outdoors playing games. Olga wished she might be as happy as they were joining in their fun.

At the same time she wished that she might run home to her mother and never go down to be with children to whom she could not talk.

Suddenly an idea flashed into her mind. She could tell her mother every morning that she was going to school, and then come only this far and stay until the others went home at night. Yet a queer feeling came with this thought. She had always told her mother the truth. Besides she could not go home and tell what she had learned that day if she not go to the school.

At that moment the bell on top of the building began to ring. Instantly the children left their play. Olga watched them form in line. As they marched in she noticed that one girl about her own age stayed outside with the teacher after the others had disappeared. It looked to Olga as if this girl was pointing up towards the hill. Then almost at once the girl ran down to the brook and disappeared in a clump of bushes that grew beside it at the foot of the hill.

What should she do? Oh, she knew she must go on down. She would have to go in the room all by herself! And she couldn't say a word! Because she felt so bad Olga sat down on the bank of the brook which was covered with spring violets and began to cry.

In fact she sobbed so loud that she did not hear the footsteps of someone coming until they were quite close. Then all at once she lifted her tear-stained face to look up at the girl who a few minutes before had been pointing up at the hill.

The girl was smiling at her. Olga's heart began to flutter in a strange, happy way. The girl was talking, but Olga could not understand a word she said. So she shook her head sadly.

Then much to Olga's surprise the girl stooped over and kissed her right on her tear-stained cheek. Olga's heart began to beat rapidly and little tingling thrills swept through her now. The next moment the girl was helping her to feet and pointing to the little white building below them. Then at once she began to leading her down the hill.

When they came to the schoolhouse the girl paused. She pointed to herself and said over and over "Laura." At first Olga could not understand. Then all at once it flashed upon her that the girl was saying her own name. So Olga repeated the single word "Laura." Immediately the idea came to her to do the same.

Right away the other girl repeated the name after her, "Olga." Then she laughed merrily. And because there wasn't the tiniest bit of pain in Olga's heart now she laughed too. What fun she was going to have. But best of all she had found a friend, and Laura, she told her mother that night, was the prettiest name she had ever heard.—*Gladys M. Gearheart.*

A PRAYER FOR MY COUNTRY.

Dear God of every living thing;
Dear God of every place;
Oh, loving God of every man,
Of every creed and race!
Please bless and guide my native land
With purpose high and pure.
Oh, make it strong in noble plans
And safe in honor sure.
God, make our people brave and calm,
And guide each heart and hand
That shapes the future hope and life
And goodness of our land.
Oh, God, teach me, a little child,
To do my honest part
To make My Country great and good
With all my mind and heart. A-
men.

—John Martin.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISS OLIVE GREEN WRITES US.

[Many Sun readers, our good women in particular, will recall with delight the visit of Miss Olive Green, Missionary on furlough from Turkey, last spring, speaking at the "Rallies" in several of our churches and also at the Southern Convention. It will be recalled that Miss Green, deeply to her regret and ours also, was taken ill in Durham and was unable to meet, and had to cancel, several engagements. All of us who heard Miss Green were delighted with her messages and her work. This letter comes to all who met and heard her and to all others who may be interested in our mission work in Turkey. I trust several who read this will write Miss Green in reply to her very interesting letter. Her address in full is given following her name, but any letter going to her should have a 5 cent stamp instead of a 3 cent stamp. Now by all means read her letter. J. O. A.]

Dear Everybody:

I want so much to write you individual letters, but I can not, for letter writing is so much like school work that when the dictations and compositions are all corrected and the various interruptions involved in living in a household of twenty-five are over for the day, bed is the only thing possible. I want you to know that there is an unwritten paragraph at the end for each one of you and that sometime before June, I hope to get it written. I had a good trip over with Miss Mills and several others coming to Athens and found everyone and everything here prospering and hopeful.

I sailed on the "Manhattan" September 9th. We usually travel via Venice but the Italian boat was booked up, so we had several days in Paris waiting for the "City of Cairo" sailing from Marseilles. I called up Cecilia McKinnon, a Wellesley classmate who is an artist and has a charming establishment an hour out of Paris. I do not know the French country at all and the three days with her in her lovely old garden and driving through forests, farmland and villages were delightful. I had found France from the train always rather monotonous, but the Valley of Chevreuse and the country about are charming.

On the "City of Cairo," we ran into Lynda Goodsell Blake and her family bound for Merzifon, so we were quite a party to Piraeus. I got a terrible little Greek boat out of there, for the "Turkish Mail" is suspended and the Italian boat goes by way of Rhodes. I arrived in Smyrna the twenty-sixth day of September.

Although I was ill much of the time

while on furlough, I have been very well since my return. Work, or the air of Turkey seems to have done wonders. Everyone finds me looking ten years younger and extraordinarily well. I walked for eight hours yesterday and am all the better for it, so I think I can put a good round period to my tale of woe. But when I have never been ill, to have it all pile up as it did during my furlough did seem awfully bad luck.

Our yesterday's hike was fine. Harriet Yarrow, Nevzat Bey, twenty-four of our girls and three English friends, hired a city bus for the day and drove to a village in the foothills of Nifdagh. We got out in a lane bordered by fresh new grass, violet leaves and small pink wild cyclamen. The stone walls were covered with ivy and soon we were in a wood carpeted with pine needles and cyclamen. We followed a tumbling stream up through a canyon. Soon the oleander plane, myrtle and pomegranate gardens gave way to a young pine forest. By noon we were well up on the shoulders of "Tahtali" and had our lunch at a cold spring bowered in maidenhair ferns. I wish you could have seen the pale copper of the Yamanlar Range and the blue of Smyrna Gulf as we saw it and the great pale-veined crocuses along the path and the clear blue shadows on the opposite slopes. And I wish you could have heard the nightingales in the canyon in the dusk of evening. As our girls piled into the waiting bus, they sang in both English and Turkish, making all the noise they could, on the way to Smyrna. This seems to be the accepted Turkish school-girl way of ending a perfect day.

We have almost twice as many boarders as last year—in fact we have all we can take without some drastic rearranging. The entering class is the largest for years—thirty. Practically every girl was back the first day and deep in lessons the second. There is a fine spirit. We hear great reports of our girls studying in Ankara, Istanbul and Berlin. Zekiye has gone back to Yale on a government scholarship. Some are teaching and some are "getting" engaged. When I face my classes I forget homesickness, Maine, Utah and Massachussets, my family and friends, libraries, music and pictures, the fun of driving the car and of going to a good show, grapefruit and American ice-cream. There is an intensity about our clutch

at America in the few months that are ours that gives us something that you dwellers at home seldom possess, I fancy. At any rate, though I was rebellious at leaving home this time I am over it now and quite content to be back at work and to be having fall roses instead of snow.

Some of you do not know that I was back at Wellesly for Commencement and our informal reunion; that I had a short visit with Ann in Michigan; a fortnight in Lucy's cabin in Gold Hill, Colorado, and that she and I had a wonderful week in her new Studebaker visiting Ogden, where I was brought up, Zion National Park, Bryce Canyon, and the cliff-dwellers in Mesa Verda. That and my week in the south before I was taken ill were the high spots of my furlough; I shall never forget either. I saw Washington at last, on my way south, and Williamsburg with Betty on my way home, and this summer, I got in two weeks of painting at Mr. Woodbury's at Ogunquit,—a thing I have wanted to do all my life. So first and last I did some of the things I wanted to do.

Every one here is well, and the young Turkish Republic is one place on earth that seems to know what it wants and to be well on the road to accomplishing it. Do write me.

Sincerely yours,

OLIVE GREENE.

*Amerikan Mektebi, p. k. III,
Izmir (Smyrna) Turkey.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 28, 1936.

Sunday Schools.

Biscoe, N. C.	\$ 2.79
Pleasant Ridge, Ramseur, N. C.	4.80
Ether, N. C.	1.00
Lebanon, Semora, N. C.	.94
Dry Run, Seven Fountains, Va. .	4.84
Liberty (Vance), Henderson, N. C.	6.50
Whitler's Chapel, Mt. Jackson, Va.	.53
Pleasant Union, Lillington, N. C.	.81
Wake Chapel, Fuquay Springs, N. C.	6.97
Turner's Chapel, Sanford, N. C.	1.80
Mt. Pleasant, Vass, N. C.	2.04
Shilo, Ramseur, N. C.	3.00
	\$ 36.02

Individuals and Churches

Christian Chapel, Corinth, N. C. \$	2.28
Christian Temple, Norfolk, Va. .	50.00
	\$ 52.28

Cent-a-Meal Boxes.

Circular Congregational Church, Charleston, S. C.	\$ 6.25
Total for week ending November 28, 1936.	\$ 94.50
Previously acknowledged	4644.83

Total since September 1, 1936 \$4739.38

J. O. ATKINSON,
Secretary.

ANNUAL REPORT.

The following is the Annual Report of the the Eastern Virginia Woman's Home and Foreign Missionary Conference for the year ending October 2, 1936:

Women's Societies.		
Church.	Members.	Offering.
Antioch	15	\$ 35.00
Beaea, Nansemond*	22	75.00
Berea, Norfolk	27	76.42
Bethlehem**	50	166.00
Burton's Grove	..	2.20
Christian Temple**	84	420.00
Cypress Chapel**	12	105.00
Damascus*	30	75.00
Dendron**	12	62.95
Elm Avenue**	13	40.00
Eure	..	15.43
First, Norfolk**	16	80.49
First, Portsmouth	23	77.60
First, Richmond*	10	50.00
Franklin*	30	200.00
Holland**	38	151.00
Holy Neck**	38	160.00
Hopewell	10	8.01
Isle of Wight*	15	55.00
Liberty Spring**	46	230.75
Mt. Carmel**	23	73.04
Newport News*	30	104.00
Oakland**	22	70.00
Ocean View	20	.....
Rosemont**	45	223.62
South Norfolk	21	44.50
Wakefield**	16	75.00
Waverly*	14	50.00
Windsor**	20	81.75
Suffolk**	131	560.00
Totals	833	\$3,367.76

Young People's Societies.		
Barretts	10	\$ 2.72
Bethlehem*	34	95.00
Burton's Grove	16	16.40
Christian Temple	..	4.66
Cypress Chapel	25	36.00
Dendron**	11	29.50
Eure .....	..	.....
First, Norfolk .....	..	.....
First, Portsmouth*	14	50.00
Franklin*	25	75.00
Holland*	12	35.00
Holy Neck**	18	42.00
Hopewell .....	..	.....
Ivor	..	5.00
Liberty Spring**	25	70.00
Mt. Carmel*	20	30.00
New Lebanon	18	15.89
Newport News*	..	20.00
Oakland*	45	35.00
Rosemont**	20	36.47
South Norfolk	12	25.00
Suffolk*	52	250.00
Spring Hill	19	9.00
Waverly*	..	10.00
Windsor**	15	39.00
Totals	391	\$ 931.64

Junior Societies.		
Berea, Nansemond	36	\$ 25.00
Bethlehem*	24	25.00
Burton's Grove	15	2.19
Christian Temple**	55	48.50
Cypress Chapel	10	16.00
Eure .....	..	.....
First, Norfolk .....	..	.....
First, Portsmouth*	27	20.00
Franklin*	26	30.00
Holland*	32	35.00
Holy Neck*	32	35.00
Mt. Carmel**	18	15.53
Liberty Spring*	18	25.00

Newport News	..	6.00
Ocean View .....	..	.....
Oakland*	21	5.00
Rosemont**	20	17.48
South Norfolk .....	..	.....
Suffolk*	50	65.00
Waverly (new)	17	2.00
Windsor*	17	15.00
Totals	418	\$ 387.70

Cradle Roll.		
Bethlehem	\$	3.89
Christian Temple		8.00
Cypress Chapel		5.25
Damascus		5.18
First, Norfolk		2.03
First, Portsmouth		.50
Franklin		4.50
Holland		4.89
Holy Neck		5.00
Hopewell .....		.....
Liberty Spring		8.00
Mt. Carmel		8.26
Newport News		2.00
Oakland		7.24
Rosemont		9.67
South Norfolk		3.00
Suffolk		5.00
Waverly		2.00
Windsor		1.65
Total	\$	86.06

* Apportionment paid in full;
** Paid over Apportionment.

Offering District Meetings.		
Norfolk District	\$	13.31
Nansemond, Gates, Frank- lin		63.50
Waverly		6.25
Total	\$	83.06

Summary.		
Women	\$3,367.76	
Young People	931.64	
Juniors	387.70	
Cradle Roll	86.06	
Offerings District Meetings	83.06	
Offering Young People's Meeting, Sept. 25th ...	13.31	
Refund, delegates expenses, Summer School Missions, Pa.	14.00	
Conference Offering, 1935	29.08	
Total	\$4,912.61	
Balance brought forward from last year	742.54	
Grand total	\$5,655.15	

Disbursements.		
Mrs. H. S. Hardecastle, treasurer S. C. C.	\$5,034.00	
Chart and posters	4.50	
Donation, Mrs. J. E. Cart- wright	100.00	
Officer's Expense items for year	55.09	
Printing Year Book, Sta- tionery and Programs ..	49.45	
Expense of Speakers	10.35	
Premium on Treasurer's Bond	5.00	
Expense of delegates to Summer School of Mis- sions	125.00	
Total	\$5,383.39	

Balance on deposit with
the Farmers Bank, Wind-
sor, Va., Sept. 30, 1936 \$ 271.76

MRS. J. M. RABY,
Treasurer.

This is to certify that according to our records, the balance sanding to he credit of the Woman's Home and Foreign Mission Board of the East-ern Virginia Christian Conference, Mrs. J. M. Raby, Treasurer, at the close of business, September 30, 1936, is \$271.76.

S: T. HOLLAND,
Cashier.

Farmers Band, Windsor, Va.

Honor Roll of Churches—Bethle-
hem, Franklin, Holland, Holy Neck,
Liberty Spring, Mt. Carmel, Oakland,
Waverly, Windsor.

Honor Roll of Societies—Bethle-
hem, Christian Temple, Dendron,
Franklin, Holland, Holy Neck, Da-
mascus, Oakland, Suffolk, Liberty
Spring, Rosemont, Windsor.

Honor Roll of Young People—Beth-
lehem, Dendron, Franklin, Holy Neck,
Liberty Spring, Rosemont, Windsor.

Honor Roll of Juniors—Holland,
Holy Neck, Franklin, Rosemont,
Windsor, First, Portsmouth.

DAMASCUS.

(Eastern Virginia Conference.)

The Woman's Missionary Society of Damascus Christian Church held its regular monthly meeting at the church Wednesday, November 3, 1936. There were twenty members present and al-so visitors. We had a very interest-ing program. The topic was "Striv-ing for Peace." Each one on the pro-gram responded nicely.

New officers have been elected for another term: Mrs. B. L. White, pres-ident; Mrs. Ocil Winslow, secretary; and Miss Annie Lassiter, treasurer.

Committee.

SUGGESTIONS FOR WORSHIPPERS.

Our church service would be im-proved if our worshippers followed these suggestions: (1) Get to the church before the service begins. (2) Leave the three rear pews for late comers. (3) Fill up the middle part of the pew first, leaving the ends of the pew for those who come later. (4) Take your cue from the minis-ter and the choir. If they whisper, you may. The children will not whis-per if the adults do not. (5) If the service has begun, wait in one of the rear rooms until there is a break in the service. (6) Join with the choir and congregation in the hymns and responses. (7) When the service is over exchange greetings with those who have been seated near yau. Do this whether you know them or not.—
Anon.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

MISS LUCY ELDRIDGE—GUEST EDITOR!

Miss Lucy Eldredge of the Young People's Department of our Church, with headquarters in Dayton, Ohio, is a very busy person with innumerable calls made upon her time. We appreciate very much the prompt answer she gave in reply to our request for suggestions for this page and material concerning other young people's groups to share with you. She has even been good enough to take "time out" between trips which are connected with her position to write for us the inspiring message given below. Each of you should read it carefully and share it with your friends, who do not take THE CHRISTIAN SUN.

Miss Eldredge—perhaps "Miss Lucy" to some of you—is a person with whom you should become familiar, for she is certainly a "personage" in the work of our Church connected with young people. And, as some of you may know, she is a graduate of Elon College and very much interested in the work of the Southeast Youth Fellowship.

If any of you are in need of material for your local meetings, or of help in planning for a young people's conference, or any similar suggestions, write to Miss Eldredge and she will respond readily. We know, because we have tried it!

"WE WOULD BE BUILDING."

"We Would Be Building." These were the words sung over and over, at Lakeside. They are heard now in all parts of the country, along with "I Would Be True" and "Follow the Gleam." They express a deep, genuine longing of Christian youth. "We Would Be Building" . . . A New World.

And then we meet with young people, or read letters, and find . . .

A week-end institute or retreat of the young people of two churches, located six miles apart. The purpose is to plan the program for the next six months. A Social Action leader is one of the resource persons to help the group find something to do . . . some *action* which may grow out of their discussion and study. There are the people on relief. ("Let's not get into politics" and "We don't really want to know such people"—just two comments, and then rather polite silence.)

A group of ninth and tenth grade

boys and girls organize a new club. "Phi Epsilon" (Friendship Club) is the name they choose. They come from three suburban sections of a large city and from every social strata. They are going to try to find out what friendship really means, right there in their own group, and then perhaps beyond. How far can they go? . . .

"Christian Youth—So What?" The conference theme was first used in California, then Rhode Island, then Ohio where five hundred young people sat listening—"You are Christian Youth" . . . "What does that mean to you?" The challenge to think, and to act, was unmistakable. What will it all mean? . . .

A young man came from California to Lakeside. He did not miss its message. "I felt about two inches tall" he said "after seeing Kagawa, Mrs. Induk Pak and Art Cassidy." And he went home to a Summer Conference and enlisted the interest of a small group ready to go with him. They were talking peace. They are creating a new public opinion. They have paid the price of preparation in study and effort . . .

Jack had a good job. He needed every cent if he stayed in college through the year. But it was a restaurant, with a license to sell liquor, and he was committed to the task of building a better world. Not an easy problem to face, is it? But the ideal won, the job was sacrificed for one which took more hours for less pay. He is still in school though he is not sure how long he can stay. And he is thrilled with the possibilities of building a new world! . . .

These are just incidents here and there. Individuals and groups are being brought face to face with issues of our day in countless ways. Some are failing to measure up, others are magnificent. Each must decide where he will stand, and pay the price for his decision.

These are glimpses of our Pilgrim Program possibilities. "Christian Youth Building a New World" is its goal. Congregational-Christian young people are committed to it with the youth of many denominations. "Worship and study issuing in action" is the method. Countless youth conferences are being held all over the land. Many new Pilgrim Fellowship plans are being reported. Youth is moving—where?

Increasingly one tendency seems to be evident. There must be a greater emphasis on personal religious living. (Continued on page 15.)

MY APPRECIATION OF THE JEW.

CHRISTIAN ENDEAVOR TOPIC FOR

DECEMBER 13, 1936.

SCRIPTURE: ISA 9:6;

LUKE I: 68-79.

Daily Bible Readings—

This meeting is one in which we should develop a deeper appreciation for the Jew. Sacred history reveals the Jewish race as the people who sought after the One Supreme God who could rule His people. In ancient days the Jews passed through persecution for their faith. In many nations today they are passing through an era of persecution.

There is a feeling of resentment on the part of the Gentiles against the Jews. Is there any reason for such marked discrimination? Many professions are slow to admit the Jew to their ranks. He is human and loved by "Our Heavenly Father" as much as the Gentile world. The problem for the Christian is to prove to the Jew that he is willing to practice the spirit of brotherhood as is represented in the Christian religion. As Christians let us give honor to whom honor is due.

For Discussion—

1. What blessings have come through God's people, the Jew?
2. Does the Christian spirit know any racial bounds?
3. What challenge does the Jew present to Christianity?
4. How did the Jew safeguard the Scriptures?
5. Why have they as a race not accepted Christ?
6. How would you go about converting a Jew to Christ?
7. What is the world's greatest problem concerning the Jew?
8. How can this be solved?

Quotable Poetry—

Amazing race! deprived of land and laws,
A general language, and a public cause;
With a religion none can now obey,
With a reproach that none can take away:
A people still, whose common ties are gone:
Who, mixed with every race, are lost in none.
—CRABBE.

Suggested Hymns—

"Tell Me the Old, Old Story,"
"We're Marching to Zion," "Open My Eyes that I May See."

Sunday School

By REV. H. S. HARDCASTLE

PAUL'S PARTING COUNSELS.

LESSON X—DECEMBER 6 1936.

GOLDEN TEXTS *I have fought a good fight, I have finished the course, I have kept faith.*—II Tim. 4:7.

LESSON: I. Timothy 6; II. Timothy 4; Titus 2.

When Paul wrote these letters to Timothy and to Titus, he never dreamed that they would become a permanent part of the world's greatest literature, and that centuries after they were written, they would be the inspiration of Christian ministers and teachers and laymen. Thus it is that often the things which we do unconsciously are some of the most influential things we do. The world would be so much poorer if Paul had not taken the time and the trouble to write those letters. One can accomplish a great deal by personal letters. Perhaps there is some student away from home at school to whom you could write, some friend on the mission field, some person out of Christ—a letter from a Christian friend helps so much.

Godliness with Contentment.

The true riches of life are within. One cannot enrich life from without, that is, by wearing fine clothes or by possessing fine things. True gain is godly character, content with the necessities of life. Paul does not say, of course, that contentment is to be found with one's self, but with godliness. Man can be ultimately satisfied only with God, therefore devotion to God is the first condition of true satisfaction, and contentment with earthly lot is the second.

Leaving All We Have.

We brought nothing into the world, and we can take nothing out. A man comes into the world without even clothes. He can take nothing out of the world with him. The mortician—that is a fancy name for what we used to call the undertaker—may dress him up in fine clothes, and loved ones may put jewels and valuables in the coffin, but no man can take anything with him when he leaves this world. "How much did he leave?" we sometimes ask about a man who is supposed to have money. The answer should be "He left everything he had." The essential wealth of a man is not in things—Jesus said that a man's life did not consist in the abundance of the things he possessed. A man cannot take anything out of this world with him. That fact ought to cause

thoughtful men to think about the true place of riches in human life.

But the man himself goes out into this world. Character is essentially spiritual. The challenge of life is not to see how much we can accumulate, but how much growth in character we can make. And one of the tests of character is the way in which one uses what he has.

The Danger of Riches.

Paul, like Jesus, did not say it was a sin to be rich. He said it was dangerous. Riches constitute a delusion and a snare, they are subtle temptations. It is not a sin to be rich. God undoubtedly has decreed that some men be rich. God has given some men the ability to be rich and at the same time to be Christian. But they that are minded to be rich, those who set their hearts on being rich, on making money at any cost, they fall into a temptation and a snare and many foolish and hurtful lusts, such as drown men in destruction and perdition.

The Love of Money.

"For the love of money is the root of all kinds of evils." Men have tried to soften the translation by using the words "a root" of all kinds of evil. But the former translation is perhaps the more nearly correct one. Trace the sins of the world back to their sources and usually there is the spirit of covetousness or greed or selfishness which is the essential spirit of the love of money. And as Paul says, this love of money has led many astray from the faith, and has caused many to pierce themselves through with many sorrows. We often think of the poor people as the unhappy people. As a matter of fact, some of the most desperately unhappy people in the world are the rich people. Many a well-to-do man longs for the simple, happy days which he had when he was leading a simpler life. Riches have a tendency to crowd out so many of the abiding values of life.

Fighting the Good Fight of Faith.

"Fight the good fight of faith, lay hold on the eternal life." The Christian life is a warfare. It calls for resolute action, for stern moral measures, for courage and heroism, for suffering and sacrifice. Character is not a gift; it is an achievement. Paul had been a valiant warrior. He had felt the stress and strain of what was involved in following the ideals of Christ. One does not "get to heaven" on a bed of roses. A man must constantly be on his guard, be vigilant, be vigorous.

A Solemn Charge.

"I charge thee in the sight of God

. . . and of Christ Jesus . . . that thou keep the commandments, without spot, with out reproach, until the appearing of our Lord Jesus Christ, which in his own times He shall show." Life is a serious business—Paul reminded Timothy of that. No one knew when Christ was to appear; that was not the important thing anyway. The important thing was that Timothy and every man should live in the light of the finest possibilities of life and be ready to give an account of himself if and when Christ does appear. "Keeping the commandment" meant the entire conduct becoming a Christian, the law of love, the things a Christian ought always to be found doing.

Quiet Confidence.

"The Lord will deliver me from every evil work, and save me unto his heavenly kingdom." To some of Paul's contemporaries that would seem blasphemous. To others it would sound like presumption. But to him it was simply the creed of any sincere Christian. Paul knew that God's grace was adequate to every human experience. He did not think that he would be saved by his works. Nor did he believe that he would be spared from dangers and even death. But in quiet confidence he stated simply that God in Christ would deliver him from every evil work, that God's grace was stronger than man's sin. Real faith in Christ steadies and sustains.

A CHRISTMAS PRESENT FOR THE KING.

Folks do their Christmas shopping earlier than in former years, so it is not too early to talk about a Christmas present for our King. What do you suppose He would like to have? What gift would make His heart glad? Well, there is first of all the gift of ourselves, the dedication of our lives wholly to Him. This would be a choice gift for us to make to Him at the Christmas season.

But what about the gift of some member of your Sunday School Class for Him? Why not make this Christmas season memorable for yourself and for somebody else by winning someone to Christ. What an inspiring sight it would be to have our boys and girls and young people and adults to give themselves to Christ, and to unite with the Church at the Christmas season. Start now to pray for someone, seek an opportunity to speak to him or her about Christ, try to win at least one to Christ. You will make your heart glad, the heart of your friend glad, and His heart glad.

H. S. H.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

WHAT CHRISTIANITY DOES FOR ME.

"O Lord, Thou hast searched me and known me."—Ps. 139: 1-3.

It is rightly said that "religion is far from being an opiate," as some would have us believe. It makes a man search for God and search himself, and it makes him call upon God from the very depths of his soul.

Religion also has curative value. It puts something into his life that brings about moral and spiritual recovery. It is a stimulant. With its coming into life, there comes an inner force that drives one to undertake, endure and achieve. Mabel K. Howell says, "Opiates enslave and deaden men. Religion makes alive, delivers and frees for action."

Prayer—Our Father, forbid that we should ever desire to conceal the sins that may be in our hearts. Turn the search-light of heaven upon us. Make us conscious of wrong. Forgive us and set our feet in new paths. In Christ's name, we ask it. *Amen.*

TUESDAY.

GIVING HIM THE OPPORTUNITY.

"Go ye into all the world and preach the gospel to every creature."—Mk. 16: 15.

"Go thou and preach the kingdom of God."—Lk. 9: 60.

God does not ask us to save anybody, or to make our home or community better than it is; but He does ask us to give Him the opportunity to do these things. Christian living is a continual challenge to us to do these things. Do this and He will add sacramental value to every undertaking.

Prayer—O Lord, Jesus Christ, we pray Thee that we may be, and be known of men to be, children of Thine. This we ask for Jesus's sake. *Amen.*

WEDNESDAY.

RELEASING GOD.

"There he could not do many miracles, owing to their lack of faith."—Matt. 13: 58.

It is said, "Of all sad words of tongue or pen, the saddest are these, it might have been."

There is another saddest of things, the saddest that the world has ever known. It is divine power blocked by human ignorance, wilfulness and impotence. God depends upon the

human race to provide the opportunity to bring heaven on earth and we block it.

The greatest characters for Jesus the world has ever known, have been those who gave God a chance. In his young days, a friend said to Dwight L. Moody, "God is waiting to show the world what He can do with a man in whom His power is fully released." Moody replied, we are told, "By the grace of God, I will be that man." One only has to reflect on the life of Moody for the answer. Wherever God is released, there we have heaven on earth.

Prayer—Our Father, as science releases the forces of nature for the service of man, we seek the power of Christ to release us for Thee. *Amen.*

THURSDAY.

MORAL STRABISMUS.

"If thine eye be single, thy whole body shall be full of light, but if thine eye be evil, thy whole body shall be full of darkness."—Matt. 6:22-23

"Strabismus" means cross-eyed. Cross-eyes reflect mal-action of the controlling muscles of the eyes. Straight eyes reflect formation, balance and control. There can be no doubt as to Christ's meaning. He said when you prayest "Be not as the hypocrites are who pray standing upon the street corner thinking they will be heard for their much speaking." This is another way of saying "When you pray and give alms or whatever else you may undertake for good, avoid the stupidity and sin of fixing one eye upon the crowd to see what impressions you are going to make upon them, and making as though you are trying to keep one eye upon the Lord." It is another way of saying, "You cannot serve two masters." It is another way of saying that when moral vision is divided, heaven and earth is blurred.

Prayer—O Lord, enable us to forget our worth, to cease from looking for applause of men, and give us purity of motive, power of action and the heavenly spirit. This we ask for Jesus's sake. *Amen.*

FRIDAY.

THE ONE THING.

"This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Jesus Christ."—Phil. 3:13,14.

"He who seeks one thing and only one,
May hope to obtain it ere life's

work be done;

But he who seeks all things wherever he goes, . . .

A harvest of barren regrets."

Prayer—O Lord, Our God, Giver of every good gift, give singleness of eye in all we do and say. In Jesus name we ask it. *Amen.*

SATURDAY.

THE APPEAL OF THE GOODNESS OF
GOD.

"Despiseth thou the riches of his goodness and forbearance and long-suffering not knowing that the goodness of God leadeth thee to repentance."—Romans 2: 4.

The forgiveness of God was the thing that impressed Paul, and, having been the man that he was before his conversion, it is certain that no one has more reason to put God's forgiveness first. Paul having been such a sinner, he must also have realized that it is the goodness of God that extends that forgiveness.

When everything is analyzed rightly, it is seen that in the background of it all, there are the riches of His kindness, His forbearance and patience, and it is His love, "so amazing, so divine," that sends us to our knees.

Prayer—Our Heavenly Father, the Giver of every good gift, impart to us, we pray Thee, the blessing of realizing Thy goodness toward us. Forbid that we shall ever lose sight of this, and that we shall always be found humble and thankful. *Amen.*

SUNDAY.

OUR DISCIPLESHIP.

"As thou hast sent me into the world, even so have I also sent them into the world . . . that the world may believe that thou hast sent me." Jno. 17: 18, 21.

There is really but one way to acknowledge God's goodness toward us, and that is by the giving of our best to others in sharing with them His loving-kindness, and thus make available our Savior to them. He who yearned after Judas, and believed in Peter; He who pursued His enemies with relentless love, and on the cross prayed, "Father forgive them," is our example. It was He who said, "The works that I do shall ye do also."

Have we enemies, have we crosses? Suppose we try the method of Jesus. Life, no matter how long the day, is too brief for bitterness.

Prayer—Our heavenly Father, make us rich in the sharing of the blessings we have received. This we ask for Jesus sake. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A PRISONER OF THE LORD.

By JOHN G. TRUITT.

"The cloak that I left at Troas with Carpus, when thou comest bring with thee, and the books, but especially the parchments."

—II. Tim. 4:13.

Many are the ministers who have pondered this little verse. They have felt something of the anguish of soul expressed in it. They have felt here a kinship with the greatest preacher of the Christian movement. They have seen here something of his suffering, something of his greatness, and at the same time felt that he is just a man much like themselves, whom they would like to see and converse with, and comfort a bit if possible. Looking on this verse, they have buttoned their thread-bear coats about them, and thanked God for the privilege of being a servant of His. Paul has helped to make many a poor man a great preacher,—and thus a great man.

This verse which seems at first glance so very common and ordinary, opens up a vista into the very center of the earth's most celebrated dungeon, and throws a path of light upon one of the greatest souls ever set to the task of blessing the nations of the earth. It is a line out of a personal letter. It is about personal matters. It is just a letter to a friend. It might have been read by him, and found itself on the way to the wastebasket, as having finished its mission. But it had not finished its mission, and we are so grateful that it did not find its way into the wastebasket. Instead, it found its way into the Holy Scriptures, and into the imperishable hopes of the hearts of men.

"The cloak that I left at Troas with Carpus." That old worn out cloak which had been with me on so many hazardous journeys, so much in the way that hot day I spent in Troas with a friend, which I left with him, how I wish I had it now! This old dungeon is so dark, and damp, and cold. It is so different from the fine, warm quarters of my first imprisonment, and the friends have forsaken me too. All that is in the letter to Timothy. The slave's girdle and perhaps an old sack that Paul wore in that prison, left legs and arms bare. Winter was coming, too. And as the wind whipped around the corner of that old castle of death, there was lit-

tle comfort for his poor, old, beaten body found in irons and chains bound about his ankles and wrists. In the very last lines of that letter, he says to Timothy, "Do your best to come before winter!"

It is a parable of the needs of the body. Paul knew it. Preached it. His body had never been too strong. Always there had been some thorn in the flesh. Yet Paul had said, "Know ye not that your body is the temple of God!" In our own town, there are poor little bodies hungry, and half-clothed, across the world, there are millions more. Jesus never wished it so. Jesus who knew of the bounty of God would not have our world wasting its millions upon the vanities of life, much less the very engines of war and death while poor little children perish and their mothers sell their souls for bread. How may you help? Why by being a Christian man, or woman, and sharing what God has blessed you with, and by using every influence you have to promulgate the principles of Christianity. Your presence and loyalty to the church is a very fine beginning.

But here are other words in this line from Timothy's letter which he received from Paul. It is as though Paul had a second thought. Mind is more than body. While I need the cloak so badly, and as winter presses on I shall need it much more, but my mind starves as I sit here bound all day long to these bare walls! Think of that. Here was in that dungeon, a man acquainted with books, writer of some of the most precious and celebrated books the world has ever seen, a student of the books of the ages past in three cultures, and back there in Troas was his little old ragged collection of books. How far away they seemed! How his mind hungered for them! How they would comfort him and cheer him if he only had them now!

Some people do not seem to know what to do with their minds. They have used them for almost nothing at all for so long, they have become woozy or worse. One of the most wonderful things in all the world is the human mind. Out of it empires are built, and civilizations are fashioned; by it a friend may sit at his fireside and converse with a neighbor anywhere beyond the seven seas; and by it the same song may at a given moment fill every hamlet and town beneath

the stars. Suppose Paul had been able to radio Timothy about the cloak he needed from Troas, Carpus might have mounted a plane and in a few hours, placed it in his hands, and about his shivering shoulders. Suppose the shepherds outside Bethlehem had had a broadcasting machine when the angels sang their "Peace on Earth" program of music, it might have filled every home, as it by now ought to fill every heart. The mind of man has followed the paths of light across thousands of light-years and furnished us with a knowledge that is vast indeed, but there is still so much ignorance, poverty and downright wickedness in the world. We have not loved God with all the strength of our mind. God has given us our minds to use for Him. Would to God many of the fine young people present here this morning, might covenant themselves that they are going to use their minds for God and for humanity.

Paul used his great mind for God. How he desired his books! But there are still other words in this line from his letter to Timothy. It is as though he was thinking but I am loading Timothy up with too much of a burden. Maybe he cannot bring the cloak, and the books, and everything he may himself wish to bring. Then he adds these precious words: "But especially the parchments." Timothy will know what they are, and Timothy will know how Paul loves them! Timothy bring me that old cloak I left at Troas with my friend Carpus when you come,—and do hasten to come to me, I long so much to see you,—but, Timothy, if you cannot bring the cloak and the books, bring the books; and Timothy, by all means, whatever you must leave behind, be sure to bring the parchments,—those time-honored rolls of Holy Writ!

This only goes to show how highly Paul valued the Holy Scriptures. How comforting they would be to him now, to him who knew so much of them from memory, to him who did not realize that the very lines he was even then writing a friend, begging him to hasten to him with the parchments, would become a portion of the Holy Bible. It is a parable of our need of God's revelation for our own lives. Jesus says, "Ye do err, not knowing the Scriptures." Again he says, "Search the Scriptures . . . they are they which testify of me." Again two of the disciples speaking of Jesus says, "He expounded unto us all the Scriptures." Long since Paul had learned the Scriptures. By them his soul was fed.

Much as he needed it, of least im-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We want to thank you for the following items which have been sent in since our last report:

Chapel Hill Christian Church: 1 box clothing.

Girl's Missionary Society, Roanoke, Alabama: 1 dress and 1 slip for Georgia Williams.

Mrs. W. H. Floyd, Abanda, Alabama: 1 pair of shoes.

O. Henry Hotel, Greensboro, N. C.: 9 table desks, 8 dressers, 2 chairs, 136 glasses, 1 soup bowl, 3 sugar bowls, 32 cake plates, 160 cups, 69 saucers, 9 plates.

Miss Nellie Mae Holt, Burlington, N. C.: box clothing.

Mrs. W. G. Harmon, Lafayette, Alabama: box clothing.

Missionary Circle No 3, Burlington Christian Church: 45 cakes laundry soap, 6 toilet soap, 1 quart preserves.

Mrs. Ella Gray, Waverly, Virginia: box clothing.

B. A. Sellars & Sons: 3 dozen shirts.

Mrs. J. A. Williams, Franklin, Virginia: box clothing.

Miss Edith Walker: box clothing.

Mrs. R. E. Gunn: 12 packages of ginger snaps, 4 cartons cakes, 1 vanilla wafers, 1 crispie wafers, 3 boxes gum, 8 boxes candy, 2 boxes peanuts, 2 jars pickles.

Mrs. Warren Beale, Franklin, Virginia: box clothing.

Sunday School Class of Saxapahaw: box clothing for Thelma Long.

Lily Mills, Shelby, N. C.: 128 dozen spools thread, 39 dozen spools embroidery thread.

Mrs. O. D. Lawrence, Seagrove, N. C.: box dresses.

Intermediate Department, First Congregational Sunday School of Newport News: 1 spread, 3 towels, 7 pillow cases.

Mrs. Sallie E. Holland, Franklin, Virginia: 3 dresses, 1 suit, 1 coat.

Woman's Missionary Society, Lanett Christian Church, Lanett, Alabama, for Katherine Whitten: 6 yards white material, material for 4 print dresses, 4 pairs anklets.

Mrs. E. A. Paff, 805 S. 8th Street, Goshen, Indiana: Box clothing for Iola Brown, and \$2.00 for hat.

Mrs. John Hines, Route, Raleigh, N. C.: 1 coat.

Mrs. Pearlle Young: 1 dress and 1 gallon pecans.

Carrie Beale Sunday School Class, Franklin Christian Church, Franklin, Virginia: Box clothing for Mary Alice Watkins.

Missionary Circle No. 2, Burlington Christian Church: 5 cans vegetables and fruits, peck apples, and 1 pair shoes.

Mrs. H. A. Culver, Lake Worth, Florida: 2 coats, 1 skirt, and 1 blouse.

Mrs. M. A. Alphin, Sunbury, N. C.: Box clothing.

Woman's Missionary Society, Ramseur Christian Church: Box clothing.

Minneola Manufacturing Co.: 104.5 yards outing.

Cone Export & Commission Co.: 50 yards white outing.

E. M. Holt Plaid Mills, Inc.: 40 yards crepe and 60 yards gingham.

Ladies Aid Society of Albermarle Congregational-Christian Church: Box clothing.
Damascus Christian Church: Box clothing.

Mr. J. E. Branch: 3 bags sweet potatoes.
Ingram Christian Church: 15 chickens.
Flint Hill Christian Church and Biscoe Christian Church: 13 chickens.

Southern Dairies: 6 gallons ice cream.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 3, 1936.

Amount brought forward \$11,614.41

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Mt. Zion\$ 1.75

Mt. Zion 1.23

Concord 1.00

3.98

Western N. C. Conference:

Biscoe 1.24

Smithwood 1.04

2.28

Eastern N. C. Conference:

Special Collection taken at

Conference: 30.06

Christian Chapel 3.44

Wake Chapel 9.43

42.93

Eastern Virginia Conference:

Liberty Spring 7.00

Valley Va. Central Conference:

Whistler's Chapel50

Winchester 4.96

Dry Run, (Sept. to Nov.) 5.13

10.59

Alabama Conference:

Pisgah, Oct. & Nov.)

1.88

Special Offerings.

Mr. May, support of chil-

dren 3.00

Mr. May, support of chil-

dren 3.00

Men's Bible Class, Rose-

mont, Christian Church,

support Robert Currin . 12.50

The Fidelity Bank 12.50

Interest on Van Huizen

loan 90.00

121.00

Thanksgiving Offerings.

N. C. & Va. Conference:

Hopedale 10.51

Bethlehem 30.21

Danville 113.91

Union Ridge Missionary

Society 21.00

Concord 17.60

(Continued on page 15.)

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1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 95.

CHAP. 2.

• Acts 19. 1.

• ch. 1. 16.

• Ps. 1. 6.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

SUMMERS.

During the month of October, 1936, the Ladies Aid Society of Apples Chapel Church, N. C. and Virginia Conference lost one of its loyal members, Mrs. G. A. Summers. Mrs. Summers was one of our charter members and a regular attendant. Therefore be resolved:

- 1. That by the death of Mrs. Summers, the society has lost a faithful member and an ever ready helper;
- 2. That we extend to her companions and children our heart-felt sympathy that God's richest blessings might abide with them and that they might find shelter within his fold;
- 3. That a copy of these resolutions be sent to her family, a copy be inscribed in the minutes of the society, and a copy be sent to "The Christian Sun" for publication.

Mrs. E. P. MURRIEL,
Mrs. E. W. BROWN,
Mrs. L. E. SUMMERS.

VICK.

On August 31, 1936, our Father called our beloved sister, Mrs. Annie F. Vick. Her life was spent in the service of the master, and His will was always her desire. In her presence was always the sunshine of good cheer. Therefore be resolved:

- 1. That in the passing of Mrs. Vick, Johnson's Grove Christian Church of Sedly, Va. has lost a valuable leader, a loyal friend and a good woman;
 - 2. That to her dear companion, loved ones and friends, we extend our heart-felt sympathy;
 - 3. That a copy of this be sent to the family, one spread on the minutes of the church, one sent to Tidewater News and one to "The Christian Sun."
- Mrs. R. W. HANCOCK,
Mrs. H. P. BEAL,
MARIE HUNDLEY.

THE SUN'S PULPIT.
(Continued from page 13.)

portance to Paul was his cloak, and most important to him was the care of his soul's relationship to God. Many things are of importance, my friends, but most important of all is God, through Jesus Christ, our Lord. Neglect of religion, neglect of communion with God in worship both public and private, neglect of our Lord Jesus Christ,—in short the neglect of God is the supreme disaster of life, for according to Jesus, "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."

"WE WOULD BE BUILDING."
(Continued from page 10.)

Inner conviction grows in quiet moments. Beliefs direct actions. "I must live daily that which I long to see." is a true statement. Peace, economic justice, inter-racial friendship, all center in personal attitudes. They will be realized when the lives of Christians bring them to pass.

The Pilgrim Fellowship binds together the youth of the Congregational and Christian churches so that their inspired moments may be multiplied and thus their usefulness in the world extended.

This is the opportunity of the Pilgrim Fellowship of the Southeast and each Conference and local group of youth. This multiplication of inspired moments is the purpose of the Young People's Department whose privilege it is to prepare material and suggestions and to provide a medium for exchange of ideas. And thus the building goes on and true fellowship grows.

LUCY M. ELDREDGE.

The editor is thoroughly convinced that THE CHRISTIAN SUN has a mission to fulfill in our Church fellowship and that it can be sold to our people in sufficient numbers to justify its publication. It will take work all up and down the line among pastors and churches, but it is well worth the effort.

ORPHANAGE REPORT.
(Continued from page 14.)

New Labanon	21.55	
Pleasant Ridge	10.00	
Kallam Grove	2.25	
		227.03
Western N. C. Conference:		
Flint Hill	2.54	
Hank's Chapel	18.58	
New Center	9.30	
Spoon's Chapel	6.00	
Pleasant Grove	2.00	
Pleasant Cross	2.65	
Pleasant Ridge Church	18.70	
Big Oak	8.00	
		67.77
Eastern N. C. Conference:		
Liberty, Vance, Church & Sunday School	104.16	
Mt. Carmel	3.00	
Pope's Chapel	3.50	
Damascus	12.50	
New Elam	3.85	
Lebanon	1.15	
Turner's Chapel	6.00	
Niagara	2.00	
		136.16
Eastern Virginia Conference:		
Oak Grove	12.40	
Eure Church	3.80	
Eure Ladies Aid Society, Circle No. 1	5.00	
Eure Young People's Society	5.00	
Hopewell	2.30	
Bearea, Norfolk	8.00	
Elm Avenue	5.25	
		41.75
Valley Va. Central Conference:		
Whistler's Chapel	1.23	
Winchester	6.27	
Winchester, Primary Department	2.20	
		9.70
Alabama Conference:		
New Harmony	3.00	
New Hope Church & Sunday School	6.75	
Lowell	4.00	
Woman's Missionary Society of Lowell Christian Church	3.00	
		16.75
Georgia & Ala. Conference:		
Ladies Aid Society of Pleasant Hill Church, Cochran, Georgia	5.00	
Individual Thanksgiving Offerings.		
Miss Olive A. Gould	2.00	
W. N. Reynolds	500.00	
Mrs. Naomi Boyce Holder	10.00	
J. B. Creswell, in memory of sister, Miss Lydia I. Creswell	5.00	
Mrs. S. R. Brill	2.00	
James Sloan	100.00	
Waterford Christian Sunday School, Goshen, Indiana	8.50	
Mr. and Mrs. Warren H. Denison	5.00	
John M. W. Hicks	50.00	
Charles A. Scott	5.00	
H. C. Holt	10.00	
Mrs. Cameron Morrison	25.00	
S. J. Hinsdale	10.00	
T. M. Stroud	1.00	
J. W. Drake	20.10	
		753.60
Total for week		\$ 1,447.42
Grand total		\$13,061.83

Why "Either - - Or"?

By ROGER W. BABSON.

I recently attended a conference of ministers. There were present some of the ablest men of Protestant churches. One session of this conference was given to a discussion of whether the Sunday services should be "instructional" or "liturgical." At the close of the discussion, Robbins W. Barstow, President of Hartford Theological Seminary, asked, why "either—or?" He suggested that the laymen could be given "both—and."

Protestant ministers are a fine group of men—no better ever grew; but laymen feel that most of them are very poor merchants. Instead of trying to discover what we laymen **need**, they seem determined to give us laymen only what they, the ministers, **want**. Furthermore, many ministers do not even ask what they themselves want, but are content to carry on along the same lines as did their predecessors. As a result, churches have not kept pace with educational institutions and industrial research, while the ministry has been lagging behind the other processions.

If you went into a department store to ask for some woolen goods and were told that you must buy an equal amount of cotton goods, in order to get these woolen goods, you would not like it. Yet this is the way ministers treat us laymen. Many a tired layman goes to church for the uplift which would come from a well planned service of worship. He gets the unlift until the sermon comes! This often distracts him—so that he completely loses the good which he received from the service of worship. Contrary-wise, most young people would like to hear a passionate, social gospel sermon, but are so bored by the worship service that they fail to attend church. I agree that both laymen and young people may be unreasonable in asking for such a separation; but were I a minister, they would get it.

Laymen, in fact, believe it is wrong for ministers to say "either—or"; rather it should be "both—and." The regular morning service might well be divided into two services not exceeding thirty to forty minutes each, with an intermission of five minutes. Those who enjoy the present combined service can continue to remain for both as at present; but those who, according to their mood on a certain day, want either worship or a sermon, can have what they want.

In short, laymen wish to be able to go to an early communion at 8:30 A. M.; or to an exclusive service of worship at 10:45 A. M.; or to an exclusive preaching service at 11:30 A. M.; or to a discussion group or song service, later in the day, in accordance with their specific needs. Furthermore, they believe ministers should supply these different services at different hours. They could be furnished without increasing the church budget. Such an increased program would require a greater effort by the ministers; but ministers should be glad to make this sacrifice to serve their communities. Most ministers are willing to do anything, within reason, to make their churches more helpful.

This is not an appeal to change church doctrines or to "modernize" the Church. No question of principle is involved. Let the creed, the prayers, the hymns, the sermon and the order of service remain as is. I am appealing only that the churches be open from 8:30 A. M. to 8:30 P. M. on Sundays; that the different kinds of service be made into separate services; and that everyone who attends any of these Sunday services, be considered as "attending church." **Let us cease thinking only of the regular morning service as "church."**

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, DECEMBER 10, 1936.

NUMBER 50.

Those Little Churches

In all the little villages,
The winding road goes through,
There always is a steepled church
Concentering the view.
As if the highway understood
Where countless feet have trod—
To mark a path for those who seek
Eternally for God.
Uphill and down, along the way,
In every sort of place
These little churches join their prayers,
“God bless the human race.”
Each pointing spire uplifted there
Against the azure sky,
Still bids us leave the low and base
To serve the fine and high.
A benediction to our land
These little churches are,
And those who tend their altar fires
Deserve our love and care.

—*Frances McKinnon Morton.*

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. Robert Lee House, formerly of Newport News, Virginia, is now located in the Arlington Apartments, Portsmouth, Virginia, and is beginning his pastorate with First Christian Church, Portsmouth. On Thursday of last week the church gave him a reception, and he was officially installed the past Sunday.

Rev. Joe Fix has recently celebrated his Fifth Anniversary as pastor of the Congregational-Christian Church, Urbana, Illinois. The church gave him a reception, and the newspaper gave him a write up of his work since he has been in Urbana. He will be remembered as a former pastor of Franklin, Virginia, a graduate of Elon College, and a member of the Burlington, North Carolina, Christian Church.

The editor regrets that the program of the N. C. and Va. C. M. A. did not arrive in time for publication before the meeting of that organization on Tuesday of this week. Rev. G. C. Crutchfield was the president, and among those to share in the program were: Rev. Millard Stevens, Mrs. C. H. Rowland, treasurer; Dr. James H. Lightbourne; Mrs. W. M. Jay; and Rev. Stanley C. Harrell.

Rev. Roy D. Coulter, a graduate of Elon College and Pastor of nearby churches, has recently moved to New Market, Virginia, and has become pastor of six rural churches in that section. The Southern Mission Board is helping these churches, in securing the services of a minister. This is a fine field of work, and CHRISTIAN SUN readers will doubtless breathe a prayer for success of pastor and churches.

The Church of Wide Fellowship, Dr. Elisha A King, minister, Beach, Florida, sends out a delightful announcement of its services. Several pictures show the building and the grounds and Sunday School classes scattered among the beautiful shrubbery surrounding the church. It is the kind of announcement that makes one want to join the group in worship and Christian activity. On the front page is this statement: "This Church is a Church of the open door, the open mind, the friendly spirit and the community heart. This Church is not narrow, exclusive or keenly denominational. It opens its doors and its

heart generously and sincerely to all Christian people without regard to sect, creed or party."

THE CHRISTIAN SUN acknowledges with gratitude the following announcement: Mr. and Mrs. W. H. Hurley announce the marriage of their daughter, Ethel, to Mr. Giles Perry Hafer on Saturday, November 28th, 1936, Chicago. At home, Apartment 3-A, 823 East 49th Street, Mrs. Hafer will be remembered by many as a former assistant in Christian Temple, Norfolk, Virginia, and will have their best wishes for a long and happy life, in which wish THE CHRISTIAN SUN joins heartily.

Dr. F. P. Ensminger of Birmingham, Alabama, says in a letter that the Alabama Conference elected Rev. G. D. Hunt, to secure funds for the rebuilding of the dormitory at Southern Union College, Wadley, Alabama. Brother Hunt was to begin this campaign on November 26th, and it is hoped that \$3,000 can be secured by the first of January, 1937. THE CHRISTIAN SUN wishes Brother Hunt and the college the best of success and has backed up this wish with a dormitory dollar. It is hoped that others will do likewise. Money should be sent to President Ross Ensminger, Wadley, Alabama.

Dr. John G. Truitt of Suffolk, Virginia, prints a weekly church bulletin and gives some helpful material in it each week. In a recent number he gave the names of the finance committee and says that the committee meets every month, goes over the work of their committee, and plans for the financial side of the church work. "This is a very faithful and business-like committee, and their work is genuinely appreciated by the whole church." Such a committee is needed and would be appreciated by every church. Dr. Truitt also gives the attendance of the various departments in the Sunday School and church services for five weeks. This makes an interesting chart for the members to read. THE CHRISTIAN SUN recommends such bulletin for every church as a means of advertising the church and as an aid in the worship service.

THE EVOLUTION OF SERVICE.

The surest way I know to unity with God is through service to others. The fact that there was no room in the Inn for the new born King is typical of the minds of many men today. No room in their minds for

the teachings of the wonderful Counsellor on whose shoulders rests the fate of nations.

Many remarkable men and women have been produced through the past. Men and women whose gifts of service to humanity are remembered through the ages. Many of these inspired leaders have left rich legacies in the field of literature, science, art, education and religion. Each of them played his or her part on the stage of action and then passed on to a richer experience as a reward for their service on earth. Some of those immortal personalities would have been forgotten but for the fact that their achievements lived after them. Some however are more vaguely known than others but all are known and evaluated by the measure of their service to humanity. Jesus humbly and lowly engaged in a brief but most effective ministry, which was terminated, tragically, in His ignominious death on the cross, but His teachings were more potent than His enemies; and today men universally pay Him homage and govern their lives by His precepts and admonitions.

A. R. FLOWERS.

PASTOR VS. PREACHER.

The pastor is the shepherd of his sheep. Religion is applicable in all sorts of circumstances of trouble, sickness, sorrow. The richest ministers are not those of lofty utterance from high pulpit to huge throng—they are the intimate conversations with souls that seek God with whom Religion really comes to grips with life's practical problems.

The preacher's influence increases geometrically, by multiplication, and the pastor's, arithmetically by mere addition. However, the true pastoral influence is never forgotten—eternal, while the words of the preacher often are erased by words more attractive or events more compelling.

The ideal minister of the Christ is a unique combination of the two—Pastor and Preacher. The Priestly functions of the sacraments are a high calling, the utterance from the pulpit has noble traditions and tremendous challenge, the ministries in the parish are a crowning glory for the "Ideal Minister"—and of course if he has a certain amount of executive ability, etc., that does not come amiss. Would that the church had better ministers—and being a minister, knowing personally the shortcomings, the mistakes, inadequacies, I speak with real conviction.

—Selected.

THE GREAT CHRISTMAS FUND.

By DR. LEWIS T. REID.

The Christmas Fund of the Board of Ministerial Relief will bless the aged, the disabled, the widowed and the fatherless on Christmas Day. It will meet crises of sickness, death, unemployment and acute distress. It will aid in relieving pastors in drouth-stricken areas. More than a thousand families receive aid from the Boards of Relief every year.

To last year's Christmas Fund, 6,379 donors, representing 1,973 Congregational and Christian churches in every state of the Union except Mississippi, gave a total of \$65,327. On Christmas Day 850 checks were distributed by the national and state Boards of Relief, 741 to those on the regular rolls and 109 to other ministers and widows suffering because of illness, unemployment or sheer destitution.

During the first ten months of 1936, 391 additional checks were sent out by the national Board alone from the Christmas Emergency Fund to meet cases of acute distress.

The average regular grant is now \$256 to a minister and \$201 to a widow, the lowest level for at least fifteen years. When the maximum grants, even in cases of chronic illness, hardly exceed a dollar a day, it is difficult to see how the pensioners of the Boards could exist at all if it were not for the help of the Christmas Fund.

Whatever the size of your gift, some aged saint or overburdened minister and his wife will ask God's blessing upon you for your remembrance. Regular donors to the Fund are asked to add one-third to their usual gifts this year to aid distressed pastors in the drouth areas; new donors, to make their contribution as generous in view of this emergency need.

Lift the thirty-fifth Fund to \$80,000!

EASTERN NORTH CAROLINA CONFERENCE AND ELON COLLEGE.

A group of ministers and laymen of the Eastern North Carolina Conference of Congregational and Christian Churches met in Raleigh, N. C., December 3rd, to lay plans for the continuation of the Elon College Development program in the Eastern N. C. Conference. Dr. W. C. Wicker acted as chairman. Visitors outside the conference were: Dr. L. E. Smith, Dr. Stanley C. Harrell, Rev. J. L. Foster, C. D. Johnston and George Colclough. The members of the Eastern Conference present were: Minis-

ters, J. Lee Johnson, Carl H. Voss, R. T. Grissom, S. E. Madren, E. M. Carter, W. C. Wicker, J. Everette Neese. Laymen, N. H. Ayseue, George Whitaker, Mrs. W. S. Ayseue, Miss Margaret Alston, A. M. House, John House, H. G. Holmes, A. R. Perry, and L. L. Vaughan.

Following the opening prayer the meeting was open for discussion as to the plan by which we should proceed in the Development Program. After considerable discussion it was moved and carried that we accept the plan outlined by the Williams Company with any necessary modifications in order to make it work in the local church.

The officers elected for the conference were as follows:

Conference Chairman, Rev. J. Everette Neese; Assistant Conference Chairman, Miss Margaret Alston; Secretary, Miss Willie Haywood Kimball; Publicity Chairman, Rev. Carl H. Voss.

Additional Members of Executive Committee:

A. H. McIver, Rev. Alfonso Grissom, J. A. Kimball.

MORNING MAIL.

Interesting letters about Elon College continue to come in. It is a great joy to realize that old friends are beginning to turn back toward the college and new friends are being discovered. The following letter was received today. Its contents speak for themselves.

Franklinton, N. C.
November 8th, 1936.

Dear Dr. Smith:

Inclosed find five (\$5.00) dollars for the fund for the college. I want to send you five more in February. I hope to give more next year if my rents improve, for my heart has been with you in such a great undertaking to clear our college of the indebtedness, and put it on a sound basis.

With best wishes and a prayerful heart for you.

Very truly,
(Signed) Mrs. H. E. PEARCE.

I cannot see everyone. There are hundreds who read THE CHRISTIAN SUN who have not made a contribution to the college. Won't you write me a letter and make your contribution? Make it as generous as you can.

I am indeed grateful for the letter.
L. E. SMITH.

Four things a man must learn to do
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.

—Henry Van Dyke.

ALCOHOL.

SOURCE.—The source of ethyl alcohol is in the decomposition or breaking up of sugar in thin, sweet juices. The process is called fermentation.

NATURE.—There are many members of the alcohol family, designated by scientists as the "family of alcohol poisons." The best-known are methyl (wood) and ethyl. Ethyl alcohol is used in intoxicating beverages, such as beer, wine, whiskey, rum, etc.

CHARACTERISTIC ACTIONS.—Comparing ethyl alcohol with water, which is necessary to all life and growth, one finds that alcohol will dissolve some fatty substances—resin, camphor, etc., which water will not dissolve, and is therefore designated a solvent. It will also extract water from substances and coagulate white of egg. It is therefore designated a dehydrant.

Because of these two actions as solvent and dehydrant, ethyl alcohol is useful in industry and in the laboratory. But outside the body these two actions are on inanimate substances. Inside the body, alcohol acts on living tissue. It does not undergo any digestive process and enters the blood as alcohol. In the blood it circulates through the body, bathing every nerve and tissue, and bathing the nerves and tissues it exercises its two characteristic actions as solvent and dehydrant. It dissolves or disturbs the fatty-like protection of the nerve cells, and acts as a narcotic, slowing down all the functions of the nervous system—seeing, hearing, moving, thinking, etc. The injury done is in proportion to the amount concentrated in the blood at any one time.

Even small amounts of alcohol, which affect the optic nerve and slow down muscular reaction, make a drinker less efficient in every area of life, especially in athletics, in driving an automobile and in all sorts of work requiring co-ordination of muscles and quick reactions.

The first effects of alcohol are upon the higher faculties of the brain which differentiate a man from an animal—ambition, conscience, will, reason, self-criticism, judgment and self-control. Very small amounts narcotize these faculties, remove the contents and reduce a man to behavior on a lower plan than that upon which God meant man to function. Larger amounts reduce him to the level of an animal, and excessive and continued drinking may even kill.

For further information, write W. C. T. U., Evanston, Ill.

ADA ROSE DEMEREST,
Special Instructor in Alcohol Education, National W. C. T. U.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

GETTING READY FOR CHRISTMAS.

The streets are lined; the stores are packed. People are busy, rushed. Business is booming. Advertising is plentiful. Money flows through the currents of economic life as it has not done for month, or years.

What does it all mean? We are getting ready for Christmas, Santa Claus, the good old fellow who brings good cheer to children, will be loaded as he has not been in America for years. In some places he will carry not only fire-crackers, dangerous as they are for children, but liquid fire for young people and adults to drink and make of themselves—well, spare the thought and the word.

Christmas, the Mass of Christ. A celebration of the Birthday of the Babe of Bethlehem. What a day it should be! A day for childhood joys, for youthful dreams, for adult humility. Scholars can never explain the hidden mystery of life connected with Christmas. It is beyond the ken

of men. And yet even a child can rejoice in its reality.

It is the business of the Church to make a memorial for Jesus and not just a holiday with pagan celebrations. Of course, it is a busy season, but the big business of the season should center around the message of God to the world in the birth of His son, our Saviour. Children need to know this divine message, young people should be guided in singing and telling it to others, and adults will do well to meditate on the meaning of Christmas rather than drown themselves in drink or business. Christmas is God's great holiday (happy day) for his people. Let us rejoice and be glad in it.

THE CHRISTIAN SUN is hoping that every church will have fine programs at the Christmas season, programs that will impress the community with the meaning of Christmas.

F. C. L.

THE KING MUST LOSE.

As this is being written, the world is awaiting anxiously the outcome of the conflict between King Edward VIII of England and his government. The King was a popular Prince. His father was a well-beloved King. His mother has the love of the world, for she shared with her husband the throne for a quarter of a century and still manifests the qualities of a Queen.

The British people want their King to be happily married. They seem to reverence the King in a way that most Americans cannot understand. But they seem not to be in the mood for him to marry a commoner who has been divorced once and is in the process of getting another divorce. Both the Church and the Government are opposed to such a marriage. And well they may be. The fight is for the sacredness of the home. Both Church and State in England seem to be ready to defend that sacredness even at the cost of a King.

Whatever the outcome of the matter may be, the King is destined to lose. If he keeps the throne, he will have lost many of the greatest statesmen from his government, and will live without the blessings of his Church. Much of the respect and reverence of the British subjects throughout the earth will have faded. If he renounces the throne and flees with his lover, what will he have left for the years to come?

It certainly is to be regretted that the noble young man who holds the most responsible position of anyone

on earth should have become involved in such a great difficulty. He cannot win. He must lose. It is just a matter of choice as to what he shall lose. His experience should be a lesson to other young people, and older, throughout the world. The easiest time to get out of trouble is before one gets into it.

F. C. L.

SUGGESTIONS OF LAYMEN.

Laymen have recently been making suggestions through THE CHRISTIAN SUN concerning the Church program and ministerial activity. The editor believes this is a wholesome thing and is delighted to have communications from laymen. He is of the opinion that God has given to laymen wisdom concerning the Church and that they are responsible for passing on this information to others just as God has given some ability to ministers and requires faithful stewardship on their part.

The articles from Mr. Babson, who is Moderator of the General Council of our Church, indicate that he is not familiar with the Church program in the Southeast, or else that he is not writing especially for us. He is thinking largely in terms of New England where he lives and is only being true to a human characteristic by so doing. He is pleading for more services and a wide variety. The exact detail concerning this interests him not a great deal.

The article from Mr. Rountree in this week's paper should give us ministers occasion to check up on our methods of work. Perhaps we have not been quite careful enough as to the final decision of our prospects.

It is much easier to resent criticism than to turn it to advantage. It is even easier to give advice rather than take it. It is the hope of the editor that the stimulating articles may continue to come in, not as criticism of the past but as a dream of what the future can be, and that all those who read will be inspired to undertake in a new and nobler fashion to do the work of the Kingdom. It may be necessary on occasions to change our methods, but certainly there is an essential at the heart of the Christian message which must never be lost. Religion must come to the heart of all experiences and be worked out wherever people live. Let the laymen advise concerning the technique of Church work and then join with the minister in trying to make it a reality.

F. C. L.

THE SUNDAY SCHOOL COVERS THE WORLD.

It was just 156 years ago, namely in 1780, when Robert Raikes gathered a few children in a small room at Gloucester, England, and thus formed the first Sunday School class which resulted in founding the first modern Sunday School. We have come a long way since that day. The church, always on the alert for the best, took up the work of Raikes and today there are Sunday Schools in every nation under the sun. Into them, millions of youth and adults gather for Bible study, moral and spiritual instruction and worship every Sunday. The twelfth World's Sunday School Convention met in Oslo, Norway, this past summer. From Oslo the Convention adjourned to meet in 1940 in South Africa: thus indicating the worldwide scope of the Sunday School, and the interest it has developed in all lands. Four years ago, the world Convention met in Rio de Janeiro. As a result of this meeting in Rio de Janeiro, Capitol of Brazil, during the quadrennial following, the total enrollment in the Sunday Schools in Latin America increased from 126,506 to 180,996; a gain of 43 percent. Already plans are on foot for the program and meeting of the World's Convention in South Africa in 1940. Those of us who go Sunday after Sunday to our local church school, with its small attendance, seeming indifference and negligible results, little think of the great work of which we are a part, and the progress made through the Sunday School for world friendship, for peace and for righteousness. It is quite common now to knock the church, to criticize the ministry and discredit, if not ignore, the Sunday services. We forget that the church has given us the best that the world has, that our community has, that our homes have, and that we individuals have. Verily did our Saviour truthfully declare, "I will build my church and the gates of hell shall not prevail against it." The Church with its Sunday School and Societies is not dead: it is the biggest, best, and most powerful institution in this earth.

J. O. A.

A MESSAGE TO MINISTERS.

I have had occasion to study successful men in many walks of life recently and I find that without exception they are each and every one model salesmen with their hearts firmly fixed on their subject, their minds thoroughly prepared for response and actual acceptance.

The most striking examples are in the field of religion. The Gospel of Jesus Christ should be in every heart and motivate every life, but it does not do this because the sales force is comprised of poor salesmen. Nine out of ten ministers commit the same faults that a poor salesman, even as I, commit.

1. They do not maintain a list of prospects.

2. They acquire comfortable habits of spending time where no prospects are and where no new conversions may be obtained.

3. When they do come face to face with prospects, instead of preaching the Gospel of Jesus Christ, they preach technicalities—church membership, moral reforms, ethical codes, behaviorism, contrasting political and national doctrines. (If you make a comparison in my business you lose a sale because the prospect will take time to investigate the other viewpoint and never get back. Is it not true in religion? I am curious about communism, not because I expect to deal with it, but because a preacher said it is evil and destructive, when I do know that the end for which communists strive is the same end for which Christians wait. And wait is the word. If Christians fought as valiantly for Christ as communists fight for civil rights, we would be nearer now the Great White Throne than ever before.)

4. Assuming that the minister passes the first three faults blameless: he has found new prospects; he has wasted no time; he has presented his Gospel faithfully—here at this point ninety-nine of one hundred pronounce a benediction and dash to main exit to be congratulated by people who wouldn't walk fifty feet out of their way to say a good word for anyone. (Some salesmen present a superior idea in a blameless manner and then lean back satisfied that they at least have caused someone to think.)

Such salesmen are destroyed by their own folly or are carried on the company's books as "advertising" at a poor rate of reward.

Such ministers shall surely see the wrath of a just master or if they are ignorant of God's will, may be carried on the "roll up yonder" as "advertising matter." However, prediction is not my line.

The outstanding successes in the field of religion are men who seek to close the case for God by insisting upon acceptance of Jesus Christ then and there. I have never heard a successful evangelist extend one invitation and quit.

Evangelism is not specialization, it is the ultimate test of Christian discipleship. It is the acceptance and signature that counts for salvation of representative and prospect alike.

How many new acceptances have you had this month? How many lapses? Call in a certified spiritual accountant and keep your books straight, lest He come.

H. B. ROUNTREE.

LABOR'S CONSIDERATION.

While many industries are increasing wages without imposing any conditions, the steel industry proposes to tie up future wages with fluctuating costs of living. On the surface, this proposal appears to be sound and reasonable. However, there are other aspects to consider.

The Census Bureau recently completed a study of payrolls in 19 industrial states. In 1933 the report shows factory employees, numbering 4,733,817, earned an average wage of \$927. In 1935, 5,541,092 workers of the same class and in the same factories were paid an average of \$1,091. This was an increase of \$164 per worker and has the appearance that workers were being favored. They were, and were not. Here is why:

In 1933, the value of products turned out averaged \$5,406 per worker. The average value of products per worker in 1935 was \$6,365, or a gain of \$959 per worker. The output per worker in 1935 was 83 per cent more than the output per worker in 1933, while the increase in wages amounted to only 17 per cent. This means that for every \$7.00 of wealth created and sold, \$1.00 went to the producer, the employee, and \$6.00 to the employer.

The question is, therefore, are employees' wages to be reckoned by the cost of living or by the employees' ability to create wealth for employers?

If it is right and reasonable that workers should be called upon to accept reduced wages when business conditions are bad, and in many instances deprived of any employment through no fault of their own, it seems right and reasonable that workers should share proportionately in the profits derived from the wealth they produce, and not necessarily, or arbitrarily, on generally accepted wage standards.

C. B. R.

If I forgot thee, O Jerusalem let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth.—*Psa.* 137:5-6.

CONTRIBUTIONS

SUFFOLK LETTER.

A review of the church reports to the last session of the Eastern Virginia Conference reveals the following facts: members reported (1935) 9,887; members reported (1936) 9,864; members received (1935) 456; members received (1936) 492. A net loss of 23 members for the year 1936; a gain of 36 in number of members received during the past year. The net loss in membership is accounted for by revision and correction of church rolls during the year. The following churches report a net loss for the year: Burton's Grove, Centerville, Ivor, Johnson's Grove, Newport News, Old Zion, Suffolk, South Norfolk, Union (Southampton), Union (Surry), Waverly and Windsor. The following churches report the same number of members as for 1935: Eure, Elm Avenue, New Lebanon, Oakland, Liberty Spring, Spring Hill and Sarem. The other churches of the Conference showed a net gain in membership. Thirty-one churches reported members received on confession; twenty-three churches received members by letter or transfer. One hundred and twenty-three members were removed by death during the year. The following churches did not report any members received during the past year: Burton's Grove, Centerville, Ivor, Johnson's Grove, Mt. Zion, New Lebanon, Sarem, Union (Southampton), and Union (Surry).

The financial statement shows an increase in the amount sent to the Conference. However, the records show that the amounts sent by the Conference for Convention Fund, Convention Home Missions, Foreign Missions were less than for 1935; while there was an increase in the amounts sent by the Conference for Superannuation, Christian Education and Elon College. There was a decided decrease in the amount paid for the Convention Fund. If this support of the Convention continues to decrease, and the calls upon the Convention continue to increase, it is easy to forecast the impending deficit and financial embarrassment faced by the Board of Publications and the Executive Board of the Convention. But that problem is not up for consideration in this review. The constituency of the Convention will be compelled to deal with this matter at a later date.

After working for days over these reports and Conference minutes, this

impression prevails in the mind of the writer: it is time for ministers and laymen to seek a way of greater growth and achievement for our people and our churches. Incidentally, the slight variation in the statistical tables from year to year are not as significant as they appear to be. Some of the losses can be easily accounted for; and some of the gains are only on paper. Figures and dollar marks cannot measure all the spiritual forces at work in the Church of Jesus Christ. Numbers have a place, however, and the work of the statistician cannot be overlooked. We must not depend too much upon adding machines and bank books. Lay the Bible upon the bank book and convert the counting room into a sanctuary. Tear down the places of *idleness* and *idol worship*, and build stately *altars* where prayer is the key to power, and the call of a kingdom of another world rings in our ears. Jesus said: "My kingdom is not of this world." There is the secret of His program and power. He did not think less of this world, but gave all for it. We may become citizens of a spiritual kingdom. That is our need. Here is our opportunity. The church *began* in a place of prayer. It will go forward when it returns to the closet and the upper room, and comes forth to match its strength with a challenging task of winning the world for Jesus Christ.

I. W. JOHNSON.

THE EASTERN NORTH CAROLINA CONFERENCE FOLLOWS ITS VISION.

On the closing day of the annual session of the Eastern North Carolina Conference of Congregational and Christian Churches, the conference passed a resolution calling for the ministers of the conference and representatives of each church in the conference to meet in Raleigh, North Carolina, on Tuesday, December 3rd, for the purpose of devising ways and means by which the churches of the conference might meet in full their part of the present indebtedness of Elon College.

The day arrived. The skies were overcast. The roads and highways were wet and muddy, but certain great spirits of that conference had had a vision and were determined to follow that vision. Not a large company gathered, but a group of indi-

viduals with love for the church and for the college met in the pastor's study. Dr. W. C. Wicker, president of the conference, presided. Rev. E. M. Carter, secretary of the conference took the minutes. Dr. Wicker presented pamphlets carrying a brief statement of what had been accomplished during the past four years and stated something of the task that is yet to be done. It contained also a list of the churches in the conference, showing the amounts that had been apportioned to the local church under the Williams Company organization, also the amounts that had been pledged when the campaign was made last spring. The pamphlet concluded with a suggested plan of organization as follows: Conference Chairman, Assistant Conference Chairman, Secretary, and Publicity Director. The suggested plan for the local church called for the appointment of a committee of 100 to be allocated to the different churches according to the amounts to be raised. Each committeeman would be assigned four additional members from his own church who were able to help. These groups of five members, each to be held responsible for raising \$200 over a term of four years, which amounts to \$10 each for the four years. On this basis, the apportionment for this conference, \$20,522, would be raised in full.

After considerable discussion, the group adjourned to the dining room where the ladies of the United Church served a most delicious luncheon. Following the luncheon, the group was called to order a second time and proceeded to set up the organization. The plan of organization as presented was adopted, allowing for necessary changes that might be required through the local church. Rev. J. Everette Neese of the class of 1936 was elected chairman. Miss Margaret Alston of Liberty Church was elected assistant chairman. Rev. Carl Herman Voss, pastor of the United Church, Raleigh, N. C., was elected publicity agent. By vote, the chairman, assistant chairman, and the publicity agent were given authority to elect a secretary and three additional members who, together with themselves, would constitute the Executive Committee.

In accepting the position as chairman, Mr. Neese stated that he was busy and that it would take time to do this job, but that he was willing to give his time and efforts in behalf of the institution that gave him a chance in life, and in this announcement, he expressed a high ideal and a noble purpose. L. E. SMITH.

FRIENDSHIP PARISH.

The Fifth Sunday meeting of "Friendship Parish" of Georgia was held at Union Hill Church, Pearson, on November 29th. There were approximately 150 members of the four churches of the parish present, and a program of interest and inspiration was enjoyed by all.

"Firendship Parish" is composed of Union Hill, Pearson; Williams Chapel, Waycross; Antioch, Bristol; and Friendship, Baxley. Rev. W. Carl Parker is the pastor. This Parish has been operating for about four years now and its growing strength is an evidence of what cooperation will do for individual rural churches. Before the formation of the Parish, none of these churches could have the full time services of a minister but with the other three cooperating, a pastor is on the field all the time. Four other such parishes are formed or being formed in Georgia.

The fifth Sunday meetings are designed to help the parish in organization and inspiration, and its services are built around some theme. The morning is usually given over to inspiration and worship while the afternoon is filled with business and special talent programs.

Rev. and Mrs. Alan T. Jones, the leaders of the "Friendship Parish" when it was formed but now of "Macedonia Parish" in North Georgia, were present for the Union Hill meeting and shared in the morning program. Rev. William T. Scott, Conference Superintendent, delivered the sermon. A bountiful dinner was served on the Church grounds at noon.

A very significant action was taken at the afternoon session when it was voted unanimously to erect a parsonage at Waycross. Each of the Churches has already appointed its committeeman to push this endeavor. Nothing will help a group of churches more than a parsonage as a common task. The next meeting will be held with Antioch Church, Bristol

W. T. SCOTT.

WINSTON-SALEM.

A very impressive thankoffering service was held Sunday night November 22nd at the United Congregational-Christian Church, Winston-Salem, N. C. Mrs. C. E. Zeiger, president of the Woman's Association which sponsored the program, presided at the meeting.

The theme of the service was "Entire Consecration" based on the hymn "Take My Life and Let It Be." The president told the story of the hymn,

a group of twelve boys and girls, wearing suitable emblems, recited the Scripture verses especially bearing on the subject. This was followed by the singing of the hymn by the congregation.

A special feature of the service was the rendering of several selections by the Christian Endeavor Glee Club of fifteen voices which was recently organized by Mrs. Corinna Melville.

The pastor, Dr. W. M. Jay, spoke briefly on the subject "Why Have a Thankoffering Service" and offered the consecration prayer.

Mrs. J. A. May read very effectively a selection "The Thankoffering at the Master's Feet," and Betty Ray and Betty McCall gave the dialogue "Whose Box Am I?"

Just before the offering, Mrs. Zeiger read the poem "How Much Am I Thankful?"

A closing number by the Glee Club and the benediction by the pastor closed a most effective and much enjoyed service.

This is one of a series of special programs on Sunday nights to be given by special groups of the church this winter.

MRS. W. M. JAY.

HENDERSON, N. C.

The writer has recently begun his work at the Henderson Congregational-Christian Church, and he has found the folks here to be a pleasant and cooperative group. He, with the members of his church, looks forward to a successful year in the Master's work. The writer feels that there are great possibilities for this work in this locality and asks for your prayers and interest.

The Worker's Council of the church had an open meeting about a week ago and concluded the evening's program with a gift of appreciation to their pastor and family. This gift included many necessities connected with the kitchen and the preparation of a good meal. The pastor greatly appreciates their kindness and prays that as a group, we may go a little farther and give ourselves to the upbuilding of God's kingdom and the carrying on of His work.

J. EVERETTE NEESE.

LAGRANGE, GEORGIA.

At the Fall Business Conference held Sunday, November 29th, the following officers were elected by the United Congregational-Christian Church of LaGrange for the ensuing year:

Carman of Board of Deacons, Dr. S. C. Rutland; Vice-Chairman, Henry Lee McClain; Assistant Chairman Board of Deacons and Chairman Board of Finance, Stanton Bartlett; Church Treasurer, Audrey L. Lauderdale; Financial Secretary, Miss Skelton; Corresponding Secretary, Miss Annie Belle Kelly; Clerk, Miss Annie Halman; Church School Superintendent, R. L. Farrar; Assistant Superintendent Church School, Miss Mozelle Cole.

The Board of Finance, headed by Stanton Bartlett, consists of the following members: Clifford Houze, R. L. Farra, Mrs. Sam Young, P. M. Farrar, A. L. Lauderdale, Miss Annie Halman, and Mrs. B. L. Allen.

A Fellowship banquet, for the purpose of rallying all the membership of the United Church, is to be held in the church vestry on the evening of December 12th. The Ladies' Missionary Society is in charge of the banquet, while the men of the church will sponsor the evening's program.

The Every Member Canvass of the United Church will begin on Sunday, December 13th.

JOHN H. KNIGHT,
Pastor.

MONEY WORKS.

Thanksgiving and Christmas envelopes furnished by our Mission boards in New York have some challenging statements printed on them. Apparently money does more than talk. Note the following:

"The deep needs of humanity may be reckoned in terms of money. Money is health, money is opportunity, money is salvation. The world never was in more desperate need of things that money can furnish and that cannot be furnished without money.

"Multitudes of the sick in many lands are asking for the enlightened physician, whom only money can furnish. Host of handicapped, ignorant and poverty-blighted lives are seeking for an education and a chance, which only money can give. Destitute communities are suffering from lack of ideals, which money could help foster and maintain. Children are going out into life from many a congested or isolated region to fall into sin and ruin for lack of the saving institutions that money could set up."

The men of Israel pursued the Philistines and smote them. Then Samuel took a stone and set it between Mizpah and Shem, and called the name of it Ebenezer, saying, Hitherto hath the Lord helped us.—*Sam. 7:12.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

NOTES FROM FIELDS AT HOME.

Rev. J. Howard Smith, Elon and Yale graduate, from Newport News, Virginia, but who has been pastor of Second Congregational Church, Hartford, Vermont since his graduation from Yale two years ago, has accepted the pastorate of our Lynchburg church and is now happily located in Lynchburg. His address for the time being is Y. M. C. A. Building, Lynchburg, Va.

Rev. W. M. Jay, D. D., Pastor of our Winston-Salem church reports, "We have had as good a month (November) as we have had since our coming here. We paid \$400.00 due the Church Building Society, which under our new financial plan makes us square with them and we hope to be able to meet our obligations as they come due. We are planing our Christmas services, the children are quite anxious about that."

Rev. Roy D. Coulter, an Elon graduate and former pastor of our Haw River and other near by churches, also graduate from Vanderbilt School of Religion, is now located at New Market, Virginia, and is the pastor of our Mt. Olivet (R), Beulah, St. Peter's, Dry Run, Joppa and Palmyra churches. Brother Coulter has been with the work now through October and November and is finding increasing congregations at each of his churches and is enjoying the great task afforded him in the service of this pastorate. He is a busy man in this large field and greatly enjoys his work.

Rev. O. A. Elmore, Pastor of our Elk Spur, Rocky Ford and Ivy Hill churches of Carroll County, Virginia, reports a very happy and well attended Thanksgiving service, the people coming in larger numbers than had been anticipated for their first Thanksgiving service on a Thanksgiving day. The Sunday Schools in all three churches have largely increased in enrollment during the past summer and at present the schools are well organized and show signs of permanency and progress at all three churches. All are preparing for an appropriate observance of the Christmas season, when the pastor will hold services with the schools and congregations in all three churches.

The Christmas offering for our Superannuated ministers and widows should be, and let us hope it will be, taken in each and every one of our Churches this year at the service held nearest to Christmas day. The number of our superannuates increases every year, and unless there is an increase in offerings for this most worthy benevolence, there will have to be a decrease in the deplorably small pensions we now pay. Our Convention has voted and urged that churches all take this Christmas offering and we hope that all the churches will cooperate. Offerings should be sent to J. O. Atkinson, Chairman Board of Superannuations, Elon College, North Carolina.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 5, 1936.

Sunday Schools.	
Monticello, Brown Summit, N. C.	\$ 1.81
Henderson, N. C.	4.63
Mt. Zion, Mebane, N. C.	1.00
First, Richmond, Va.	5.48
Holy Neck, Holland, Va.	6.88
Suffolk, Va.	25.00
Flint Hill, Biscoe, N. C.	.72
	\$ 45.52
Individuals and Churches.	
Circular, Charleston, S. C.	\$ 12.00
Specials.	
Bertie Johnson Class, Liberty Spring, S. S., Suffolk, Va. ...	\$ 3.00
Total for week ending December 5, 1936	\$ 60.52
Previously acknowledged	4,739.38
Total since September 1, 1936	\$4,799.90
J. O. ATKINSON, <i>Secretary.</i>	

COMMISSION ON EVANGELISM.

At the recent session of the Western North Carolina Conference a Commission on Evangelism was established and its members were appointed by Bishop Kern. The idea back of the commission is that during this year we shall pay special attention to evangelism and that we shall seek to restore to our Methodist churches the Methodist fervor for saving souls. The idea is not simply that of holding meetings in strategic centers, although this enters into the plan; but the central thought is that we shall direct the effort of our ministers, as far as they need our direction, so that our whole conference may be reached by the evangelistic fires. The conference decided that in order that this work could be carried out, we should have a director of evangelism. It was not

the thought that the man selected should be a conference evangelist in the usual accepted term, but that all evangelistic effort in the conference might turn to him for help, both as to methods and plans and sources of assistance for pastors who are in need of some one to help them.

Note—The above from the North Carolina Christian Advocate of last week is in keeping with the spirit of our Southern Convention in its last session, when it adopted a progressive and dynamic report from the Committee on Evangelism and named Dr. John G. Truitt, Suffolk, as Chairman of the Committee on Evangelism for the coming two years. The churches not only of our faith and fellowship, but of others, are fully aware that to recover our zeal for an instructive kingdom work, the evangelistic note must be sounded and in no uncertain tones.

J. O. A.

ANNUAL DAY OF MISSION STUDY.

Just now our minds are so occupied with thoughts and plans for the Christmas season that it is hard to realize the time for our "Day of Mission Study" is near. The book chosen for this year's study is the one on Home Missions, "The Story of the American Negro," by Miss Ina Corinne Brown, a Southern woman from the state of Texas. We are peculiarly fortunate in securing the services of Dr. H. Shelton Smith, head of the Department of Religious Education of Duke University, to lead this discussion, both at Elon College and at Suffolk. We know of no one so uniquely fitted for this service. He is a Southern man with a Southern view-point and understanding, yet few people, North or South, have had the cause of the Negro so much at heart or have made such an extensive study of his condition and achievements.

Dr. Smith needs no introduction to our women of the Southern Convention. Whenever he appears on a program, we are eager for his message. We count ourselves fortunate that his interest in our cause and in the subject for discussion have induced him to give us these two days out of his already over-crowded life. He will give us much to think about; none of us will want to miss this meeting.

The "Day of Mission Study" for those of this section will be held at Elon College, Thursday, January the twenty-first; the one for Eastern Virginia, the following day, Friday, January the twenty-second at Suffolk. This special day in our mission work, so successfully begun two years ago under Dr. A. W. Palmer, surpassed

our expectations. We are hoping that every society will send as many representatives as possible that our attendance may be even larger and that our local churches may have this much needed inspiration in their study groups

ELLA B. SMITH,
Elon College, N. C.

WOMAN'S BOARD TO MEET.

The Woman's Board of the Southern Convention has been called to meet January 9th at ten o'clock in the Suffolk Christian Church. The Board has very important business and it is hoped that every member will be present.

MRS. JOHN G. TRUITT,
President.

WHERE HISTORY WAS MADE.

Did you know that the session of the North Carolina and Virginia Conference of Christian Churches held in 1883 was a history-making session? Did you know that it was at the conference that the Foreign Missionary enterprise of our Southern Convention was launched? Did you know that in the same session (according to information from Dr. Atkinson and the *Annals*) resolutions were adopted calling upon the Southern Convention to set up a theological school for students in the boundaries of the Southern Convention, "which resolutions finally culminated in aggressive work for, in the beginning of, the building of Elon College in 1889?" And did you know that this session of conference was held at Popular Branch Church in what was then Moore County, N. C., but it is now Lee County, N. C.?

But time has dealt cruelly with the church. It is in a bad state of affairs. A few years ago the state built a new highway and left the church between one-fourth and one-half mile from the highway. And many of the original members of this church have moved away or died. The building is sorely in need of some plastering and paint within and without. Every Sunday afternoon a half-hundred or more people gather for Sunday School. During several years without a pastor, the Sunday School went on. Since last February the writer of this article has been preaching for this church without salary to see if he could not rekindle some enthusiasm for this work. I have done it solely for the cause of the Kingdom. Since I have learned of the historical significance of this church, I am more interested than ever. Don't you think that it would be nice to fix up this pro-

perty and place a marker on it in order to preserve the place where such great things took place in the year of 1883? The local congregation is not in a position to do this repair work and would appreciate donations to help make this church a "thing of beauty and a joy forever." We covet your prayers and interest in preserving this piece of property for the sake of Christ and because of its historic significance.

F. ERVIN HYDE.

THANKSGIVING IN THE HILLS.

Our pastor, Rev. O. A. Elmore, arranged for us to have a Thanksgiving service this year. This was our first service on Thanksgiving, that I know of since our church has been here. It is always pretty cold here in November and we had a cold snap for Thanksgiving this time. However, quite a few came out to the service in spite of the cold. Our Church building is hard to heat, in fact, it is never warm in winter, so it was quite a task, I know, for our preachers and their wives to go through the service in our building. They had just come from Elon and felt the sudden change more than we did. Although I am almost never warm here in winter, I felt warmer than they looked that day. Nevertheless, we had a Thanksgiving service and the faithful few came out hoping to hear Pastor Elmore preach. Dear old grandmothers, wearing about all the clothes they possessed, mountain fashion—and old grandfathers—whiskers, and all. Well it made a picture that reminded one of the first Thanksgiving in 1621 which we read about in history. The only thing to spoil the picture was the younger people. They didn't fit. A few young teachers fit as oddly into this picture as did those first girls who came to America to become the wives of the early settlers. I saw plainly that a new day had dawned for our hills, but we still have a glimpse of the old. You can still find life as it was when John Fox, Jr. wrote "The Trail of the Lonesome Pine," in some parts of our hills; and just on the other side of the hill you can find the new life. Our part of the mountains is at that age of change so it makes an odd picture.

However, the hills hold to an age-old rule it seems—if they don't like you it is simply "Good bye;" but if they do like you, the hills are yours. And so I saw on Thanksgiving day that the hills belong to Elmore. The look on the faces told me that people here liked to hear Elmore preach, and were plainly disappointed because he had brought a new man to speak.

Though we were not to be disappointed long for Rev. E. J. Sanderson brought a beautiful and stirring message on Thanksgiving. He pointed out to us the blessings of being poor. He showed us God's great riches all about us and made us feel that we were really not poor after all. He brought out the fact that we had a greater opportunity to feel the need of God than people do who live in cities. They turn a spigot to get water, and press a button to get light, while we live closer to nature and see God's hand in all things.

And as I saw God's great light fade at the close of Thanksgiving day, felt the peaceful night envelope our hills, and heard no sound save the whispering of the wind; I got the full meaning of Pastor Sanderson's message. God truly is mindful of us all. The key note of the service was simply—"Praise God from whom all blessings flow." It felt clear and sweet on the mountain air, and lingers still. God grant that this message may sink deep into hearts among our hills and bring forth fruit though the coming years. An offering was made for The Christian Orphanage and people gave gladly what little they could, and seemed to enjoy helping to give those children training that these people of our hills never had. That is truly the spirit of Thanksgiving—being glad for the other fellow to have the things you needed and never had.

VICTORIA OF THE HILLS.

U. S. FARMERS SPILL THE BEANS.

We mean the soya beans. When Uncle Sam's farmers started raising soya beans in the Mississippi Valley, they competed with the Manchurian market for sales in Europe. They sold better beans for less money. Companies like Messrs. Louis Dreyfus and the Eastern Asiatic Company cancelled contracts in Manchuria for some 10,000 tons of beans and substituted American cargoes. The *China Weekly Review* wonders if the appearance of so strong a competitor on the world's soya bean market will not "undermine the whole economic system of the puppet empire." A Japanese economist feels it will mean that Manchuria will have to introduce machinery in harvesting the beans. In turn the *China Weekly Review* is frankly skeptical, feeling that such action would involve a tremendous outlay of money, new legislation and an appalling problem of rural employment. About beans we don't know beans, but the subject "gives one to think."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

EASTERN VIRGINIA YOUTH FELLOWSHIP.

On Sunday afternoon November 22, the executive committee of Youth Fellowship of Eastern Virginia met at the Suffolk Christian Church. Nine members of the committee attended. The President, Mr. W. B. Williams, led in the discussion of plans for the ensuing year. The goals adopted at the Annual Summer meeting were discussed and it was decided to use the goals as a basis for the program of the Mid-Year Meeting, which will be in the Suffolk Christian Church on Saturday, January 16th. Plans were made for publishing a hand-book stating the purpose and activities of the Youth Fellowship. The committee thought the hand-book would meet a need expressed by many throughout the conference. The pastor counselors urged the president to visit as far as possible the young people's groups. The committee decided that the Mid-Year Meeting will take the place of the Spring Rally.

ROBERT WRIGHT.
Reporter.

VALLEY OF VIRGINIA YOUTH FELLOWSHIP.

An interesting letter telling about the work of the Valley of Virginia Youth Fellowship group has been received from the president, Thelma Morris, of Dyke, Virginia. The Valley section is divided into districts for the purpose of better carrying out the Fellowship work and there is a Key Worker for each local church.

Following the annual meeting held in August, a Bulletin was sent out containing a resume of that meeting, a list of the officers and key workers for the coming year, the report of the committee on goals and standards, the treasurer's report, and valuable information concerning available books and pamphlets. It is planned to have this Bulletin issued quarterly.

Other Youth Fellowship groups would do well to follow the example of this group and send a bulletin to their members at intervals. It will keep the young people interested, if you let them know what is being done throughout your Fellowship; it will produce a feeling of comradeship among your various members, for they will be hearing about the work of others and sharing what they are do-

ing with others; and if they feel that something concrete is being accomplished by the group as a whole, they will be more eager to cooperate in the work of your Youth Fellowship.

Officers.

President, Thelma Morris, Dyke, Va.; Vice-President, Amy Louderback, Shenandoah, Va.; Secretary-Treasurer, Irene Hensley, Elkton, Va.; Assistant Secretary-Treasurer, Minnie Dofflemeyer, Elkton, Va.; Superintendent of Service, Anna Lou Showalter, Harrisonburg, Va.; Superintendent of Leadership Training, Charlotte Hillyard, Broadway, Va.; Superintendent of Devotional Life, Kathleen Oates, Highview, W. Va.; Superintendent of Publications, Mrs. C. L. Whitlock, Winchester, Va.; Pastor Counselors, Rev. W. J. Andes, Harrisonburg, Va. and Rev. R. L. Williamson, Charlottesville, Va.; Lay Counselors, E. W. Cather, Winchester, Va. and R. R. Hosaflook, Harrisonburg, Va.

Goals for 1936-1937.

1. That a concentrated effort be made to have a young people's group organized in every church.
2. That the young people use their influence in the promotion of a Daily Vacation Bible School in each church next year.
3. That the young people of this Conference work for a young people's week at Massanetta Springs in cooperation with some other denomination.
4. That ten representatives of this Fellowship attend the Elon Summer School, every church sending at least one young person.
5. That this Fellowship be represented by at least one of the officers at the Holiday Conference.

That happy state of mind, so rarely possessed, in which we can say, "I have enough," is the highest attainment of philosophy. Happiness consists, not in possessing much, but in being content with what we possess. He who wants little always has enough.—*Zimmerman.*

Get out and do something—work, sweat, hike, hump yourself—starve if need be—but dig on and deliver. Then talk if you want to, but the chances are you won't feel so much like it.—*James Howard Kehler.*

"THE CHRISTMAS CAROL."

By Charles Dickens.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 20, 1936.

SCRIPTURE TEXT: PROV. 14:21; PSA.
41:1.

Daily Scripture Readings—

Monday—"The spirit of love"—Rom. 12: 15-21.
Tuesday—"The spirit of peace"—Gal. 5: 22-26.
Wednesday—"The spirit of goodwill"—Acts 7: 60.
Thursday—"The spirit of generosity"—Matt. 2: 1-12.
Friday—"The spirit of justice"—Isa. 11: 1-5.
Saturday—"The spirit of happiness"—Luke 2: 1-14.
Sunday—"The spirit of praise"—Luke 2: 15-20.

Christmas is just around the corner. The question which each individual faces is, "How shall I observe it? We find ourselves asking these questions, Where shall I go? What shall I do? Such is life throughout the land.

The American mind is destroying the real meaning of Christmas when it teaches, with so much emphasis, that it is the time when Santa Claus fills the stockings. We should deepen the impression that a Saviour was born to bring "peace on earth, good will toward men." It is not fair to God to let Christ be crowded out of our lives. Even though there was no room for Him in the inn, let each individual make room for Him in the heart. It would be a happy Christmas, indeed, if each individual helped to spread the true Christmas cheer and "glad tidings" to each person about him.

For Discussion—

What is there about great Christmas literature that makes it live? Consider hymns, poems and stories. Have some one tell the story of Dickens's Christmas Carol: Use this as a round table discussion.

Suggested Hymns—

"O Little Town of Bethlehem," "Joy to the World," "Hark! the Herald Angels Sing," "Silent Night, Holy Night."

S. E. M.

The block of granite which was an obstacle in the pathway of the weak, becomes a stepping stone in the pathway of the strong.—*Thomas Carlyle.*

Sunday School

By REV. H. S. HARDCASTLE

JOHN'S VISION ON PATMOS.

LESSON XI—DECEMBER 13, 1936.

GOLDEN TEXT: *Fear not; I am the first and the last, and the living one.*—Revelation 1:17, 18.

LESSON: Revelation 1:1-3; 22.

By Way of Introduction.

What we call the "book of Revelation" was written by John, one of the twelve disciples, and the last of the disciples to die. He had spent a number of years in or around Ephesus and because of his preaching activities, was exiled to the isle of Patmos, a rocky, lonely island about twenty-five miles off the coast. It was out of this experience that John wrote his majestic and also mysterious book. It came to him, as he says, in the form of a vision. He writes down what he sees and hears. He distinctly states that it is "the revelation of Jesus Christ."

The book has as its background, a time of persecution and severe trial, and in the foreground, there is the shadow of even more severe times of testing. The book is designed to give comfort and courage and cheer to the church of John's day, and of every day when the church falls on hard times, or when it demands sacrifice and suffering to be a Christian. The key words of the book are *be faithful* and *fear not*. Back of, and giving meaning to all the imagery and the mystery of the book, there is this central message. The book shows the final triumph of righteousness, the overthrow of evil, the vindication of the saints, the triumph of the Church, the coming of the kingdom, the glory of the new Jerusalem. It closes with a redeemed humanity through Jesus Christ Who reigns supreme and eternal. It is the kind of book designed to strengthen and encourage and sustain.

Some Simple Teachings.

The writer does not profess to understand all the mysteries of the book of Revelation. Alas for him, he cannot make every verse fit in with some ingenious scheme so that one verse refers to the Kaiser and another to Hitler and another to Mussolini and another to the Pope, and another to Communism. But there are some simple and plain truths embodied in today's lesson which even an untutored man may see if he approaches the book in a sincere and open-minded way. They can be only suggested in the brief compass of this article.

One truth stands out—the Supremacy and the Eternity of Christ. He is the one who was and is and is to be forevermore, the one who was dead and is alive forevermore, and He is the prince or the king of the kings of the earth. Dominating the scene, and giving meaning to every page of the book is this lofty conception of Jesus Christ. John was not afraid—he had too much confidence in Christ to fear for the ultimate outcome of the struggle.

"Kings and priests unto God"—that is one of the glories of the Christian religion. Through Christ we have immediate and ready access unto God our Father. No man can keep us from Christ. We need not depend upon any man to bring us to Christ. We are priests unto God.

"In the Spirit on the Lord's day"—the vision came to John while he was in the Spirit on the Lord's day. It was to a heart and mind spiritually prepared that this great vision came. But for many modern men and women the Lord's day brings no vision because people are not in the right spirit. Life would be richer, and religion would have more power if we would use the Lord's day for the high purpose for which it was ordained.

"The voice that spake unto me"—it was a voice as the sound of many waters, there was that in the Son of man which spoke of strength and power, out of his mouth there proceeded a two-edged sword—the word of God is just that—His eyes were as fire, they discerned the inmost thoughts and even the motives of the heart.

"Your brother and partaker with you in tribulation"—that gave John sympathy, and the right to speak. He had tasted the cup of persecution and suffering, he therefore knew how to sympathize with his fellow-Christians and he could write to them in an understanding way.

"In the midst of the candlesticks one like unto the Son of Man"—the candlesticks represented the churches, and Christ was in the midst of the churches. He was not an absentee landlord, one far removed from the sufferings of his people—he was in their midst. That thought helped very much.

"And he had in his right hand seven stars." The right hand was the hand of power. In it the Son of Man held the seven stars, the seven representatives of the seven churches. He had not left His spokesmen at the mercy of the persecutors. He was upholding and sustaining them by His hand of power.

"And he said Fear not." He would have us respect Him and stand in awe of Him, but He would not have us afraid of Him. The message of the angels at His birth was "Fear not." The message in the book which depicts His triumph is "Fear not."

"I have the keys of death and Hades." He had the power to unlock the gates of the unseen world, even the abode of the dead was not beyond His power or His purpose. It was confirmation of the words He had spoken to the effect that the gates of Hades should not prevail against His church.

The Message to the Churches.

It is to be noted that Christ praised the good points in the churches, that he gave them credit for every virtue and encouraged them in every good endeavor. He always believes in the best in us, He is constructive rather than destructive in His criticism. But on the other hand He will not gloss over our faults and our failures. He puts His finger unerringly on our weaknesses and our sins. He is very firm in His dealings with us, very uncompromising in His demands upon us.

And as has been suggested earlier in these Notes, His message is *Fear not*, and *Be Thou Faithful*. The great word is "overcome." There is no note of defeatism in His message. He speaks calmly and confidently of the ultimate triumph of His cause and of the vindication of His saints.

And he would do the same with the church today. There are many good things about the church today and Jesus Christ would speak a good word to it. But He would not be blind to its faults and its failures and its sins, and He would purge it even if by fire to the end that it might bear more fruit.

Do not keep the alabaster box of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled and made happier. The kind things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffin, send to brighten and sweeten their homes before they leave them.

Let us learn to anoint our friends while they are yet among the living. Post-mortem kindness does not cheer the burdened heart; flowers on the coffin cast no fragrance backward over the weary way.—George W. Childs.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

“SWEARING DECEITFULLY.”

“Who shall ascend unto the hill of the Lord? Or who shall stand in his holy place?”

He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.”—Ps. 24: 3-4.

This scripture has its setting in a most triumphant soul. The ark is being removed to the temple at Jerusalem. David is marching at the head of the concourse, and as they approach the entrance of the city, they sing the praises of the Lord in psalms. This Psalm, we are told, marks the entrance of the ark into the citadel of Zion. Only they who had clean hands and a pure heart participated in the singing, only they who had not lifted their souls unto vanity, nor sworn deceitfully, were permitted to stand in the holy place. This chorus was followed by the grand refrain:

“Lift up your heads, O ye gates,
And be ye lifted up ye everlasting doors,
And the king of glory shall come in . . .”

This represents the zeal of David for the house of God and his determination that nothing should enter there that defileth or maketh ashamed.

In Malachi “swearing deceitfully” is described, for instance: “A son honoreth his father and a servant, his master. If I am a father, where is my honor? If I am a master, where is my fear? . . . Ye offer polluted bread upon mine altar.” He would say, ye offer the lame, the blind and the sick for sacrifices. Ye would not offer such things to your governor, or to your friend. Ye would not go into their presence like ye come before me.

Prayer—Dear Lord and longed for Father, make us clean every whit, and as we come to Thee, and as we go on at our work, make us clean and acceptable in Thy sight. *Amen.*

TUESDAY.

THE ENTRANCE AND THE EXIT.

“Let the words of my mouth and the meditations of my heart be acceptable unto Thee, O Lord, my Strength and my Redeemer.”—Ps. 19: 1.

Last week we were told of the efficacy of self-examination. The

thought comes up again today in this scripture.

One part of that examination consists of a very rigid scrutiny of our motives, for there is no way by which evil creeps upon us so unobserved as when it slips in at the back door, or steals out at the front. It is easy to content ourselves by avoiding evil actions, but it is not so easy to keep out every kind of motive coming in and out of the mind unexamined. It takes the habit of examination to keep clear. “As a man thinketh in his heart so is he.” After all, the good or evil of anything we do is determined by motives by which we do them. And we are very apt to deceive ourselves unless we watch those motives and pray for them constantly.

Prayer—O Lord, set a watch at the door of our lips, our minds and our souls. Give us that guardian angel of watchfulness. In this spirit, we offer ourselves upon thine altar for service. This we ask for Jesus sake. *Amen.*

WEDNESDAY.

THE CONSCIOUSNESS OF A CHRISTIAN.

Lesson: Read Romans 8: 33-39.

A Christian comes into a consciousness of triumph over accusing voices; into a sense of freedom from and victory over sin; into a sense of dominion over Satan’s powers and the world’s weaknesses, yea, more than these: into a sense of victory over “tribulations, distresses, persecutions, famine, nakedness, peril, or sword.” These things kill us, but in their presence there is opportunity of being more than conquerors through Him who loves us and gave Himself for us. The love of God is the ultimate of all our living. Nothing better can be urged than the following:

“I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come.

“Nor height, nor depth, nor any living creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.”

Prayer—Our heavenly Father, sanctify our souls in the new birth of Christ Jesus, our Lord, and help us to turn our lives into account every day and every hour for Thee. *Amen.*

THURSDAY.

DEATH AND LIFE.

“Jesus said unto her, I am the resurrection and the life: he that cometh unto me, though he die, yet shall he

live; and he that believeth on me shall never die.”—Jno. 11: 25-26.

“It doth not appear what we shall be, but this we know, we shall be like him, for we shall see him as he is.”—I. Jno. 3: 2.

Death means ruin of the whole personality. Life means a triumphant continuance of that personality beyond the barriers of earth and time, in the form and in the nature of the glorified Christ, who is the image of the invisible God.

It is the purpose of Christianity through Jesus Christ to conquer death, and to impart life, so that death to the body may be a friendly act liberating life from its prison walls of the flesh and setting it free in the realm of the Spirit of God. And it is a privilege of “Whosoever will,”—all—to forsake sin and death and take him for that untrammelled life. “I am the life, No man cometh unto the Father but by me.”

Prayer—O dear Lord, we feel so helpless within ourselves. But thanks be to Thee that we may lean on Thee and have this life of thine. That we seek this day. *Amen.*

FRIDAY.

“NO SECRET.”

“The thing that is hid bringeth forth to light.”—Job 28: 1-11.

This is a universe of glass. Expect no concealment behind the most apparent solid, in the seeming deepest pit, on the height that is thought most inaccessible. All lives are naked, all souls are bare. There are no secrets to God, and really there are no secrets to man.

Would we have it otherwise? Does not a true soul rejoice in the publicity of truth? Does the beautiful spirit wish a veil for its beauty? And where is the wisdom that would hide itself?

Prayer—We are glad, O God, that all things are open to Thee, for that means that Thou art in all things open to us. May we never wish for concealment from one another. *Amen.*

Amos R. Wells.

SATURDAY.

“EXAGGERATED PIETY.”

“Be not righteous overmuch.”—Eecl. 7: 15-22.

Is it possible to be too good? Yes, the Bible tells us so. Yes, and we have seen it often. But how is it possible?

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

LIVING ON THE LINES OF THE ETERNAL!

By REV. VICTOR B. CHICOINE,
Winter Park, Florida.

"He made it His ambition to live on the lines of the Eternal."

—II. Chron. 17:6.

Jehoshaphat, the man who determined to live his life on this new plane, was a king of Judah. It is not recorded just why the king took this high position. But we do know that while the king's life, was not always lived on these lines, that for once he lifted his soul in a mighty effort to do that which would please God.

When the king made this great decision, he also began to promote justice throughout his kingdom, by establishing judges in the "fenced cities." We know that he charged these judges to administer their offices as if the Eternal was sitting beside them.

Concerning Jesus of Nazareth there is also a scant record, yet through it there is one attitude that dominates all others. It is that our Lord was certain He was about the Father's business and that it was a labor of eternal significance.

In taking this position was Jesus off on a tangent? Did He waste His life in meaningless sympathy, and finally in useless death? Might He not as well have lived a number of years longer in physical satisfaction and personal enjoyment? How did He know what He was doing had eternal significance? Was it not because He desired to see deep into life, and thus was able to look at life more steadfastly than other men? And is it not a fact that because He made himself more sensitive to His Father's will, and less sensitive to His own, He came into the way that leads to the Eternal?

At the very moment in Jesus' life when this position was reached there was a battle line marked out between the world and Him. Almost at once, as unscrupulous and crafty men discovered this ambition in Jesus, they tried to destroy it. Once they offered Him a crown. Surely this should satisfy one's ambition! They tried to despoil it with the pressure of cynical laughter, and taunts, as to His fitness for such an undertaking. Once outside of a synagogue, on the brink of a high hill, they tried to bully Him into giving up His ambition.

Eventually there had to be a decisive clash to the death between Jesus

and His enemies. There was no other way. There never is another way in such cases. The men who opposed Jesus then, as in this day, had their little, but vicious, ambitions. Jesus had ones that were eternal. Neither side would capitulate to the other. Neither side would relent. Both were fully aware that two diametrically opposing ambitions could not be at peace side by side in the world. One or the other must perish. Both sides took different tactics in order to carry the day. The men who hated Jesus took the method of nailing Him to the cross. He who loved, took the way of truth, kindness and sacrifice.

Before they nailed Him to the cross they denied Him justice and physical rest. They lashed His body with cruel whips. They allowed His few, personal belongings, to be scattered. In every possible way they annoyed, hurt and tortured Him. But they never got beyond the outer man! That is probably what angered them most! Deep down in the soul of Jesus, too deep for any weapon to reach, or any manner of torment to pry loose, was the ambition! They crushed His body, but not His determination to live along the lines of the Eternal. It was because of His ambition that His enemies struck Him down, but it was also because of His ambition that they never really slew Him, why He lives today!

There are those who can be inspired to say: "Henceforth I will live on the lines of the Eternal." But what they actually do is to dwell in the clouds of dreamland and they contemplate the lines of the Eternal in sunsets and mountain views. They live apart from life. They will have nothing to do with sweat, toil, dust, or grime! They will not even join forces with struggling bands of truth-seeking people. And the problem of teaching Sunday school classes is too low for them. Then there are those who have many talents and could do much, if they would, to extend the Kingdom of God. And under the spell of some thrilling experience they too say: "I will live my life on lines of the Eternal." With rapturous glow on their countenances, they look up from the counting of gold; step out from some sheltered place; or turn from the shallow thinking of the crowds. But all too soon living on the lines of the Eternal becomes too exacting, and takes too much of their time. Then the unexpected and startling discovery is

made that these same lines lead to unknown and dangerous heights. So a change once more comes over their countenances, the light in the eye becomes dull again and different. There is a slumping of shoulders and spirit. They are done with the great adventure! But all are not like that. There was the woman who brought the choice perfume to anoint Jesus. She knew what it was to live, not on the lines of the Eternal, but on the lines of a sty! Yet her heart hungered, and her soul cried out for that which was beautiful and eternal! Then one day it came to her, that if in the presence of Jesus she courageously and honestly made the break with the past, she too could live on lines of the Eternal. She accepted the challenge of her soul, went out from that hard and difficult place into a mocking world, where men and women sneered at dreams that were nobler than theirs.

Shall we do so in our day? Certainly only a few have set their feet in the path that leads to the Eternal. We may be groping, but we have not arrived. First all of us should look very candidly at the little round of life that we have been living—about which we have been so active and feverish—and see what it has to do with the long and upward lines that lead to the Eternal. A determination to live on these lines will force us to keep company with strange and breath-taking thoughts.

Then very deliberately we must begin to feel afresh with all the unsettled problems of sin that have been glossed over by custom and time. Our new attitude will obligate us to wrestle with thoughts that will stagger us. There will be the question regarding the treatment of other races; other religions; drinking; war—and the newer ones on child labor; nationalism; civil liberty; and . . . It will be no sinecure for anyone. If Jesus should appear in our midst He would still be vitally interested in personal religious living, but He would not rest until these other problems were settled in justice for all! I have read that in the Alps there is a monument to a guide who died while attempting to climb those lofty peaks. His epitaph: "He Died Climbing," would also be a fitting one for the ancient king of Judah, who must have discovered soon after he had determined on his great ambition, that the lines of the Eternal lead upward. But he would live on these lines!

A British preacher, James Reid, once said: "Life has to be lived somehow." That is it! Life does have to be lived somehow! Then why not spend it climbing, climbing and living—living on lines of the Eternal!

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We have reached and passed the fourteenth mile post in our financial race this year.

We are still \$3742.24 from our goal. Will your church do its part to see to it that we reach it? We do not want to miss it. If every church and each individual will do its or his full duty, we will not fall short.

Let everybody push a little and the load will be lighter. May your heart be happier by being liberal when you make your offering this year. Let us all cooperate together in the undertaking and all of us will be happier when the books close the first of the year—if we reach our goal.

Remember the little children here are appealing to you for a chance in life. Will you turn to them with a smile and a gift—or will you pass by on the other side?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 10, 1936.

Amount brought forward\$13,061.83

Sunday School Monthly Offering.

Western N. C. Conference:

Shiloh\$ 2.00
Mt. Pleasant56

2.56

Eastern Virginia Conference:

Suffolk 25.00

Valley Virginia Central Conference:

Linville 5.17

Georgia & Ala. Conference:

Vanceville 1.00

Special Offerings.

W. P. Perry, for Billy ... 10.00
Mrs. Lena Whitaker 50.00
Mrs. Mary E. Lasher 20.00
Cash item, closing account
with National Bank of
Alamance 68

80.68

Endowments.

L. S. Holt 150.00

Thanksgiving Offerings.

N. C. & Va. Conference:

Elon College 53.25
Asheville, 1st Congrega-
tional 25.00
Ingram 178.00
Hebron 10.00
Monticello 11.05
Carolina 11.01

288.31

Western N. C. Conference:

High Point, East Green . 2.00
Smithwood 9.53
Union 2.00
Graham, Providence Mem-
orial 17.70
Graces Chapel 36.33
Graham 4.88
Union Grove 21.10

93.54

Eastern N. C. Conference:

Henderson 25.00
Sanford 38.08

Shallow Well 41.10
Ladies Aid Society of Al-
bemarle 5.00
United Church 16.10
New Elam, additional ... 1.00

Eastern Virginia Conference:

Suffolk, Senior Philathea
Class 10.00
Holy Neck 101.02
Old Zion 28.00
Barretts 3.40
Franklin 29.30
Ivor 5.89
Oakland 30.10

Georgia & Ala. Conference:

Richland 10.00

Valley Virginia Central Conference:

Linville 55.05
Elk Spur 1.00
Rocky Ford 2.36
Mt. Olivet (G) Church,
\$13.55; B. G. Snow,

\$10.00 23.55
Bethlehem 6.67
88.63
Alabama Conference:
Roanoke, First 7.20
Pleasant Grove 1.80
Noon Day 12.05
21.05

126.28

207.71

10.00

Individual Thanksgiving Offerings.

A Friend 1.00
Carolina Biological Supply
Co. 25.00
J. A. Clarke 25.00
Mrs. Etta F. Fleming ... 5.00
James H. Lightbourne,
1935-36 pledge 10.00
C. C. Howell 25.00
Mr. & Mrs L. C. Huffines 5.00
96.00

Total for week \$ 1,195.93

Grand Total \$14,257.76

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Author of *Select Notes on the International Lessons, etc.*

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Part Page Specimen of Print, Black Face Type, Center Column References

The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, ^{even} all her living.

A. D. 33.
i1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 14.

r8 And pray ye that your flight be not in the winter.
r9 ¶ For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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No. 1712C—French Morocco Leather, overlapping covers, red under gold edges 3.50

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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All news matter and items to be published in "The Sun" should be addressed to F. C. Lester, Editor, 505 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

BAKER-MORGAN.

John William Baker and Eva Dunn Morgan were united in marriage by the writer at the bride's home, Everettes, Nansemond County, Va., November 20, 1936. Mr. Baker is the son of late John W. and Ophelia Martin Baker of Nansemond County. Mrs. Baker is the daughter of William F. and Eva Holland of Route 1, Holland Va. Only members of the family and a few special friends were present. Mr. and Mrs. Baker will make their home at 111 West Washington Street, Suffolk, Virginia. May their wedded life be long, happy, and useful.

N. G. NEWMAN.

In Memoriam

LOUNDERBACK.

Mrs. Emma E. Louderback was born September 21, 1865, and passed to her reward, October 17, 1936, making her age 71 years and 26 days. She is survived by 3 daughters and one son, 5 grandchildren, one brother and one sister.

Mrs. Louderback's husband preceded her to the eternal life by nine years. Both she and her husband were faithful members of

the Newport Christian Church near Shenandoah, Virginia. Mrs. Louderback became a member of the church when 14 years of age and for 57 years walked in the footsteps of her Master and Lord Jesus Christ.

May God in His mercy touch the hearts of those who mourn and may the great Physician of souls be their comforter.

W. J. ANDES.

PASCHAL.

Whereas, God in His infinite goodness has seen fit to call home our Deacon and Trustee Brother Mr. W. A. Paschal, who for a number of years was faithful in attendance and loyal in service to Bethlehem Christian Church, Alamance County, N. C. Therefore be it resolved:

1. That we bow in recognition to our Heavenly Father who doeth all things well;
2. That wherein it is our loss, we believe it is Heaven's gain;
3. That a copy of these resolutions be spread on the church record, a copy be sent to the family, and a copy be sent to "The Christian Sun" for publication.

A. C. MADRIN,
CLYDE ISLEY,
J. C. WILKINS,
G. E. BROWN,
C. H. SUTTON,
W. L. GILLIAM,
G. E. SOMMERS,
C. L. SIMPSON.

MINOR.

We, the members of Concord Christian Church, wish to pay tribute to the memory of our sister, Mrs. Catherine Minor, who died at the home of her son, W. B. Minor, July 14, 1936. Therefore, be it resolved:

1. That we humbly bow in submission to the will of our Heavenly Father who doeth all things according to His loving kindness and tender mercy;
2. That we hold in loving remembrance her undaunted faith in God, her purity of character, her kind and cheerful disposition, her friendly personality, her unselfish and wholehearted service to her loved ones;
3. That we extend our sympathy and love to the family, and commend them to our Heavenly Father;
4. That a copy of these resolutions be sent to the family, a copy be sent to "The Christian Sun" for publication, and a copy be entered on the church records.

Mrs. JOHN P. UNDERWOOD,
Mrs. A. Y. ALLRED,
Mrs. W. R. SIMMONS,

Committee.

EVANS.

On January 13, 1936, the death angel entered the home of Mrs. Mary Lovelace and bore the spirit of her loving 103 year old mother, Mrs. Adeline Evans, to her eternal home. Therefore, be it resolved:

1. That Sister Evans was a faithful member of Concord Christian Church and we believe that she is now happy in her Heavenly Home, because she loved God supremely and often said that she was ready to go any time He called her home;
2. That it was an inspiration to visit our sister in her home and hear her tell her Christian experience and tell us how happy she was;
3. That we extend our deepest sympathy to the family and commend them to God who can comfort and heal all sorrow;

4. That a copy of these resolutions be sent to the family, a copy be sent to "The Christian Sun" for publication, and a copy be entered on the church records.

Mrs. SALLIE TATE,
Mrs. ROSA TATE,
IDA ANDERSON,

Committee.

FAMILY ALTAR.

(Continued from page 12.)

Of course, we do not refer to true goodness,—true righteousness. But we refer to that kind of goodness and righteousness pointed out by Jesus in the scribes and Pharisees, the hypocrites whom He condemned,—people who loved to do good and appear righteous in public places that they might be thought of by the crowd to be good,—to professionalize goodness for personal favor,—religious piety run to seed because of ignorance, uncontrolled emotions and unwarranted enthusiasm. Have we not all at some time been disgusted with such sanctimonious holiness?

The genuinely good person is genuinely modest, he lives true to principles of truth. He is manly and his conversation has the tone of sincerity and is not oily. He takes Jesus for his model in life and finds Him the supreme example of nobility.

Prayer—Dear Father, make our religion commend itself to all people with whom we come in contact. Amen.

SUNDAY.

THE WINEPRESS.

"He treadeth the winepress of the fierceness of the wrath of God, The Almighty."—Read Revelation 19:11-16.

A terrible picture of an angry God is given in the Revelation. His garment sprinkled with blood. His eyes are a flame of fire. Out of His mouth leaps a sharp sword. His armies follow Him. He rules the nations with a rod of iron. He treads fiercely the winepress of divine wrath.

God is love, but it is impossible to think so much of His love that we forget His just indignation. God forgives sin, but not unless the sinner repents. God pities the oppressed, but He hates the oppressor.

All sinners are subject to the wrath of God, and all men are sinners.

Prayer—Almighty Father, let us never, in trusting Thy Fatherhood, fail to remember Thy Almightiness. Forgive our sins, we pray Thee, for Christ's sake. Amen.

Amos R. Wells.

My Interests as a Preacher

By Rev. ROBERT LEE HOUSE.

As I take my place in the ministerial succession of this Church, I am reminded of a slogan to the effect that "nothing succeeds like successors." Only time can tell. At any rate, ministers come and go while the Church remains.

I begin my work here with a four-fold interest. For one thing, I am interested in the civic and cultural interests of the community. For the civic and cultural background of a city are to the churches as rich soil is to the farmer. Without these advantages many words sown by the Church will fall among thorns or on stony ground. Therefore no cultural or humanitarian project will be foreign to my interest. I expect to be no less a citizen of the community by being a minister of the Gospel.

Again, I am vitally interested in the general church life of Portsmouth. I always count it a privilege to visit other churches and am glad for my own people to do likewise (provided they don't do it too often). I am not here in competition with other churches and ministers. I thoroughly detest religion when conducted as a racket, and proselyting is a vice that should never be allowed to appear. I can say with the late S. Parkes Cadman that I believe in the Holy Catholic Church, and I regret that it does not exist. The Ministerial Union is worthy. It offers opportunity for the ministers to practice what they preach and to pioneer in Christian brotherhood. I welcome the opportunity for membership in this body and like to think of it as a "Colony of Heaven."

Moreover, I find myself increasingly interested in the larger fellowship and organization of our own denomination, especially since it has become Congregational-Christian. The best members I have had have been those interested in the larger program of the Church. Those churches which have prospered most have been those willing to assume denominational responsibilities. I am persuaded that the same thing is true of the minister. I expect to be busy. My father saw to it that I was kept busy in my younger days, and now I have come to realize that truly, "the King's business requireth haste." And yet, by practicing the strict economy of time, I expect to find time to attend the various conferences and conventions of the Church. Such is my avowed purpose lest I encourage this Church to be self-centered and self-sufficient.

And now I come to my primary interest—this local Church. Here is my Zion. "If I forget thee, O Jerusalem, let my tongue cleave to the roof of my mouth." Here we hope to raise our Ebenezer.

I am here to be your pastor. My services are available seven days to the week, if I may be of help to you in your problems, strength to you in your temptations, or comfort to you in the time of sorrow.

I am here to be your minister, your preacher. It is my purpose to hold up, as best I can, the high traditions of the gospel ministry, and to bring to the task a clear mind and a warm heart. Every effort will be made to so study and so preach that this pulpit may abundantly deserve the centrality of its position. I must, of course, depend upon your presence and prayers to feed the fires of inspiration.

And certainly there must be an opportunity here. With this group of consecrated people in this splendid church as God's elect, we may with John Wesley reasonably expect and attempt great things for Jesus Christ.

So may the Church continue her ministry on this corner and ever stand as the "shadow of a great rock in the weary land," pointing those who come and go to the "Lamb of God who taketh away the sins of the world."

[NOTE.—Delivered on Sunday, December 5, 1936, in the Installation Services at First Christian Church, Portsmouth, Va. EDITOR.]

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, DECEMBER 17, 1936.

NUMBER 51

Christmas Is Coming

SAYS ISAIAH

* * *

I.—THE NEED.

Hear, O heavens, and give ear, O earth: for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me.

The ox knoweth his owner, and the ass his master's crib: but Israel doth not know, my people doth not consider.

Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward.

Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint.

Your country is desolate, your cities are burned with fire: your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers.

Bring no more vain oblations; insense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood.

II.—THE PERSON.

The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders: and his name shall be called

WONDERFUL

COUNCELLOR

THE MIGHTY GOD

THE EVERLASTING FATHER

THE PRINCE OF PEACE

Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Next week's paper will be the last until January, 1937.

Rev. H. S. Hardeastle pastor of the Christian Temple, Norfolk, Va., is holding vesper services every Sunday at 5:00 P. M.

Dr. J. G. Truitt, pastor, received into the fellowship of the Suffolk Christian Church three members on the fifth Sunday in November and two on the first Sunday in December.

In the absence of the pastor, Dr. J. G. Truitt, the pulpit of Suffolk Christian Church was filled Sunday night of the 6th by Rev. William H. Corbitt, pastor of Holland Baptist Church.

The Thanksgiving offering for the Christian Orphanage taken at Holy Neck Christian Church, Nansemond County, the 3rd Sunday in November and reported \$84.52 has since been raised to \$112.72.

The Southeast Youth Fellowship officers expect to be in session for a few days during the Christmas holidays. No definite announcement has yet been made, but in all probability, the meeting will be in Norfolk, Va.

By the vote of the Southern Convention at its last session in Burlington, N. C., all boards and boards of trustees of institutions in the Southern Convention are to meet at Elon College during the month of February.

Rev. and Mrs. Carl R. Key conducted a mid-week service of unusual interest at Holland Christian Church the 2nd, Inst.,—a slide lecture, "Open Doors to World Culture," by Dr. Brownley of the American Missionary Association.

The influence of the nation-wide preaching mission was felt at Holland, Va., Sunday the 6th. Dr. P. Rowland Wagner spoke at the Baptist Church at 3:00 P. M. on "Christ and the Church," and Dr. J. G. Truitt spoke at the Christian Church on "The Value of the Sanctuary."

Rev. E. T. Cotten, pastor of the Plymouth Congregational Church, Cincinnati, Ohio, issues a monthly bulletin called "The Plymouth Her-

ald" in which he gives up to date news concerning what is going on in the local church and some good ideas from the pen of the pastor. He is planning to have an 8 o'clock service on Christmas Day, and quite a number of other interesting events are noted in "The Plymouth Herald."

The Christmas offering for Ministerial Relief will bring happiness to many minister's homes, if it is sufficiently large to make a real difference in the homes where money is needed. When you are thinking of Christmas presents, do not forget the men who have served the Church and now need to be served by the Church.

The Woman's Missionary rallies in the Valley of Virginia Conference were December 1st to 4th at Bethel, Linville, Palmyra and Timber Ridge. Mrs. W. E. Wisseman of Greensboro, N. C., was the visiting speaker and did her job well, according to reports which have come to the editor. Rain, snow and sleet made the attendance small, but the spirit of the meetings was good.

The Senior Girl's Class of First Church, has recently begun holding evening sessions in addition to the Sunday School Class. They have found quite a number of young people who were not busy in Church work and have had delightful programs considering Thanksgiving and Christmas. Last Sunday they were thinking of Christmas in poetry, song and Scripture.

Congratulations to Mrs. S. H. Crews and the Woman's Missionary Society of Fuller's Chapel Church, Eastern N. C. Conference. They have sent in a list of CHRISTIAN SUN subscribers equal to 10 percent of their church membership and have received the 25 commission. This is a help, both to the society and THE CHRISTIAN SUN. Who will be the next to send in such a list?

"The Board of Ministerial Relief is the corporate expression of Christian love. It is the hand of Christ outstretched in compassion. It is the arm of strength that bears up weakness. It is the loyal host of noble men and gentle women who are resolved that those who have given themselves to the service of Christ and His Church shall be comforted in their time of need." Be sure to give a Christmas offering for Ministerial Relief.

Sunday, December 6th, the Senior Department of the Congregational-Christian Church of Durham, N. C., presented a debate before the church on War. The query was "Resolved that by Christian Principles the United States could remain neutral in the next war." The negative side was decided the winner. This side was upheld by Harrell Boone Perry and Preston Oakley, and the affirmative side by Mae Tunstall Riddick and Geraldine Elder. The Social Action Magazine was a great help in getting material for this debate.

Rev. Roy D. Coulter, New Market, Va., quotes Mr. Roger W. Babson, the Mayor of New York City, the Marguess of Salisbury in the House of Lords, London, and the President of the United States to the effect that they believe a revival of religion is needed. Mr. Coulter suggests the possibility of sending out evangelists who will conduct revivals in places where the churches could not have them without support from the outside. This may be a thought worthy of consideration by the leaders of the Church.

At the Installation service for the Rev. Robert Lee House, First Christian Church, Portsmouth, Va., on December 6th, Dr. I. W. Johnson presided and led in the installation service and consecration prayers. Dr. John G. Truitt gave a charge to the church, and Rev. H. S. Hardeastle charged the minister to be a faithful shepherd. Welcome addresses were given by Dr. R. Clarke English, president of the ministerial association of the city and Mr. G. W. Hamer, member of the church. Miss Edna Fanney sang a solo. Fifty-two people from Newport News, the former pastorate of Mr. House, attended the service.

An article from Rev. Roy C. Helfenstein of Dover, Delaware, too late for publication, tells of two very important books for pastors, teachers, and those interested in Christmas. They are *Christmas Traditions* and *Christmas Tidings* by William Muir Auld. Both books are in very readable type and supplement each other. They contain a fine collection of Christmas carols. Much historic data concerning Christmas and Christmas customs and traditions is given. Dr. Helfenstein recommends the books very highly, and especially as gifts to ministers and Sunday School teachers. The books can be found at most book stores, and at reasonable price.

Please look at your label unless you are sure that you are paid up to date. There are some ministers and some leading laymen to whom this is important. The Convention says not to carry those who are more than a year in arrears. It will be the duty of the editor and business manager to check the list before January 1, 1937, and see that this order is carried out with the beginning of the new year. We are trying to check up on it by the month, but for various reasons, some names have been carried. If you are behind and can not pay at present, please write a card or a letter to the editor, if you want the paper to continue coming. He is eager to cooperate in every possible way and hopes that you want the paper to come to your home. Please read your label now while you think of it, and, if necessary, write at once to THE CHRISTIAN SUN, 505 South Main St., Norfolk, Va. Thank you. Thank you. Thank you.

LETTERS TO YOU.

"I am eighty-one years old, hard of hearing, short-sighted and very weak. My right hand and arm are paralyzed, and it is hard for me to write. My wife suffers greatly with rheumatism. It is a hard time for us both."

"Our total income last year, with the grant of the Board, was \$317.80. You can judge for yourself, after paying rent, fuel and light, how much there is left for living and extras."

"We depend entirely on the Board for our living. Nevertheless, I am happy and I trust in Him whom I endeavored to serve in a humble way for almost forty-five years. Our fare is scant at times, but I rejoice in the midst of it all."

"I had hoped to be able to get on without being a burden, but it seems only a question of months when the little I now earn will no longer come in. My ability to see grows less and less, and nothing can be done."

These letters were sent to the Board of Ministerial Relief, but the answer is with you and others who can give at Christmas.

A WOMAN who creates and sustains a home, and under whose hands children grow up to be strong and pure men and women, is a creator second only to God.—*Helen Hunt Jackson.*

"IF EVERYBODY WERE LIKE HIM" THINK OF IT!

He was a prominent member of the Church. He had a great deal of influence, and he had financial power in the Church, but he did not take his Church paper. "He either could not spare the small sum per year to pay for the paper, or he was too big a man to fool with taking a paper like that." Anyhow, he never took the Church paper. If every member in the church had been like him, there could have been no Church paper.

His first act upon coming downstairs in the morning was to read the local newspaper. He would have thought it awful not to read the daily paper. But he never gave a thought to the Church paper! He paid about ten dollars a year for the daily paper and read it, but he couldn't afford to pay \$2.00 a year for the Church paper with its clean, inspiring, strengthening news. His son was a minister, doing a fine piece of work in a neighboring church field. The Church paper gave a generous account of the young man's splendid work, but the young man's father never even knew it. A fellow deacon's daughter also received favorable attention in the Church paper columns for her noble work in the Home Mission field. Of that, too, he was unaware. His pastor was a prominent contributor to the Church paper, and his church frequently had bits of interesting news in the Church paper, and yet he never knew it. If everyone had been like him, there would have been no Church paper.

He was a high official in the church. By the very fact that he was a church member and a church officer, one would have thought that he would have been interested in the work of his Church, yet the Church paper printed weekly vital facts from the mission fields and soul-stirring sermons designed to do one's soul good—and he had it in his power to read them and he chose—literally, deliberately chose—to remain an ignoramus about spiritual things, and his soul starved while he chucked his eyes and ears and mind with accounts of murders and wrecks and war and divorce. If everyone were like him there could have been no Church paper.

He died—finally—and the Church paper was sent an obituary to be printed free, giving his "the final 'write-up' that a man of his standing deserved." But if everyone had been like him, there could have been no Church paper.

Sometimes the Church wonders how prominent and valuable a church

member can be when year after year he will fail to have his name on the mailing list of the Church paper, but expects that the Church mean as much to him as it does to a Church paper subscriber and that it look up to him and honor him and "cater to his slightest wish."

LOUISE I. HYDE.

AN ELON COLLEGE CLUB IN EVERY CHURCH.

Why not have an Elon College Club in each local church? Very few of our churches could have a substantial Alumni club, but every church could have an Elon College Club. Graduates, those having received academic training at Elon, those having attended the Elon Leadership Training schools, prospective students, and all those interested in the college would be eligible for membership.

These clubs might hold monthly or quarterly meetings. From time to time the clubs of churches in the neighborhood might have joint meetings. Varied programs might be planned in the interest of Christian Education in general and Elon College in particular. The president and members of the faculty should be used as speakers from time to time. In that way the faculty would have a definite part in advertising the college and extending the sphere of its influence. An occasional "open meeting" might create new interest and increase the membership.

Such clubs would do much to generate and cultivate denominational loyalty and should educate our people in the educational ideals of our Church. They would promote a better acquaintance among the leaders of our local churches.

The clubs would have various aims and goals. It would, of course, be vigilant for young people who might attend Elon. Plans might be devised for raising funds. The club should have charge of the Sunday School service for at least two of the fifth Sundays in the year when the needs and opportunities of the college might receive due consideration. An annual trip to Elon for a football classic, to attend a Sunday morning service of worship, or to be present at Homecoming and Commencement would furnish an incentive for the entire membership, and such anticipation would certainly become contagious. Yes, an Elon College Club would not only be a blessing to the college, but would constitute a vital unit in any local church.

ROBERT LEE HOUSE.

EDITORIAL

EDITOR

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR CHRISTMAS OFFERING.

For years it has been the custom of our Southern churches to make special offerings at Thanksgiving and Easter. We are now asked to make one at Christmas, also. Why shouldn't we, for it is the Birthday of Him who said, "It is more blessed to give than to receive."

Your editor is also a minister. The front page of his church bulletin last Sunday carried the picture of an aged man and woman with clasped hands and underneath a letter from one of our ministers as follows:

"We depend entirely on the Board for our living. Nevertheless, we are happy and we trust in Him whom we endeavored to serve in a humble way for almost forty-five years. Our fare is scant at times, but we rejoice in the midst of it all."

For nearly half a century, they served the Church that never let them "lay up in store" for a rainy day. Now they are entirely dependent up-

on that Church they have loved and served. There are many of them who can tell a similar story. Our Christmas offering for Ministerial Relief will bring comfort and cheer to these valliant soldiers of the Cross. Don't forget them!

F. C. L.

DUTY VS. LOVE.

King Edward VIII of England is not the only man that has felt the conflict of duty and love, but he is the world's most startling example of one who forgot duty to follow love. His final words to the people of his empire are pathetic not because he had missed the blessings of home and family, but because he did not have the stamina to resist a great love in order to carry the duties of a crown. He needed the kingly quality of the great Britton who said: "England expects every man to do his duty."

Happy are those who find that love, home and family are in the path of duty. They are thrice blessed. But to some earth grants no such benediction. Fortunate are they if they know the beauty, sweetness, sacredness, and heart-ache of a great love. Ever after life is richer, for its skies are bluer, its music deeper and more vibrant, and its sacrifice surer. King Edward had his chance to share with those who suffer in silence and sacrifice gladly and serve nobly, but he would not go that way. Now in seclusion, with no duty to do, he must await the coming of his lover, who may never arrive.

The King is the Defender of the Faith as well as the King of the English. He is the head of the Anglican Church. At great sacrifice this privilege was bestowed upon the Crown. The peoples of the Empire have a faith to defend. They believe in a God of love and duty and right. They believe in nobleness purity and truth. They believe in Home and State and Church. It appears that King George VI will make a better Defender of the Faith than his brother, now David Windsor, the world's greatest advertised lover, could ever have become. Because of this, many in America and other parts of the earth will reverently say, "God save the King."

F. C. L.

A TEMPERANCE TALK.

Sam Powell and Sam Anderson, 26-year-old cousins, were electrocuted at Columbia, South Carolina, on December 11, 1936, for the slaying of W. A. Daniel, an Anderson taxi driver

eleven months ago, says the *Virginian Pilot* of Norfolk, Virginia.

Powell is quoted as saying to the fifty spectators crowded into the death chamber: "I want everybody not to fool with liquor. I want all to lead a Christian life. Liquor leads to destruction. I want everybody to know I'm saved. I'm going to heaven. I hope I meet you all in heaven. I'm not afraid to go."

"I hope this electrocution will be a warning to stay away from liquor and the rough life. I know there are young men here who drink liquor, and I hope you will pay attention to what I say."

This speech was not made by a paid temperance worker. It was made by one who experimented with liquor and knew what the results are. His plea should be heard by all who plan egg-nog parties, cocktail parties, or other drinking parties at Christmas time in celebration of the Birthday of the Lord Jesus. It should be heard by every mother or father who offers a drop to a son or daughter. It should be heard by every young man and woman who goes out for a good time and thinks it smart to liven up the party with liquor. It should be heard by every would-be statesman who thinks it shrewd for the government to collect taxes on a deadly poison which it sells to all who will buy. And—pardon me for being so discourteous a fellow-editor—but the plea of a young man in his death chamber where the state did him to death should be heard by the newspapers who sell liquor advertisements in order to get more drinkers for those who pay for advertisements.

"I hope you will pay attention to what I say." These are the words of a dead man, dead because liquor leads to destruction. It always does in one way or another. The time to leave it alone is while you can, not after it gets you down. "Liquor leads to destruction."

F. C. L.

HER BEST GIFT.

A little ten year old girl came to her minister, the editor, last Sunday and said, "Can I join the church at Christmas?" Of course she can! Both her minister and mother are delighted. That is her best Christmas gift to the One whose Birthday we celebrate.

Perhaps there are those in your community who want to give themselves to Jesus on His Birthday. Be sure to give them a chance—for His sake, and theirs.

F. C. L.

THE HOUSEHOLD OF GOD. (A CHRISTMAS MEDITATION.)

By REV. H. H. SMITH.

In spiritual discernment John surpassed all the other followers of the Master in the days of His flesh. Matthew, Mark, and Luke tell us what Jesus *did* and *said*, John tells us what He *was* and *is*. This great interpreter of the Master plainly states his purpose in writing his Gospel: "that ye may believe that Jesus is the Christ, the Son of God, and that believing ye may have life in His name." He also says: "As many as received Him, to them gave He power to become the sons of God." Receiving Christ as Lord and Savior, one is born again, born of the Spirit,—"not of blood, nor of the will of the flesh, nor of the will of man, but of God," and thus becomes a child of God.

A writer calls attention to the fact that both John and Paul insist on the fundamental fact that the relation of believers to God is a *filial* one. John gives us the fact on the human side, man "must be born again," Paul gives us the divine side, God by adoption "makes us sons." Accordingly, John teaches that we have salvation only when we become children of God by believing on Jesus Christ, the Son of God, the Redeemer of the world. Blessed privilege, to be known as children of God! Dwelling upon this glorious thought in his old age, John cried out: "Behold, what manner of love the Father hath bestowed upon us, that we should be called children of God!"

To be a child of God one must be like God in certain respects. Jesus said: "Blessed are the peacemakers; for they shall be called the children of God." When one loves peace and strives to heal dissensions in others, it is evidence of kinship with Him who is the God of peace. When the Master said His followers should love their enemies and return blessings for cursing, He meant to teach that such an attitude should be regarded as the natural conduct of those who belong to the family of God: "that ye may be the children of your Father who is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Who can meet this high requirement except those who have experienced a complete transformation of character through the regenerating influences of the Holy Spirit?

The transformation of Saul the persecutor into Paul the apostle, is a conspicuous example of what happens to one who becomes a child of God,

through faith in Jesus Christ. This bigoted "Hebrew of the Hebrews" breathed out threatenings and slaughter against the disciples of the Lord, and "made havoc of the Church, entering into house after house, and dragging away men and women, committed them to prison." Stalker says: "Some appear to have been put to death, and, darkest trait of all, others were compelled to blaspheme the name of the Saviour." But when the bigoted persecutor met Christ on the Damascus road and surrendered to Him, what a change took place! He is no longer Saul the proud bigot, but Paul the humble follower of Jesus Christ. Before, he hated the Gentiles, whom he considered outcasts and enemies of God; but now he considers them "fellow-citizens with the saints and of the household of God," and loves them with such an intensity of spirit that he is willing to go to prison and to death for the privilege of telling them of God's redeeming love in Jesus Christ. Turn to Philemon and read that heart-moving story of the aged Paul in a Roman prison, writing the master of a run-a-way slave, who had been converted through the apostle's influence. Dr. C. H. Dodd paraphrases Paul's letter thus: "I beg you for my son, Onesimus, born to me in my prison. O 'good-for-nothing' he was once, but now he is good for much both to me and to you. I have sent him back to you as though I sent you my heart . . . It may be that he was separated from you for a time for this reason that you might get him back no longer as a slave but something better than a slave a dear brother—dear certainly to me and surely dearer far to you, both by natural relations and in (communion with) the Lord." Commenting on this, Dr. Dodd says: "There is here a transforming power which goes deeper than even the splendid humanism of the Stoics. We may recall that even Epictetus, one of the noblest of them, could dissuade a man from punishing his slave in the words, 'It is better for your slave to be bad than for you to make yourself unhappy.'"

Alas, for the best word that the best of the moralist could give concerning the relation of a master to his slave: "Don't make yourself unhappy by punishing your slave." But Paul, possessed of the Spirit of Jesus Christ, had a better word for both master and slave: "Treat your slave as a human brother for whom Christ died; teach him that he too can become a child of God; then shall both master and slave enter into a Chris-

tian brotherhood of unspeakable joy and love." With such a spirit pervading all mankind, there would be no need of an "emancipation proclamation"; for, in the face of such spirit, slavery could never exist. The household of God! All nations and kindred and peoples a brotherhood of believers in and followers of the Lord Jesus Christ! How attained? "As many as received Him, to them He gave power to become children of God."

A LOVELY SERVICE.

Dear fellow editor:

The "John Milton Magazine" is going out in Braille to blind adults in all States and possessions of the United States and eighteen countries in all six continents, its circulation built up chiefly by one blind reader telling another or sending the magazine to another. "Discovery" for boys and girls, is sent in Braille to individual children, blind parents, teachers of young people, and, mostly to State Schools for the blind and to Public Schools which have classes for the blind. Half of each magazine is devoted to Sunday School Bible study,—the rest to general articles generally taken from religious papers, thus giving the blind the cream of what the sighted have.

Over 2,500 copies of these magazines are issued monthly, reaching some 10,000 blind people. Analysis of 400 letters received from readers in the last six weeks reveals 52 different Churches or religious groups represented. Over one hundred of the four hundred are Sunday School teachers. Ministers are numerous. But so many readers are so alone and poor. All greatly prize and beg for continuance of the magazines, which occupy a distinct field. The service is a joyous one.

Printing in Braille is expensive. Most of our expense has been met by interested friends of the blind, and benevolent Boards of various denominations. The blind who are able, give surprisingly. But \$2,240 must be raised in the next few weeks that this work may be carried on. Here is the *hard time!*

Among your readers doubtless many are interested in the Blind. Doubtless some would like to share in this gracious service if they learn of it. Even if able to give only a few dollars, it will help greatly.

Full information can be had from the John Milton Foundation for the Blind, 156 Fifth Avenue, New York City. All contributions will be gratefully acknowledged.

LEWIS B. CHAMBERLAIN, *Sec'y.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Christian Missionary Association of the Eastern Virginia Conference met in the Forty-fifth session at Liberty Spring Christian Church, Tuesday, December 8th, 1936, and was called to order at 10:30 A. M. by Rev. J. F. Morgan, President. Rev. O. D. Poythress served as Recording Secretary. Rev. Carl R. Key conducted the opening service of worship. The payment of membership fees amounted to a total of \$940.00, a slight increase over last year.

Dr. N. G. Newman delivered a very instructive and helpful address on, "The Historic Value and Future Hope of the Association." This organization has made a worth while contribution to the cultivation of a missionary spirit and the development of giving to the support of missions. About one third of the churches of the Conference are represented in the membership of the Association. Every church should be represented. It was the concensus of opinion that an aggressive effort should be made during the ensuing year to increase the membership of the Association and awaken an increased interest in the development of our Home Mission work.

The following officers were elected and appointed for the next year: President, J. F. Morgan; Vice-President, Rev. J. H. Dollar; Recording Secretary, Rev. Carl R. Key; Financial Secretary, Rev. Joe A. French; Treasurer, Mr. B. D. Jones. Executive Committee, Revs. J. F. Morgan, Jesse H. Dollar, Carl R. Key, Joe A. French; Committee on Plans, Col. J. E. West, Mrs. Joel E. Harrell, Rev. H. S. Hardeastle, Mrs. I. W. Johnson; Committee on Finance, Revs. Joe A. French, O. D. Poythress, F. C. Lester.

Appropriations for the present year were made as follows: Hopewell on Pastor's Salary, \$100.00; Elm Avenue for interest on Parsonage Debt, \$100.00; Newport News for mortgage debt, \$300.00; Ocean View, on mortgage debt, \$125.00; South Norfolk on mortgage debt, \$315.00.

Rev. F. C. Lester conducted a Round Table Conference on "Making The Christian Missionary Association Go." This was a very timely discussion and many helpful suggestions were presented by the various speakers.

No invitations were received for entertaining the next session of the Association. The place for the next session will be determined by the Executive Committee.

There is a need and a place for the Association in our Conference. Our churches are not measuring up to their opportunity in supporting weak churches and building new churches. If we are to grow there must be co-operation among the churches in the work of building churches. Mistakes have been made in building churches too large for present needs, and, in making debts, so large they cannot be paid by the local congregations. But in spite of all these mistakes, the churches are seeking to go forward, and they should be encouraged and assisted. Next year the membership fees paid into the Treasury of this Association should total at least \$2,000.00. With concerted action this is possible. Let's make it a reality. Get ready to join.

I. W. JOHNSON.

MINISTERIAL SUPPORT.

There are two theories for the support of the Christian ministry. One is that a minister should earn his own living in ways other than the actual fact of preaching the gospel and pastoring his people. The other is that the minister is chosen of God, separated and set apart for the definite task of proclaiming the gospel and otherwise administering to the needs of his people, and that those to whom he ministers should, out of their own earnings, take care of his material needs and comforts in life. Both these theories may be sustained by references to the Scripture.

Supporters of the first, to sustain their views, point to the practice of Saint Paul, calling attention to the fact that while he preached the Gospel, he likewise earned his own living by his own hands, following his profession as a tentmaker. They also contend that a minister as well as anyone else should eat bread by the sweat of his brow. That as other Christian people are compelled to earn their own living, that they, likewise, should, and that preaching the Gospel should be a pleasure and a delight and not a livelihood.

The supporters of the second theory contend that Christ sent out the seventy saying, "Go your ways. Be-

hold I send you forth as lambs among wolves, carrying neither purse nor script nor shoes, and salute no man by the way. And into whatsoever house you enter . . . remain, eating and drinking such things they give, for the laborer is worthy of his hire."

In the practice of the Christian church through the years, the second theory has gained in favor. It is generally conceded now that all men called of God to preach His Gospel should be set apart for the peculiar and specific task and that the task is of sufficient requirements as to demand his time, his strength, his life, his all. It is evident that a minister has material needs—needs that must be met. If he is to give his entire time and thought to the Gospel ministry, then certainly he cannot give his abilities in the pursuit of material values necessary to meet his natural demands. If he is faithful to his duties as a minister, the people who receive direct benefits from his ministry will gladly give for the support of himself and family. Unfortunately it seems that many ministers of the Christian Church, I mean the Christian denomination, have received salaries sufficient only for present needs, thus making it impossible for them in any way to provide against the demands of incapacity or old age, and when such of our brethren have been forced to retire from the active pastorate either because of the failure of health or the decline of strength because of old age, that they find themselves dependent upon the mercy and the generosity of the church to which they have given their lives.

Now, unfortunately, we as a church have not provided for retirement, allowances or grants to our ministry who may find themselves in economic straits. If, for the past one hundred years, our churches had given a minimum amount annually, we would have quite a sum today, but this has not been done, and now we as a church face the responsibility of providing for our needy, dependent ministers and their families. Such a task should be considered by the laymen of our churches as a joyful privilege, and at this particular season of the year they should, with all willingness, bring their gifts that the hearts of those who have spent the springtime and the noonday of their lives in the ministry of the church, might, in the eveningtime have the necessities and comforts of life from the beneficent hand of the church. We are now face to face with a privilege of making our Christmas offering for the

(Continued on page 15.)



OUR PICTURE ABOVE.

You boys and girls who read this page may like to know that the picture above was made just for you. It was not bought like you buy things from the store for Christmas. It was made by one of the girls in THE CHRISTIAN SUN office where all the things for the paper are written or collected. Miss Shirley Powell, a member of my church in Norfolk, Virginia, keeps the records of who subscribes to the paper, and draws pictures for fun. She wanted to make one for your page. Maybe you will want to write her a Christmas card or letter to say thank you for this picture. She *might* make another if you like this one. Now read her story about the people in the picture.

F. C. LESTER,
Editor.

WHAT BETTIE LEARNED ABOUT CHRISTMAS.

Christmas was just two weeks away. The Junior Class of Hillwell Church was holding its weekly meeting at Betty Reed's home. Excitement was in the air! Christmas plans were being discussed.

"I make a motion that we draw names for our 'Polyannas' tonight," exclaimed Betty. "It is such fun. I wonder whose name I'll get." ("Polyanna," you know, is a system in which slips of paper are passed around with names of class members written on them. You must give a present to the person whose name you draw.)

"I believe I have a better plan in mind," suggested the teacher. "A new family has moved in our neighborhood. There are four small children and two of them go to school. They often pass our house and it is pathetic to see how their little bodies, covered only with thin sweaters, shiver with cold. Their mother is a poor widow who takes in sewing. I think it would be fine to give them something to bring them cheer on Christmas."

It was agreed that this was a grand idea. Everyone joined in the plan with enthusiasm. During the following day movie trips and other pleasures were sacrificed in order to share in this work of helping others.

Early on Christmas morning a group of bright-faced children tramped up to the door of an old house. A pale-faced mother answered the knock at the door. Shouts of "Merry Christmas" greeted her.

"Won't you come in?" asked the mother. "We aren't having very much of a Christmas this year."

"Just wait a few minutes and see," smiled Betty. "Where are the children?"

They were led through a narrow hallway to a small room. Inside, huddled about a small, worn-out stove, sat four tiny, unhappy children. Soon amid eager exclamations of the children, packages were taken from a basket and unwrapped. There were new coats and hats for the girls, suits for the boys, and a pretty new dress for mother. Of course, there were toys and candy and fruit. In a small parcel at the bottom some crisp, new dollar bills were discovered. No one knew quite who had put them there, but the look in the teacher's eyes revealed an unmistakable gleam of satisfaction.

As the class turned to leave, Betty took one last look at the group in the doorway. On the mother's face was a calm expression of happiness and gratitude. The children's faces were beaming with delight over their new presents.

"To give rather than to receive," said Betty, as they moved on down the street. "That is the way to spend a *real* Christmas."

CHRISTMAS CUSTOMS.

How would you boys and girls like to take a trip around the world at Christmas time? Wouldn't it be fun to see what other people do?

Maybe you would like to go sleighing with the people in the north of our own country. I did. It's great

fun to get in a buggy (they call it a cutter) with runners on rather than wheels, and slide along through the snow behind two nice horses.

Of course we would like to spend a Christmas in England where they bring in a big log of wood and keep in burning in the big fire-place from Christmas Eve until New Year's. Then they have such big Christmas trees, and there are so many presents. It would be fun going with those who sing carols on Christmas Eve. Then we would enjoy the lovely church service Christmas Day. It was in England that Sir Henry Cole started the custom of sending Christmas cards, ninety years ago this Christmas.

"Away in a Manger" is the pretty way Martin Luther of Germany sang about the birth of Jesus. It is said that he started the custom of having Christmas trees in Germany, and until recent years every home had a lovely tree. The homes are all beautifully decorated, but the churches are not.

In Switzerland it is thought that gifts are brought to children by a radiant angel driving six reindeer. In Poland the people eat a Peace Wafer and wish each other happiness. France makes much of the Christmas carols. They think it is bad luck for a cat to meow on Christmas so they feed the cat well. In Norway, Denmark, and Sweden the people feed the birds at Christmas. Italy has no Santa Claus, but they do have fine church services.

Wish we could travel more, but we must hurry to our own celebration of Jesus' Birthday. Merry Christmas!

Have you had a kindness shown?

Pass it on!

'Twas not given to you alone!

Pass it on!

Let it travel down the years,

Let it wipe another's tears,

Till in Heaven the deed appears;

Pass it on!

—Henry Burton.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHRISTIAN MISSIONARY ASSOCIATION MEETS.

This Association, of the North Carolina and Virginia Conference, met in annual session at Bethlehem Church, Alamance County, December 8th. Rev. G. C. Crutchfield is pastor of this church, and also President of the Association. Rev. Millard Stevens, pastor of Union Ridge and Providence-Memorial churches, conducted a devotional service, pointing out that in the parable of the good Samaritan, three different attitudes toward and philosophies of, life were revealed. First; That of the robber, who acted on the theory that what is yours is mine, and I will have it. Second; That of the Levite, who passed the needy one by without helping him on the theory that what is mine belongs to me and I will do with it what I wish. Third; That of the good Samaritan, who acted on the theory of what is mine is thine, and with it you shall be helped. This last is the Christian basis and is the supreme spirit of missions; that of sharing with others that human love, which becomes divine when directed and dedicated to the relief and the benefit of our fellow-man. Mrs. C. H. Rowland is the Treasurer of the Association and her report showed something over \$500. as the amount collected from various sources and paid out to our Winston-Salem and Reidsville churches in their efforts in building and at Palm Street, a donation on the parsonage. The outstanding address of the day was delivered by Dr. James T. Lightbourne, whose analysis revealed that our church must adopt a program of helping to save the weaker churches that are dying, but which are needed, and of directing our energies and efforts to the task of a more complete and active program for the rural churches, especially, since ours is very largely a rural Church. Some of these churches are well able to have preaching every Sunday and to support a pastor, giving his whole time to the work of the church and community. There were other groups that might easily be formed of one, or two, stronger churches associating themselves with a weak church and thus build the weak into the strong by such a co-operative effort. Every rural church, as well as the city church, need services and divine worship every Sunday in the month and by cooperative effort can have it. District and group

meetings, according to Dr. Lightbourne, should be held to emphasize the whole program of the church throughout the whole Conference. In the afternoon, Rev. W. E. Wisseman of Greensboro, conducted a discussion period in which questions of practical import were asked and answered. In fact the program of the day took a practical turn that dealt with the real problems at the home base. Such group meetings can not fail of far reaching results. Dr. W. M. Jay, of Winston-Salem, conducted an afternoon devotional session in which attention was called to the fact that the Psalmist David had a very keen sense and full realization of a very personal and omnipotent God, Who, while ruling over all, may be at all times approached as great Jehovah, and as a loving Father. The Psalms of David clearly reveal that which our time needs to emphasize; namely, the power, the presence and the personality of God and a realization of the fact that God is ever present and may be approached by the least, as well as the largest, of His children at any, and all times.

The church spread an abundant luncheon, which all enjoyed, and the day was a happy one for the Association and the group that gathered. The next annual meeting is to be with Palm Street, Greensboro. Dr. James H. Lightbourne, of our Burlington church, was elected Financial Secretary, with Rev. Millard Stevens as Recording Secretary, these with the officers of the past year constituting the official staff for the coming year.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 12, 1936.

Sunday Schools.

Apples Chapel, Gibsonville, N. C.	\$ 4.83
Linville, Va.	3.05
Mt. Bethel, Stokesdale, N. C. ...	1.78
Wakefield, Va.	2.38
Sanford, N. C.	1.00
Zion, Sanford, N. C.	1.52
Winchester, Va.	4.25
Graham, N. C.	3.58
Newport, Shenandoah, Va.	1.99
Hank's Chapel, Pittsboro, N. C. .	3.04
Wake Chapel, Fuquay Springs, N. C.	5.35
Ramseur, N. C.	4.36
Erskine Memorial, Tryon, N. C. .	55.00
	\$ 92.13

Individuals and Churches.

Sanford, N. C.	\$ 8.00
Mt. Gilead, Louisburg, N. C. ...	7.59
	\$ 15.59

Specials.

E. J. Cheatham, Franklinton, N. C. (Parsonage)	\$ 14.48
Total for week ending December 12, 1936.	\$ 122.20
Previously acknowledged	\$4,799.90
Total since September 1, 1936	\$4,922.10

J. O. ATKINSON,
Secretary.

CHRISTIAN MISSIONARY ASSOCIATION.

The Christian Missionary Association of the Eastern Virginia Christian Conference met Tuesday, the 8th, in its forty-fifth annual session at Liberty Spring Church, Nansemond County, Va. Rev. J. F. Morgan presided and Rev. O. D. Poythress was the acting secretary. The song service was conducted by Rev. Joe French, Rev. Carl R. Key conducted the devotional service. The roll was called and \$940.00 was collected.

The "Green Hill Far Away" was sung by Mrs. W. F. Monell of Portsmouth. An address on the "History of the Association" was made by Dr. N. G. Newman, Revs. O. D. Poythress, Joe French, and J. H. Dollar told of the progress of their churches and their gratitude for the help of the Association.

Rev. F. C. Lester conducted a round table discussion on "Making the Christian Missionary Association Go." Enthusiastic talks were made by Dr. I. W. Johnson, Revs. R. L. House, J. H. Dollar, O. D. Poythress, F. C. Lester, and Col. J. E. West.

The following appropriations were made: Hopewell, \$100.00 on pastor's salary; Elm Avenue, 100.00 for interest on parsonage debt; Newport News, \$300.00 on mortgage debt; Ocean View, \$125.00 on mortgage debt; and South Norfolk, \$315.00 on mortgage debt.

Officers were elected as follows: President, Rev. J. F. Morgan; Vice-President, Rev. J. H. Dollar; Recording Secretary, Rev. Carl R. Key; Treasurer, B. D. Jones.

Standing Committees were announced as follows; executive, Revs. J. F. Morgan, Carl R. Key, J. H. Dollar, Joe French; plans, Col. J. E. West, Mrs. J. E. Harrell, Rev. H. S. Harcastle, Rev. H. S. Harcastle, Mrs. I. W. Johnson; finance, Revs. Joe French, O. D. Poythress, and F. C. Lester.

This was an all-day session and a bountiful and well prepared dinner was served by the ladies of the church. The Executive Committee is open to consider invitations for a place to hold the 1937 session.

N. G. NEWMAN.

AMONG THE ISLES OF SAN BLASS.

I have just completed a rather difficult trip, difficult because of the very inconvenient method of travel. Leaving Colon, Panama, at 9:30 p. m. on a fifty foot trading boat loaded with bananas for exchange for coconuts, with a crew of very dark West Indians and a furious looking captain, we slid into the tropical lagoon and past France field and on until we could nearly trace the outline of the foothills. The deck over the hold was of two-inch plank which served as the bed for ten Indians and myself with nothing to soften the plank. After a night during which the small boat pitched rather badly we reached Puerto Viener, the first of the islands. The next stop was at noon on the island where a very fine work had thrived under a very brave little woman, Ann Coop, from whom we first heard of the San Blass. Ann became a very close friend of Mrs. Wiley and myself while pastor of a church in Miami, Florida. Long before I met her, I had read her book, *Ann Coop, Sky-pilot to the San Blass*. I think this was the wording of the title. I looked upon those buildings that represented the sacrifice of many humble people in the States and the life work of Ann Coop, now the stronghold of Roman Catholicism. Then at almost the same time, I saw a living monument of the work of this woman and her helper, Miss Purdey, in the person of Peter Miller. Peter is a pure San Blass Indian who was educated in the States, speaking perfect English, working among his people, but probably a little afraid, in his unfriendly setting, to do what he might. Peter took me about and introduced me to his parents and friends. All the time we were walking we could hear, not chanting but yelling at the tops of their voices, the priests.

These people literally pick their money from the trees, or rather it falls from them, in the form of coconuts. I observed the children come up to the little stores with coconuts and throw them down upon the large pile in the corner, take up their purchases and be off. The following morning we were off, headed for Ali-gande, an island on which my friends were working.

I recognized my Indian friend as he stood surrounded by a horde of little naked brown boys, all the little boys up to 12 are unacquainted with clothing, while the little girls are very much dressed up and so picturesque. Each of the girls and women wear a solid ring in the nose, increasing in thickness as they grow older. The face is painted and down the nose a

fine black stripe is painted, reaching the length of the nose. Around the neck various beads are worn, and some of the women wear an immense disk in each ear with small disks attached all around the larger one. They have the finest system of sanitation known to man and are very clean, not permitting any refuse to accumulate and they bathe often, being great lovers of the sea.

I had hoped by going to San Blass, that I might fully ascertain the possibilities of a work among these wonderful people. I was led to the home of this young educated Indian and his wife who were class mates of Mrs. Willey in Naysack, New York. After a dinner of native rice, smoked fish and lemonade, we went about the village, followed by a large horde of these little naked boys. The elders of the village would stop us with a series of questions: What is his name, where is he, how long did it take for him to get here, how old is he, how old is his wife, how many children does he have, how long will he stay, etc.? That evening the village fathers visited us and we talked for many hours. I was unusually fortunate since I had an interpreter, one who had been born and reared on these islands. So I inquired about the traditions of these people. I had always been interested in the white Indian, Alibenos, and there are many. I wanted their explanation, for the birth of a white child, extremely fair with yellow hair. When they had given me their explanation, then they wanted to know about the Indians of the Amazonia. One Indian who had been accustomed to go to sleep in the presence of company kept wide awake. One of the missionaries remarked about this, and another very old Indian spoke up and said, "We have heard very strange things of distant lands, and we have been learning something new that makes us forget our coconuts. This is the reason he sleeps not."

This young Indian and his wife hold the key of opportunity among his people. I was disappointed to learn, however, that no foreigner would be permitted to work among them, being prohibited by the government of Panama. The reason for this is that some years ago while Ann Coop was on Anagana, an American adventurer by the name of Marsh lived among them, and he thought much of them as he studied their traditions and language. Since at that time they were being abused by the government, Marsh proceeded to declare a revolution against the present Panamanian government with the re-

sult that numbers of the soldiers were killed as well as the Indians. The result was that Marsh was deported to the States, Ann Coop was taken from Anagana by a British cutter, and the property of Ann which was valued at \$6,000 dollars was confiscated. Fortunately \$3,000 dollars was paid to Miss Coop, and a ruling was then made, stating that the San Blass Indians were in the charge of the Catholic church. It is understood that there is a bit of fear that should Americans go among them, (they do love the Americans) they would in time of trouble, if it should come, be on the side of the United States. This young man, A. Iglesias and his wife have no visible means of support only as funds come in from friends. The soldiers on the Canal send in a small sum. The Union Church of Colon, Panama have helped greatly Rev. Morgan, an old student at Ashbury College, has been indispensable as a helper. They are carrying on most nobly on limited funds.

I desired to get some pictures but as soon as the women would see a camera, they would all run for shelter. I did manage to get some, concealing myself below and taking them through the port holes. I finally hit on a happy idea. My camera has an attachment that makes it possible for me to get in the picture myself, and to take pictures without any assistance. So I planned that my friends should be talking with the natives while I set my camera up, snapped it, and joined them. Thus they were unaware that the thing could work alone. So with motion pictures, I took one reel the same way, setting it off and they were unaware of what was taking place.

That evening the young men came over to play games. For some foolish reason, I was led to cackle like a hen after she lays an egg. This amused them so greatly that the following day I found that the news had spread that the white man could make a noise like a chicken. As we went about in search of pictures, the women would say, "Make a noise like a chicken and you can have my picture." I cackled all the afternoon like a happy old hen with the result that I have a few good pictures.

After a day and two nights, I said good-by to my dear friends of Ali-ganai and made the hard-trip back to Cristobal, Panama. I am planning now to get into the interior of the Ithmus on another scouting trip, hoping that we might find just the place the Lord would have us work.—
T. H. Willey, in Freewill Baptist.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

YOUTH FELLOWSHIP NIGHT OF NORTH CAROLINA-VIRGINIA CHURCH CONFERENCE.

Following the request of a minister of our North Carolina-Virginia Conference, I will try to explain to you the purpose and goals of our Youth Fellowship organization.

Our conference group is a part of two larger fellowships—the Southeast Youth Fellowship and the National Pilgrim Fellowship. A functioning national council was set up this summer by the Congregational-Christian young people who met in Lakeside, Ohio. The purpose which has been drawn up for the Pilgrim Fellowship, and which, it is hoped, will be adopted by each Fellowship runs as follows:

"The Pilgrim Fellowship unites the young people of the Congregational-Christian Church in the purpose:

To achieve Christian personality after the pattern of Jesus;

To seek a fuller understanding, one of another, in the interest of happy relations in home and community;

To work for a united church, practicing Christian freedom and definitely promoting the program of Jesus;

To secure equal rights and opportunities for all classes and races as equally the children of God;

To practice a Christian patriotism which recognizes the authority of God in conscience as supreme;

To strive for justice in the social order which will afford an abundant life for all;

To work for such international organization of the nations as will preserve peace and security."

We realize the value of organized cooperative work, for united efforts are so much more effective than small group plans—especially when the initial purpose is the same. The Pilgrim Fellowship Flashes, the national bulletin, is issued as a quarterly report wherein ideas are suggested and exchanged.

Realizing that we are a part of a larger group, let us delve into the realm of the make-up of our conference group. The question may have been asked, "Who belongs to the Youth Fellowship organization?" Every young person who belongs to a local young people's organization is a

member; every pastor of the conference is an official member; and every youth leader is a member. Besides the executive officers, the executive committee is made up of a Superintendent of Missions, Leadership Training, Worship, and Publications, and three adult counselors.

At an executive committee meeting a list of goals for the year were drawn up. We hope that through these goals our work may become more effective, will interest the young people in the churches more and will be more helpful to them in their local program.

We hope that the local churches will learn to call on us for help. We (executive committee) don't know much, but we know of places where helpful materials can be obtained. The program of the Youth Fellowship will be as broad as you can help it to be. We realize that our work is far from what we would like it to be. Write to us and tell us what your local group is doing. We want just such material for the occasional bulletin we hope to put out and for the Youth Fellowship page of THE SUN. You may help some group a great deal with your ideas.

Let's make a go of our North Carolina-Virginia Youth Fellowship as a unit of larger youth groups and as a group of Christ's workers.

"We are not here to play, to dream, drift,

We have hard work to do and loads to lift,

Shun not the struggle, face it

'Tis God's gift."

DOROTHY TRUITT,

President, N. C.-Va. Youth Fellowship.

AN INTERESTING GREENSBORO PROJECT.

Alexander Woolcott, in a character sketch of Paul Robeson, the great negro singer, has very adeptly said: "I am proud of belonging to his race. For of course we both are members of the one sometimes fulsomely described as human." After a summer of study, a majority of the young people of the First Church in Greensboro would say to the negro, in the terms of Mr. Woolcott: "We are proud of belonging to the same race."

With materials contained in, and suggested by, *Christian Youth in Mis-*

sionary Action, we formulated a program which proved to revolutionize our former misconception of a group of people who have always been our neighbor. We found the negro to be a group of people who have among their number men and women who are able to conquer the greatest of obstacles—prejudice—and rise to an outstandingly high level in our selfish American civilization; a group of people with a common and contagious spirit of cheerfulness and good sportsmanship.

We studied in particular their characteristics; their educational advantages; their economic situation; and their contributions to the world in the fields of science, literature, and music. The biographies of great negro personalities were reviewed, the literature of great negro authors read, and the songs of great negro composers sung.

We enjoyed hours spent in reading and hearing of the struggles of such men as Paul Lawrence Dunbar, Geo. Washington Carver, Booker T. Washington, and Paul Robeson. We were swayed from gaiety to depths of deep feeling as lyrics and poems of negro authors were read to us. And probably none of us can adequately express the good time we had on the night when we studied the origin of a selected group of negro spirituals, and sang them individually and as a group. To our friend, the negro, we are indebted for the American folk song; for in their spirituals we have our only characteristic musical theme which, like Topsy in *Uncle Tom's Cabin*, "just grewed." "Because his music is spiritual, it, like the stars, will be 'forever and ever.'"

The very happy culmination of our study was a Sunday evening meeting when the Congregational-Christian negro young people in our city were invited to meet with us to hear Miss Kate Lassiter, a student at Schaufly College. We are deeply grateful to this outstanding young negro woman for her stirring revelation of the ideas, thoughts, and ambitions of her race; and for her plea, on their behalf, for a unified effort of the youth of the universe to build a more cooperative and a happier world.

FRANCES FOSTER.

"Music is Love in search of a Word."

Sunday School

By REV. H. S. HARDCASTLE

CHRISTMAS GREETINGS.

I want to use this space to extend to all readers of my Notes on the Sunday School Lessons, warm greetings and all good wishes for the Christmas Season. May every one of you have such a Christmas Season that your hearts and your homes will be filled with wholesome joy and peace. And may your lives be permanently enriched by the abiding presence of the Spirit of the Christ Child in whose name we observe this sacred season. As Tiny Tim says "God bless you all."

H. S. HARDCASTLE.

THE SUPREME GIFT OF LOVE (CHRISTMAS LESSON).

GOLDEN TEXT: *Glory to God in the highest, And on earth peace among men in whom he is well pleased.*—Luke 2:14.

LESSON: I. John 4:7-19.

We need to put the Christ in Christmas and keep it there. For the emphasis in modern life is upon Santa Claus rather than upon Christ. Christmas has become a holiday instead of a holy day. Indeed it is a question as to whether the average person thinks much about Christ on Christmas. The day has been so commercialized that it has become despiritualized to an alarming degree. We need a re-emphasis upon the meaning and significance of Christmas.

For what is Christmas if it is not primarily and essentially the anniversary of the birthday of Jesus Christ! It was because Christ was born that we celebrate Christmas. This is the central fact of Christmas. Perhaps it was to emphasize that fact that the Lesson Committee chose the lesson from John's general epistle for the Christmas Lesson this year. Practically everybody knows about Christmas, but only a comparatively few know what it means.

God's Love For Us.

Christmas is an ever recurring reminder of God's love to us. "Herein was the love of God manifested in us, that God hath sent His only begotten Son into the world that we might live through Him." Christ was, and is, God's eternal Christmas gift to us. Because God loved us He gave Christ His only begotten Son, and because Christ loved us, He gave Himself

for us—that is essentially the message of Christmas. No one can doubt the love of God in the light of that fact. As John says, "And we have known and believed the love that God hath to us." God commended His love to us in that while we were yet sinners, Christ died for us, for all of us, for every one of us. God is love—that was the heart of Dwight L. Moody's preaching. That is the Gospel. God loved us first, before we ever loved Him. God loves us whether we love Him or not. Because God loved He gave. As Paul says in one of his letters, "Thanks be unto God for His unspeakable gift." There never would have been any Christmas if God had not loved us, and if He had not expressed that love in the gift of His Son. Let Christmas be a reminder of this love of God for you.

Our Love For God.

"We love Him because He first loved us." Because John had experienced the love of God, because he was able to comprehend at least something of this satisfying and sacrificial love of God, his own heart responded in love. How could he do otherwise. Because God so loved him, his whole nature responded in love to God. It was the normal and natural thing to do. A dog responds to tokens of friendliness and kindness. And when any human being really understands and comprehends God's love for him, his heart responds to that love. Indeed we can know God ultimately only through love. God cannot be found in cold and logical formulas; He can be found only through a warm and responsive heart. Why should men love God and try to serve Him? Because God loves them with an individual, overwhelming, constant, sacrificial love. Brethren because God loves us, we ought to love God. And God is lovable. Christ, the image of the invisible God, is winsome and lovable. At Christmas, when so many people are eager to get gifts, they ought to ask for the gift of love—that is the supreme gift.

God's Love for Others.

To be sure if God loves us, He also loves others. Unless He is a God who can love everybody, He is not a God who can really love anybody. If God arbitrarily loves only a few select persons, people of a certain culture or class or color or creed, if He loves with respect to persons, He is not the kind of God any intelligent man wants or can worship. There is no more stirring or overwhelming truth in the world than the consciousness that God loves a man. When a man really understands and experiences

that truth, something leaps up within him. But this stirring and stimulating truth is also a sobering and solemn truth. For if God loves you and me, he loves everybody else. God took pains to make sure that the missionary emphasis was proclaimed on that first Christmas Eve. "Good tidings of great joy unto all peoples"—Christmas tells us not only that God loves us; it tells us that He loves everybody else.

Our Love For Others.

"Beloved if God so loved us, we ought to love one another." Beloved let us love one another, for love is of God. He that loveth not, knoweth not God. This fellow John is disturbingly logical and outspoken. He has the disconcerting way of bringing love down out of the realm of a vague sentiment, and making it a practical thing. How does one know that he really loves God? The answer is simple—does he love his fellowman? How does one show his love for God? The answer is just as simple—by doing a service of love to his fellowman. God is love. Love seeks to express itself. If we have God in our hearts, we will have love in our hearts and that love will express itself in loving attitudes and actions toward God and toward others. If we have love in our hearts, we have God in our hearts, for God is love. Rather simple, isn't it? But profound. And absolutely fundamental.

It can readily be seen that all of this is closely related to the Christmas season. One reason why there is so much giving at Christmas is that the spirit of Christ is more powerfully operative at the Christmas season. But a great deal of our giving is not always the expression of love. And the essential thing is that one makes as a permanent part of his life and as a permanent temper of his spirit the spirit of love which in season and out of season, seeks to minister unto others rather than to be ministered unto.

This then is the message of Christmas. God loves us. God loves all. We ought to love all.

PRAYER AT EVENING.

The service of the day is over, and the hour come to rest. We resign into Thy hands our sleeping bodies, our cold hearths and open doors. Give us to awake with smiles, give us to labor smiling. As the sun returns in the east, so let our patience be renewed with dawn; as the sun lightens the world, so let our loving-kindness make bright this house of our habitations.—Robert Louis Stevenson.

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
Chaplain in the U. S. Navy

MONDAY.

CHRISTMAS WEEK.

"For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."—Jno. 3:16.

The all-engrossing thought of this week is Christmas and Christmas means our celebration of the birth of Lord Jesus Christ. There is encompassed in this thought the entire love of God and His purpose to redeem humanity. The predominating idea is that the whole plan of redemption is based on love, and that out of this love will come the peace of the world; and there will be no peace until this love obtains.

Remember, then, that the celebration of Christmas-time is to represent our faith in Christ; that this faith is not a mere formula, but an experience which lifts us daily from what we are to what we ought to be.

Prayer—Our Father, grant unto us, all the love of Jesus that we can appropriate. May we never disappoint Thee by lack of gratitude, or by faithlessness, or in service. This we ask for Jesus's sake. *Amen.*

TUESDAY.

HE BRINGETH PEACE.

"My peace I give unto you."—Jno. 14:27.

On the night that Jesus was born, the peace that He was to bring to the world was announced by the angels of heaven. This was the morning of Jesus' life. At the even-tide of His life, as He approached the cross, He breathed peace upon the souls of the apostles and sent them unto the world with that peace. His life was a message of peace. And the message of the Gospel ever since has been peace, and there is to be no peace save as He abides in the hearts of men.

One of the greatest consolations of Christmas is that life so full of storms and confusion, may have peace and quiet. No life was ever more storm-tossed that our Lord's, and yet He maintained peace and quiet throughout His ministry. Hidden in Him, our souls ride upon the storms of life with the security of the Master's presence. He who never lost His poise and calm, even in the shadow of the cross, said, "My peace I give unto you." That is a legacy which the world cannot give or take away.

Prayer—O God, help us to cast our care upon Thee. Help us to trust Thee in a way that brings unto us Thy love and all Thy blessings, at least all that we are capable of appreciating and appropriating. May we find His peace this Christmas time. *Amen.*

WEDNESDAY.

THE WONDERFUL NAME.

"And his name shall be called Wonderful."—Isa. 9:6.

"There is none other name under heaven given among men whereby we must be saved."—Acts 4:12.

In the name of this name, Jesus Christ, our Lord, "arise and walk," said the apostle. At the mention of this name, the maniac is silent, the fishermen drop their nets and follow Him, the tax-collector leaves his lucrative calling and becomes an apostle, the funeral stops and the dead is raised to life, when He enters the door the sick rise up and are well, when the soul hungers and thirsts, He gives the living water, and at His command sins are forgiven and sinners are saved.

"Jesus, the name that charms our fears,

That bids our sorrow cease,

'Tis music in the sinner's ear,

'Tis life, and health, and peace."

Prayer—Our Father, we want Christ in our souls every day. We want Him in our plans and purposes. We want Him in all our thoughts. We want to acknowledge Him in all our ways. Drive sin and Satan from our midst and may we see Thee so clearly in all our ways we will follow Thee without wavering. This we ask for Jesus's sake. *Amen.*

THURSDAY.

YULE-TIDE'S SWEETEST SONG.

"Mary said, My soul doth magnify the Lord."—Luke 1:46.

We read the other day these words, "A radiant, happy Christian is worth more to the church of Christ than a dozen ardent defenders." Mary was radiant with glorious song in the coming of the babe, Jesus the Son of God. That song started the angels of heaven singing and the chorus of that night has not ceased reverberating in the hearts of mankind, until today heaven and earth join in the sublime symphony.

So Christmas, like all other great events, comes with a tide of jubilant song. The great song of the angels of the first Yule-tide has been picked up by the assembly of the saints in all their gatherings, and these songs have

produced volumes of sacred music. As its melodies find response in the hearts of sinful men, they join the great awakening, and with clean hearts and liberated souls rejoice in the great choruses.

Prayer—O God, fill our hearts with the Holy Ghost this Yule-tide, and fill us so that we shall always feel that "In our hearts there rings the melody" of peace and salvation. In Christ's name we ask it. *Amen.*

FRIDAY.

THE GREATEST DISCOVERY.

"When they were come into the house, they saw the young child with Mary, his mother."—Matt. 2:11.

To those who first saw the child Jesus on the first birth day, there came a joyous sense of personal responsibility for the world. That responsibility was that man is a part of the plan of God for a perfect world. The commission of our Lord Jesus Christ in after years to "Go ye into all the world and make Christians of every nation," was not first thought of at the time of His utterance. It was born in the hearts of these men now bowed over the manger worshipping the child.

Also there came to these men a joyous sense of giving themselves to the world. The Father had given His only begotten Son. Jesus was to give His life, and His followers and worshippers are to give themselves. Thus the message for you and me today is that which is as old as Christmas itself. We are to think of others and do everything possible to see that Jesus is with them too. As we celebrate today, let us lift up our eyes and see Christ in the oncoming days and in all the work which we have to do.

Prayer—Almighty God, Thou hast led us through another year to this blessed season. Once more are we permitted to look upon the greatest miracle of the ages—Jesus, our Saviour. May we see Him aright. May we celebrate aright in honor of Him. May we see our own responsibility to carry Him to all people whom we meet, and to all circumstances in which we may find ourselves. In Christ's name we ask it. *Amen.*

SATURDAY.

MAN'S MOST WORTHY LONGING.

"Sirs, we would see Jesus."—Jno. 12:21.

Christmas day is gone and like the golden minutes just past, it is gone forever. If it has left us with somewhat of its true meaning, we will

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"XMAS" OR THE UNKNOWN JESUS.

By REV. ALFRED W. HURST,
Chattanooga, Tenn.

It has long been the custom, in the interest of brevity, not to write out the word "Christmas" in full, but to abbreviate it by spelling it "Xmas." This comes from substituting the Greek letter "chi," which is the same as the English letter "x," for "Christ." "X," or "Chi," is the first letter of "Kristos" which is the Greek for Christ. Therefore, we have "Xmas" instead of "Christmas."

But we are reminded that "X" in algebra stands for an unknown quantity, which makes one wonder if there is not an unstudied appropriateness in the use of "Xmas" by much of our modern world. Is Jesus not the unknown one within and without Christian circles? It was this conviction some years ago that led Bruce Barton to write "The Man Nobody Knows," a book which met with unusual response from the public and which ran serially in a number of American dailies. Although Mr. Barton, in his attempt to humanize and reconstruct the person of Jesus, did him the disservice of tearing him out of his first century environment and dressing him up as a modern citizen of our modern world, his book did help to release Jesus from the bonds of inherited tradition and portrayed him as a real person living his life in the midst of an extremely practical world.

Christ is "X," an unknown quantity, to much of the modern world. This is true, not only because tradition has obscured him from our view, but even more because of the infinite richness of his personality. The Apostle Paul spoke of the unsearchable riches of Christ, by which he meant the inexhaustable riches of the Master. On another occasion, Paul indicates his firm conviction that it is no mean accomplishment to be able to grasp the meaning of the love of Christ in all its breadth and height and length and depth. Parenthetically he ventures to suggest that in other words, Paul is convinced that in Christ's character is the summation of the highest potentialities, the deepest conviction and devotion, the widest and most inclusive sympathy and fellowship, the most far-

reaching thrust of a life in tune with the infinite purposes of God. The four dimensions, with the word "fullness," are echoes of a current religious language in mystical circles of Paul's day. But it was their way of saying that in Christ, life had its most complete embodiment and expression, that his was the world's most inclusive and most completely furnished personality.

It is this impression that Jesus always makes upon reverent and earnest students. It is what one writer calls the "almost infinite suggestiveness which seems to belong to the very nature of his genius. No student, even after he has done his best, will claim to have done Jesus more than relative justice." But it is a most stimulating fact that there is a growing willingness to attempt to recover Jesus in order to see him as he was even if such a recovery upsets some of our traditional notions about him.

When one pauses to think about it, it is surprising that we know anything about him. The sources of information are so limited, and none of the information we have was written by Jesus Himself. We have from Jesus no journals, diaries, correspondence or notes which might give us immediate and intimate access to the very pulse of His personality. Our literary knowledge of Jesus is second hand, coming through the memory of the early Christians and which communicates their faith in Jesus rather than the detailed facts of His life. Of course Jesus had no occasion to carry on correspondence after the manner of His later apostle and champion, Paul, and it is natural since He was primarily a teacher who met His people by chance rather than by appointment, that His spoken words should be free and informal, the spontaneous expression of an inspired prophetic personality.

The records concerning Jesus are, therefore, the work of other men, reminiscences collected at least a generation after the time of Jesus. And even the best sources leave the first thirty years of His life shrouded in darkness. We feel that if we knew more about Jesus the boy and youth we could understand Him better, but these are unknown except as reverent imagination can reconstruct them.

Doubtless Jesus would be the first to remind us that it is not the exter-

nal facts of His life which are important or they would certainly have been preserved. The great religious values to which He committed His life had the power of survival and are crystal clear. Although it would satisfy curiosity to know more of the facts of His life, it is enough that we may know what those religious values were, see them, sense them and share them.

Perhaps it is just here most people have failed to understand Jesus. In this deeper sense He is the unknown Jesus, the "X" of "Xmas." For many sincere Christians believe that the essence of Christianity is contained in a series of theological affirmations about Jesus which found definite expression in the Apostle's Creed. But we need to decide whether these doctrines were an integral part of Jesus' own religion. When a certain lawyer asked Him concerning the greatest commandment, Jesus answered, "Thou shalt love the Lord Thy God . . . Thou shalt love Thy neighbor as thyself. On these two commandments hang all the law and the prophets." This is one of the best attested incidents in the Gospels and therefore it seems clear that the core of Jesus' religion was very simple: "a devoted love toward God, and an unfailing kindness toward people." The doctrines which came into existence later would likely have surprised and mystified Jesus if He had seen them.

Now, if the professed followers of Jesus realized that a Christian is not the person who subscribes to the Apostle's Creed but one who accepts as true Jesus' teachings concerning God's love and care, the infinite worth of human personality, and the duty to be unfailingly kind to one's fellowmen, and accepted as the primary task of the church, the teaching that these simple essentials are the core of Christianity, Jesus would be less the unknown and more the known and loved and followed.

If at this Christmastide we would venture along the road of the few simple essentials of Jesus' own faith, we and God would inevitably find each other; and that would no longer be "Xmas" but Christmas."

"Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, for one day. Any one can live sweetly, lovingly, purely, till the sun goes down. And this is all that life really means."

"I shall seek to make my life a challenge, not a compromise."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The first of this year we set for our goal for the Orphanage, the sum of \$18,000.00. The Congregational-Christian denomination should be willing to contribute this much toward the cause of the dependent children in our care. When we invest in bonds and stocks, we have many chances to lose, but when you invest in a little child with a strong body and a sound mind, (though dependent) it is generally a wise investment. We point with pride to many boys and girls who have been reared here and now occupy splendid positions. The money you donated to help support this work was used to give them a chance and they have not disappointed you.

We have passed the sixteenth mile post in our financial race. We still lack \$1437.00 of our goal. Are you going to see to it that we reach it? Many of our churches, by their offerings and keen interest, have made my heart rejoice—some have disappointed me. I will be greatly disappointed if we fail to reach the goal we set. We have many members in our denomination who could mail us checks for five or ten dollars, and be the richer, and help us reach the goal for the year. Will you do it?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 17, 1936.

Amount brought forward\$14,257.76

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Apples Chapel\$ 2.25
Happy Home 2.36
Mt. Bethel (Nov, \$2.57 &
Dec., \$3.98) 6.55
11.16

Western N. C. Conference:
Seagrove 2.00
Needham's Grove63
2.63

Eastern N. C. Conference:
Sanford 1.00
Youngsville, Nov. & Dec. . 2.00
Morrisville 1.15
4.15

Eastern Virginia Conference:
Mt Carmel 25.81
Oak Grove 1.67
Holland 12.89
Liberty Spring 7.00
Berea, Nansemond 5.00
52.37

Valley Virginia Central Conference:
Mayland 1.00

Special Offerings.

Mr. May, support of children 3.00
Mr. May support of children 3.00

Interest on Eddie Hayes
Loan 43.00
49.00

Thanksgiving Offerings.

N. C. & Va. Conference:
Apples Chapel Church ... 17.41
Reidsville 69.16
Happy Home 8.66
Mt. Bethel Church & Sunday School 30.25
Durham 28.83
Burlington 1,259.92
(Burlington: additional pledges, \$1,126.00)
Eastern N. C. Conference:
Morrisville 3.20
Pleasant Union 19.65
Auburn 7.26
Christian Light 7.50
Oak Level 9.00
Hayes Chapel 1.50
Henderson, Woman's Missionary Society 5.00
Cary 15.10
Catawba Springs, Church, \$48.05; Sunday School, \$92.10 140.15
Youngsville 8.55
Fuller's Chapel 10.25

Western N. C. Conference:

Pleasant Hill 31.40
Big Oak, additional 3.00
Ramseur 50.10
Parks Cross Roads 10.93
Randleman, Church, \$11.00,
Sunday School, \$11.15 .. 22.15
117.58

Eastern Virginia Conference:

Isle of Wight 6.00
Mt. Carmel 35.63
Holland, Sunday School, \$102.00; Jr. Mis. Soc. for Mildred Hines, \$10.112.00
Wakefield 11.60
Windsor 50.00
New Lebanon 7.26
Rosemont 100.00
Waverly, Church, \$12.80;
Victor Bible Class, \$5.00 17.80
Eure Ladies Aid Society . 5.00
345.29

Valley Va. Central Conference:

New Hope 35.00
Mayland 3.00
Newport 20.55
Timber Ridge 10.00
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227.16

(Continued on page 15.)

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1169 CHAPTER 2.

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UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 96.

CHAP. 2.

Acts 19, 1;

ch. 1, 16;

Ps. 1, 6.

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In Memoriam

KING.

Brother John Berry King was called a-
way from his earthly home Friday morning,
October 16, 1936. Brother King was born
in the year 1847, making him 89 years old.
The greater part of his life was spent in
loyal service of New Hope Christian Church.
He was the last charter member of this
church.

Brother King was married to Sarah Ann
Richards, December 28, 1869. She died Ju-
ly 3, 1922. Surviving are five children: W.
M. King, F. F. King, P. J. King, M. K. King
and Mrs. Nancy Pattie Minga. There are
forty grand-children and fifty-two great-
grand-children, three half brothers, and a
large number of nieces and nephews.

A host of friends and relatives mourn the
departure of Brother King. New Hope
Church has lost a leader of the Gospel in
music. Brother King was faithful unto the
end.

May the Master comfort the bereaved.

R. T. GRISSOM.

I do not know of any way so sure
of making others happy as being so
one's self.—*Sir Arthur Helps.*

FAMILY ALTAR.

(Continued from page 12.)

discover that that meaning is a long-
ing within us to see Him always. It
is with a longing to put Jesus in the
center of our thinking and in our ac-
tions. It is with the desire that every-
thing we do shall be for His glory.

When men see Jesus, they see God,
and that is a consciousness of Him
in all our senses. Pray for that sense
in everything you undertake.

Prayer—O Lord God, we see as
through a glass darkly. Make our
vision clear that we may see Thee and
know Thy way. Help us to love Thee
and love all whom Thou dost love.
In Jesus's name we ask it. *Amen.*

SUNDAY.

"RETURNING TO EARTH."

*"They went back to their own
country by a different road."*—Matt.
2:12.

We heard the Don Cossacks Rus-
sian choir the other evening. It is
easy to say that they are the greatest
singers in the world; great because,
as one said who listened to them on
one occasion: "I was lifted up by
their music into another world, so
much so that when they stopped, I
was not conscious of it. That was
not the least of it. Everybody else
seemed to be entranced in silence.
And there the choir stood awaiting
applause feeling that they had failed.
In a moment the whole house as one
man came back to earth and arose as
one man and gave the prolonged ap-
plause which these singers so much
deserved."

The visit of the Magi to the manger
is still the record of an incident which
turned their feet in another direction.
A recent writer says most aptly:
"They came the road of uncertainty,
but they returned by the road of sat-
isfaction. They came by the road of
doubt; They returned by the road of
faith." They came from ordinary
common-place life to ecstasy. They
returned from this ecstasy with a new
vision and a new job for the world.

What difference has Christmas
made to you? If it is to the road of
new resolutions for the new year, in
home, office, farm, school and street,
and in all our activities, then our
journey will be with a different spirit
and with a greater faith in the good-
ness of God.

Prayer—O God, cause the world to
stand back for a moment and let us
pray. "Guide me, O Thou Jehovah,
Pilgrim through this barren land."
Amen.

MINISTERIAL SUPPORT.

(Continued from page 6.)

Board of Superannuation. Will the
laymen, men and women of our
churches stop and consider: Here is
a man called of God to preach the
Gospel. In obedience to that call,
he has given himself without reserve.
The passion of his life has been for
the church, taking no thought of his
own needs or those of his family in
the future. He has put himself on
the altar for Christ. Now he needs
sorely the small contribution that
comes from his church, and too often
the contribution is pitifully small.

Count your blessings, and if you
have prospered even though in a
small way, won't you make as gen-
erous an offering as possible this
Christmas season in order that our
ministers on the superannuated list
may have a bit of Christmas joy and
the further comforts of life? Think
of the joy and gratitude of their
hearts and of the gratifying plea-
sure of our Board of Ministerial Re-
lief if, by our offerings and the of-
ferings of others, these Christmas
checks may be made larger. I wish
that our Board of Ministerial Re-
lief would make up a list of from
four to five thousand individuals in
our convention and send to everyone
on this list a personal letter asking
for \$1 or more that the Christmas
offering for our superannuated min-
isters and their families might be
what it ought to be. There are cer-
tainly four or five thousand people
in our entire membership who could
spare at least \$1 for this worthy
cause, and, my dear reader, as you
read this article, won't you set aside
your contribution then and there,
and if the opportunity will not afford
for you to send it to your local
church before Christmas, send the
same to Dr. J. O. Atkinson, Elon
College, North Carolina, stating the
church to be credited with your do-
nation, that you yourself may be
blessed and that the hearts of our su-
perannuated ministers may be rejoic-
ed.

L. E. SMITH.

ORPHANAGE REPORT.

(Continued from page 14.)

Geo. & Alabama Conference:	
Lanett	6.46
Individual Thanksgiving Offerings.	
Mrs. Ed. Kiger	1.00
Mr. & Mrs. Alton Cooper	4.00
Robert Lee Weatherspoon	1.00
	6.00
Total for week	\$ 2,305.58
Grand total	\$16,563.34

"Good Will Toward Men"

By the late Dr. GEORGE A. GORDON.

[From a Christmas Message, delivered twelve years ago from the pulpit of the Old South Church in Boston. Reprinted from the December issue of *Advance*.]

In the distracted thought and wild struggles of mankind today, as always, there is one great unifying idea, and that is the idea of the good. The idea of the good is the golden thread on which the pearls of human life are strung, those that are true and truly beautiful and those that only appear so. No man ever pursued evil believing it to be evil. That is axiomatic. If there be in all the universe such a soul as Milton has described in his Satan who says, "Evil, be thou my good," you will observe that before even the Devil could pursue evil, he must first convert it into good. The whole passion and the whole endeavor of mankind, from the beginning and all over the world today, is for good, and good only. The division, the strife, the tragedy, and the woe come when we try to define what good is; but be it noted again that all the instincts of man perpetually cry out for good, and that the Gospel of Jesus Christ is in league with the fundamental and permanent nature of man, for it brings good tidings to all the people. . . .

Good will is in society at large what the force of gravity is in the physical world. All bodies, from the minutest to the mightiest, all worlds, from the smallest to the greatest, are brought into unity, harmony, and peace, through the presence of the mysterious power that we call gravity. And in society good will rules out all friction, all clash of interests, all collision of personalities, all cruelty, all inhumanity, and brings in peace. Men are preaching peace today, wise men everywhere, but they very seldom discover the ground, and the only ground, of the aversion of war in the future. To avert war we must turn the evil will into a good will, bring into existence among the peoples of the earth good will among men. There is no other ground of hope; without that good will prevailing among the peoples of the earth, no device to avert war worth the paper on which it is written. The fundamental guaranty, the ultimate power in the whole business is good will among men. . . .

There is one more thing about good will. As the philosopher Kant said more than a century ago, it is the only unconditional good in the world. Genius is a good, fame is a good, wealth is a good, position, power, and influence are goods, but all these are conditional goods; they are good only and in so far as they are properly and righteously used. But good will is good this moment, good the next moment, good the next year, good today, good tomorrow and good forever. It is the only unconditional and absolute good in the world, in the Universe. It is, therefore, from the economic world onward to the highest form of our spiritual life, a self-evident and supreme value for mankind.

Good will is what this old world needs today in a sovereign sense. We need better business and more of it, we need surer, steadier, permanent employment; we need more knowledge and we need more wealth, . . . we need loftier wisdom, and we need a deeper appreciation of beauty in art and in nature; but above all things else, we need good will, good will that is not a mere fleeting mood among men, but one inspired by the constitution of our nature as social beings, and endorsed and supported by the Eternal Good Will. . . .

The humanity of man at its best is the trumpet through which Christ speaks today, and the humanity of the Lord Jesus Christ is God's trumpet whereby He rings out the reality and the coming triumph of the Eternal Good Will. Take Christmas home, as one of the most precious of all our church festivals, because it celebrates the birth of the authentic Revealer of the Eternal Good Will of God.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME LXXXVIII.

RICHMOND, VA., THURSDAY, DECEMBER 24, 1936.

NUMBER 52.



"Behold, Wisemen from the east came . . . ; and lo, the star went before them, till it came and stood over where the young child was. . . ; and they fell down and worshipped him; and opening their treasures they offered him gifts."—Matthew 2: 1-11.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

THERE IS NO NEWS TONIGHT.

[Written December 24, 1894, by the late Harvey L. Wilson, when Washington correspondent of "The Richmond Times."].

'Tis the night before Christmas and from the neighboring church the grand hymn, "'Tis the Birthday of the King," comes up from the rehearsing choir and reaches the office of *The Times* with its sacred melody. There is no news tonight, for the story of the people today began while the shepherds watched their flocks by night and the angelic chorus of "Peace on Earth, Good Will to Men" made music for the years, and, happily for us, both rest tonight beyond the inspiration of man, too pure for the touch of a word and too sacredly sweet for the point of a pen.

There is no news tonight, for 'tis the throbbing of the heart and not the intellectual grandeur of the head upon the throne tomorrow. The future is guided by one golden thread which connects life to its loved ones gone before, while the past is linked to a thousand strings which vibrate as the harp and flood the soul with melody not new to any heart, yet unheard by any other.

There is no news tonight, for the din and confusion of the noisy world beyond is lost in the tumult which recollection recalls and upon which reminiscences ride to the guarded doors of the heart.

There is no news tonight, for the fancied scenes of the future and of toil and endeavor are clouded by the brilliant floods of the past, which pours its light upon the pictured gallery which Time has hung upon the sainted walls of memory.

There is no news tonight, for this is the only day in the year when the bugle call of duty is lost in the discordant notes of the tin horn in the hands of the boy; lost in the labor of love as the altar is built in our homes and lost in the laughter of Joy as he gilds the shrine for the passing of the holy day.

'Tis the misletoe, the evergreen and the holly whose banners are hung above the people today, and while the flag of the country floats dearest for such days, there is no news tonight for it is "The Birthday of the King."

There is no news this week and no paper next week. It is Christmas, and THE CHRISTIAN SUN celebrates the Birthday of Jesus.

THE CHRISTMAS SPIRIT.

By REV. R. C. HELEENSTEIN, D. D.

It isn't hard to say "Merry Christmas," and yet if one says it as a sincere expression of his heart's desire for another, it means a lot. Christmas is God's wish for happiness to all mankind. It tells of "good tidings of great joy, which shall be to all people."

The Christmas Spirit is the sincere wish of the heart for the joy of others. And when this spirit fills one's heart, he cannot think evil of another. He cannot harbor a grudge in his heart against another. He cannot be envious of another. He cannot be selfish. He cannot be un-

CHRISTMAS BELLS.

I heard the bells on Christmas Day,
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men!

And thought, how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men!

Till, ringing, singing on its way,
The world, revolved from day to night,
A voice, a chime,
A chant sublime
Of peace on earth, good will to men!

Then from each black, accursed mouth,
The cannon thundered in the South,
And with the sound
The carols drowned
Of peace on earth, good will to men!

It was as if the earthquake rent
The hearthstones of a continent.
And made forlorn
The households born
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
For hate is strong,
And mocks the song
Of peace on earth, good will to men!

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep;
And Wrong shall fail,
And Right prevail
Of peace on earth, good will to men!"

LONGFELLOW.

brotherly toward anyone. The Christmas spirit creates the beautiful harmony of life. It fills the soul with the melody of love. It makes one forget "the discords of humdrum life." It brings to earth the blessing of heaven,—"peace and good will to men."

A Spirit so powerful, a Spirit so helpful, a Spirit so divine, must be the Spirit of God himself. The many expressions of human love coming from the hearts of men and women and little children during the Christmas season are the evidence of God's Spirit in human life. Love is always

wanting to give. Love always wants to bring joy to other hearts. Love always wants to serve, always wants to help, always wants to cheer. And God is Love. So whatever desire we have to bring joy to some other life, —the life of a sister or brother, a mother or husband, a son or daughter, a friend or neighbor—whatever desire we have to bring joy to any life is evidence of that much of the Spirit of God in our lives.

Christmas is God's declaration that we ought to have His Spirit, the Christmas Spirit, in our lives every day of the year. The Christmas Spirit should not die in our hearts with the passing of Christmas, for the Christmas Spirit is the spirit of love and good will to both friend and foe—the spirit that can make every day a day of "glory to God and peace, fraternity, and good will to men."—*The Herald of Gospel Liberty* for December 24, 1925.

A CHRISTMAS GIFT IN MEMORY.

A friend once said that when Christmas came around she always wanted to give father and mother something as she had always done in the past; but father and mother were gone. So in recent years she has been sending each year a Christmas gift to the Christmas Fund in memory of father and mother. Father had been in missionary service for many years and she felt that he would be happy to think that her Christmas gift to him was helping to bring happiness to some aged minister and his wife, or to some minister's widow, or some minister in distressful circumstances. It was a fine thought and the writer adopted it and passes it on to others as a suggestion for a memory Christmas gift in honor of the father and mother who have gone to their reward.

This Christmas Fund of the Board of Ministerial Relief enables the Board to meet emergency conditions, to add a bit to the small checks that go from the Board to ministers who have served faithfully in their day and have reached the age of retirement. These Christmas checks are the Christmas gifts from the denomination, carrying the love of unknown friends, and warming the hearts of the recipients. May this year's Christmas Fund be larger than ever. Send checks to Dr. Lewis T. Reid, Secretary of the Board of Ministerial Relief, 287 Fourth Avenue, New York City or Dr. J. O. Atkinson, Elon College, N. C.

E. C. GILLETTE.

THE INNKEEPER.

He missed it all—
The keeper of that Syrian inn.
He did not mean to,
But the crowds were great, rooms few,
And many guests had gold to give.
Had he not heard "a man must live"?
There was no room for Nazareth folk.

He missed it all—
Though angels sang his lullaby,
And listening shepherds praised,
Though wise men came by starlit ways.
He was too busy for the angel's song;
He saw no star; he planned no wrong
Against these Nazareth folk.

We too may miss it all—
The wonder of His coming.
We may not mean to,
But tasks are many, hours seem few,
Life rushes us with hurrying feet,
While song and star we fail to greet—
May we not slight the Nazareth Guest.

ARTHUR E. COWLEY.

STAR OF THE EAST.

Star of the East, that long ago
Brought wise men on their way
Where, angels singing to and fro,
The Child of Bethlehem lay—
Above that Syrian hill afar
Thou shineth out to night, O Star!

Star of the East, the night were drear
But for the tender grace
That with Thy glory comes to cheer,
Earth's loneliest, darkest place,
For by that charity, we see
Where there is hope for all and me.

Star of the East! show us the way
In wisdom undefiled
To seek that Manger out and lay
Our gifts before the Child—
To bring our hearts and offer them
Unto our King in Bethlehem.

EUGENE FIELD.

CHRISTMAS CAROL.

The earth has grown old with its burden of
care,

But at Christmas it always is young,
The heart of the jewel burns lustrous and
fair,
And its soul full of music burst forth on
the air

When the song of the angels is sung.

It is coming, Old Earth, it is coming to-
night!

On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and
white,
And the voice of the Christ-child tells out
with delight

That mankind are the children of God.

On the sad and the lowly, the wretched and
poor,

The voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of hope that he dared not to dream of be-
fore,

With a sunshine of welcome for all.

The feet of the humblest may walk in the
field

Where the feet of the Holiest trod,
This, then, is the marvel to mortals revealed
When the silvery triumphs of Christmas
have pealed,

That mankind are the children of God.

PHILLIPS BROOKS

THE WISE MEN'S QUEST.

God's guiding star is over us,
If we but lift our eyes,
And wise men still, who seek His will,
Find many a glad surprise.
To pilgrim seeking holy quest—
The goal at last in view—
Like stars at night, heaven's tapers bright
Shall gleam a welcome true.

Then let us fare upon our way,
While our best gifts we bring;
The journey past, we'll share at last
The glory of our King.

EDMUND L. SMILEY

CHRISTMAS NOW.

The humble shepherds heard angelic
songs;

The Wise Men saw a star; a Child
was born.

What now shall Christmas mean to
men forlorn,

Who now beneath the burden of
their wrongs,

Embittered by their fetters and their
thongs?

Have done today with trash and
tinsel,—torn

And tattered stuff that clutters
Christmas morn.

This Christmas bring the gifts for
which man longs.

Be brothers; build a commonwealth
for all

Where peace, goodwill, and courage
rule the State.

Make life secure that none may need
to fall

Beneath the crushing blows of ad-
verse fate.

Obeys the Angel Song. Get rid of
war.

Destroy race hatred. Follow now
the Star.

—C. Rexford Raymond.

HOLY CHRISTMAS.

Oh, wonderful star of Bethlehem,
By faith we see it now;

We follow in its path

In the starry realm,

And in adoration bow.

The Heavenly Child in beauty lies,

Calm on its mother's breast;

The angels choir

With harps and lyres,

Sing anthems to the Blest.

Away from the din and strife of life,

Three Kings of Orient ride;

They follow the star,

So near, so far,

The Christlike Child to find.

Now the star is still, and its light sublime

Flows down o'er the mangered Child.

The Shepherds see

And in rapture flee

To worship the Babe divine.

Oh Star! Oh Spirit! Oh Holy Life!

All Heavenly Messengers here.

Sent down by God

To men of strife—

Let grateful souls revere.

MARY BRADLEY.

A CHRISTMAS SONG.

At the break of Christmas Day,
Through the frosty starlight ringing,
Faint and sweet and far away
Comes the sound of children, singing,
Chanting, singing,
"Cease to mourn,
For Christ is born,
Peace and joy to all men bringing!"

Careless that the chill winds blow,
Growing stronger, sweeter, clearer,
Noiseless footfalls in the snow
Bring the happy voices nearer.

Hear them singing,

"Winter's drear,

But Christ is here,

Mirth and gladness with Him bringing!"

"Merry Christmas!" hear them say,

As the East is growing lighter,

"May the joy of Christmas Day

Make your whole year gladder, brighter!"

Join in their singing,

"To each home

Our Christ has come

All love's treasures with Him bringing!"

MARGARET DELAND.

CHRISTMAS TIME.

At Christmas time the heart grows young;
Kind words slip gently from the tongue;
Fingers fly busily to make
Gifts beautiful, or just to bake
Delicious things to cheer and bless
The year's great day of happiness—
The Christmas time.

At Christmas time we give a thought
To others' comfort, we ought;
We pause from sordid, selfish things
And lo, our better selves take wings
And flit about quite seriously,
On missions, veiled mysteriously.

At Christmas time.

At Christmas time heart speaks to heart,
Tho' friends be many miles apart;
The loving Christmas spirit sends
E'en to the earth's remotest ends
Its penetrating warmth and light,
And friendship's fires burn ever bright

At Christmas time.

At Christmas time home is so sweet,
Especially if little feet
Go pit-a-pat about the place.

For thus the Christ-child comes to grace
Our hearthstones—room for Him we make,
And love all children for His sake

At Christmas time.

Mrs. A. H. CARTER.

THERE CHRIST IS BORN AGAIN.

Wherever one repenting soul
Prays in its agonies of pain,
By God's sweet grace to be made whole—
There Christ is born again.

Wherever, bond of ancient thrall
A strong soul bursts its shackling chain,
And upward strains to meet the Call—
There Christ is born again.

Wherever vision of the Light
Disturbs the sleeping souls of men,
Night trails away its shadowy flight—
And Christ is born again.

Wherever a soul in travail turns,
And climbs the barriers that constrain,
With steady cheer Hope's sweet lamp burns,
And Christ is born again.

Wherever one foul thing is purged away,
And life delivered of one stain,
Love rims with gold the coming day—
And Christ is born again.

JOHN OXENHAM.

EDITORIAL

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering into the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CHRISTMAS GREETINGS.

While the mails are loaded with Christmas Greetings from friend to friend, the Editor wishes to add his greetings to those who are members of THE CHRISTIAN SUN family. An editorial may not be as personal as a card like those first used by Sir Henry Cole of England in 1846, but it certainly is just as sincere.

When the Southern Convention elected a new Editor for this paper, it gave the present editor an opportunity to try a new, and what has proved to be, a happy experience. He is deeply grateful for the chance to serve the Church in this new field. Life has been much richer, and Christmas will be happier because of this additional work for the Christ whose Birthday we celebrate.

To each of you who have given the editor his chance to serve, to you who have said complimentary things about the paper, and to every reader, the editor and all those who are responsible for THE CHRISTIAN SUN wish happiness and good success during

the Christmas season and all through the New Year.

THE OLD, OLD STORY.

The Christmas story is the same today as it has been for nearly two thousand years. Churches that present the message in pageantry have the scenes as they were centuries ago. They read the records of Dr. Luke concerning the birth of a Baby in Bethlehem on a wonderful night when shepherds watched their flocks and

derstand all the mystery concerning Mary, the star, or the angels. Neither do we know all the meaning of birth, life, or love. As we accept the latter, so let us receive the former and bow in adoration before the Christ whose birth brings us joy and the God who gave, and gives. We do not wish a new story of Christmas, but rather we do wish to share in the marvel of the old, old story as given to us in the Gospels of St. Matthew and St. Luke.

THE NEW.

And yet there must be something new about every recurring Christmas. People crowd into the churches at Christmas time not merely to be entertained by the repetition of that which is already familiar. They go with the secret hope that something new may come to life. For once in the busy long year they seek to find fulfillment of the heart-hunger. Many of them could not put into words the thing they crave, but in truth they wish to come nearer to the God who lives in human flesh.

The newness of Christmas is what happens within the human soul as it seeks the humility and trust of childhood, the humanity of God, and the Deity of man. Some call this a new birth. At least it is a new burst of life, real life, within the spirit of man.

It is this new up-surge of life that makes gifts abound and peace possible. It is this new life that brings good will among men. The quality and quantity of this new life depends upon the response of those who worship at the manger where the Christ Child was born. God has given His best, and is giving still. The Christ was born, and is living still among his earthly friends. Life is within reach of all. Peace is possible for all who wish to walk in the path of the Prince. Christmas is new when and wherever any individual gives himself to the God of love and seeks to develop good will among men.

F. C. L.

THE CHRISTMAS GUEST.

Have you kept St. Francis' words,
Shared your cupboard with the
birds?

Is your lathstring ready, too,
So the children may come through?
And your heart aglow with cheer
For the hungry that draw near?
Is your pilgrim bed made neat
For a mother of the street?

Then sure as Christmas dreams come true,
The Christ Child comes to sup with you.
—Edmundson.

A CHRISTMAS PRAYER.

O thou God, who art our Father, and who didst reveal unto us the depths of Thy love in the mystery of the manger of Bethlehem, we are grateful for the spirit of Christmas-tide, when the world is listening to the song of peace. We beseech Thee, in this season of Nativity, to reclothe us with a new simplicity and a genuine humility. Grant unto us singleness of devotion and consecrated lives! Let not our hearts be as busy inns, where there is no room for the Master, but let them offer a fit resting-place for His holy presence! While we acknowledge the chasm that separates us from likeness to Him, yet may we ever strive to incarnate the divine pattern in our lives, so that others may know Him.

Teach us, O loving Father, to see that Jesus Christ is the same yesterday, today, and forever, and is sufficient for the manifold needs of a burdened world! May the light of His Spirit brighten every home that is bereft of human comfort, and strengthen every hand and heart that is weak with care or worn with toil! May the rulers of the world learn to worship at the manger, where love is revealed in weakness, and may the star of a new vision and a new inspiration lead men and nations ever forward, as were led the Wise men of old, unto a blessed hour of triumph for the gospel of good will and peace.

And grant, O God, that everywhere the gates of men's souls may be flung wide open, as never before, to the in-dwelling of the Spirit of the Master, and that His Spirit may reign anew unto the uttermost parts of the earth! Grant this, O Father, in the name and for the sake of Jesus Christ, Thy Son, our Savior! Amen.

—The Intercollegian.

angels sang praises to God and brought good will to men. They marvel with the historian Matthew concerning Wise Men from the east who followed a star until it stood over the house where the young child lay, and who brought marvelous gifts of gold, and frankincense, and myrrh.

The story is the same as that lived out among common people in Palestine long ago. It is told today as it has been told hundreds of times before. The message is the same that it always has been—the message of God's love to the human family, of love that gives, and is never satisfied until it gives itself.

No one wishes to change the story or the message. We can never un-

GIFTS THAT THE WISE MEN GAVE.

By MRS. ETHEL S. RAYMOND.

Reverent silence as music of "Holy Night" is played once, then the leader repeats quietly and thoughtfully verses 3 and 4:

"Holy Night, peaceful night,
Guiding Star, lend thy light!
See the eastern wise men bring
Gifts and homage to our King;
Jesus, the Saviour, is born.

"Holy Night, peaceful night,
Wondrous Star, lend thy light!
With the angels let us sing
Alleluiah to our King!
Jesus, the Saviour, is born."

Dear Father of all mankind, at this Christmas season we offer our love and devotion to Thee. Let our love be shown in thoughtfulness and tenderness to those about us. Some of them need material gifts. Grant that our hearts and our purses may be open wide to such of Thy children as we can help in that way. Some of them need spiritual gifts of courage to overcome the sense of failure, to meet the trials of ill health or broken homes. Thou knowest what their needs are. Grant that with understanding hearts we may give words of cheer and comfort to those of Thy children who need the spiritual gifts. Fill our hearts with the sense of Thy everlasting presence and teach us ways to reveal Thy presence in our lives, to those around us.

We ask it in the dear Redeemer's name. *Amen.*

We choose for our Christmas reading the story of the "Three Wise Men" who came to worship the infant Jesus—Matt. 2:1-12: "And they fell down and worshipped Him; and opening their treasures, they offered unto Him gifts, gold, and frankincense and myrrh."

I think there is a great significance in the story that Matthew has handed down to us. It is in the gifts that were a part of the worship that the wise men rendered. In the record of Jesus' life which is found in the four gospels, there are so few gifts which He received, so much that He gave. Nearly all who came to Him came to get something, not to give something. Even the alabaster cruse of ointment was the expression of gratitude for what Jesus had done for a sinful woman. But the story of this little baby, born in a manger, with none of the pomp that attends the birth of kings, is lifted to the plane of a royal setting because His wise and rich visitors not only fell down before Him in an attitude of worship, but opened their treasures and offered

Him as gifts the most precious contents of their stores.

Someone has interpreted the meaning of these gifts as symbols of what all worshippers of God must offer if we truly follow the star of spiritual light and insight and are aware of the eternal values in the world of life.

Gold—the symbol of our labor, of our striving for material possessions, wherever it represents the industrial world, commerce, laboratories, business of any kind, this gift symbolizing our struggle for material success can only be consecrated to the

O WONDROUS CHILD.

O Wondrous Child! The lowing kine
Have never gazed on face like Thine;
The light of stars was never shed
On cradle like Thy mangerbed;
The wise have found no greater joy
Than comes from Thee, Thou blessed boy.

Do now the rugged shepherds press
Their worship on Thy helplessness?
Thou dost not in Thy weakness cry,
Hushed by Thy mother's lullaby;
Yet earth is bringing Thee surprise,
The wonder deepens in Thine eyes.

The mysteries of Thy life begin
Here in this stable of an inn;
The paths Thy tender feet must tread
Reach out from this, Thy humble bed;
Thy outstretched hand, so soft, so wee,
Must know the Cross's agony.

O, Wondrous Child! Where angels sing,
Where wise men richest treasures bring,
Where shepherds worship, can there be
A place of Thy nativity
For us whose hearts in eager quest
Are seeking joy and peace and rest?

The love of God which lived in Thee
Was nurtured at Thy mother's knee;
Thy kinship with the world of men
Was deepened, stirred, and strengthened
then;

We, too, come near Thee. Wilt Thou take
The lives we give, "for Jesus' sake"?

'Tis joy to have the joy Thou hast.
'Tis peace when sin and shame are past,
'Tis love to have Thee in the heart.
'Tis power to know the Christ Thou art.
O Wondrous Child! our light, our Guide,
We worship Thee this Christmas tide.

FRANK MASON NORTH.

Master's use when we feel ourselves
to be His stewards and use our money
for the abundant life of all His children.

Frankincense—the sign of thought, the emblem of man's quest for knowledge and beauty. Of what use is our intelligence or our talents unless we give them whole-heartedly to the acquiring of truth, to the abolishing of ignorance and prejudice, to the solving of problems created by the forces of the natural world in which we live and even more the baffling problems created by the human

relationships around us? Frankincense—symbol of intelligence dedicated to the Christ child on that first gift-day of our Lord.

And finally myrrh—token of love and the service of love, shown whenever and wherever hearts are touched with a generosity that is uncalculating: the love in our family life; the affection between friends; the charity that sees God and our Neighbor in one person and gladly feeds him, clothes him, visits him in prison, serves him in whatever way we can. Our hospitals for the sick in body and in mind; our schools not only in the public school system but those for the defective in sight and hearing; our parks and libraries, have grown out of the love we have learned to feel for our Neighbor. We need to feel that love much more keenly than we have ever felt before, but gradually the social conscience is awakening and the myrrh of our love expressed in kindly service to all who need help is permeating the Christian church of all denominations.

Dear Jesus, Thou to whom the wise men brought their choicest gifts in adoration and worship. Give us also the will and the strength to dedicate to Thee the gifts of our labor, of our intelligence and thoughtful planning, and most of all, of our loving consecrated hearts. Use them for making a more heavenly earth for us all to live in. *Amen.*

—*Missionary Herald for*
December.

THE SPIRIT OF CHRISTMAS.

Are you willing to stoop down and consider the needs and desires of little children; to remember the weakness and loneliness of the people who are growing old; to stop asking whether your friends love you, and ask yourself whether you love them enough to bear in mind the things that other people have to bear on their hearts; to try to understand what those who live in the same house with you, really want without waiting for them to tell you; to trim your lamp so that it will give you more light and less smoke, to carry it in front so that your shadow will fall behind you; to make a grave for your ugly thoughts, a garden for your kindly feelings, with the gate open—are you willing to do these things even for a day? Then you can keep Christmas.

And if you can keep it for a day, why not always?

But you can never keep it alone.

—*Henry van Dyke.*

CONTRIBUTIONS

SUFFOLK LETTER.

The center of interest in Christmas is a New Life. That New Life was a baby in a manger. No other baby ever uttered his first cry under such hopes and fears. Shepherds on the Judean hills heard the angels sing, and left their flocks to look upon His tiny face and worship Him. Wise men came from the East to offer their gifts and pay their homage to the King. Mary and Joseph pondered these things in their hearts, and failed to understand these strange, these unusual manifestations and evidences of heavenly recognition of their baby. To them He was their first born son. He was a new life. Every baby is a new life.

Christian people all over the world unite in celebrating Christmas as the anniversary of the birth of Jesus. Something of His importance and promised power can be gleaned from the message of the angels concerning Him. "Peace on earth" is a new type of life for the earth. That is within the scope of this baby's influence and power. Looking at the world as a whole the spirit of war, or unrest, or hate, is in evidence somewhere—or among some people on the earth. War seems to have been an ever present factor in the history of the human race. What a blessing to learn that it is possible that war may be ended, and that peace may someday be upon the earth. That is the hope expressed in the song of the angels. That hope resided in the life of the baby about whom the angels sang.

"Goodwill toward men." That is better and more important than peace. It is unselfish. It is positive. It is aggressive. It is missionary. It is benevolent. How could any one hope that this baby could ever overcome the hate and caste of His age, and inspire the *world* to sing of "Goodwill?" The world hated Him. It hates Him today. He was crowded out of the Inn in Bethlehem, and He has been crowded out of many homes, inns, hotels, towns, cities and other places during these intervening years. He needs neither sword nor gun to defend him, or to fight for His spirit of "Goodwill." He marches on quietly to ultimate triumph and sure victory. The spirit of "Goodwill" is an unfailing principle upon which He rests His case and builds for the future.

"Thou shalt call His name Jesus; for He shall save His people from their sins." There was no quibbling about the name of the baby. The mother had no choice. The angel settled that question. The name indicates the mission of the baby. The Man—the Son of Man—the Son of God—is a Saviour. Those who believe in Him, and follow Him, are born again. They become new creatures. They have a new life. Think of the blessings of this new life. Think of the happy hearts, and happy homes, made possible by the presence of Je-

HIS STAR.

I see the light of Christmas glow
Along the wintry skies,
And fair above our hills of snow
The star of Bethlehem rise.
Bright herald of the world's great Hope,
The star to childhood dear,
It hangs between our living babes
And those no longer here.
The children that still bless our earth
Laugh in its happy ray,
And those of the celestial birth
No more are dead today.
Beyond the star the song begins
Of peace, Good Will, and Cheer
We listen on this darker side
For those no longer here.

I hear the angelic music die
Along the throbbing string.
And through the tuneful hush on high
The Children's voices ring;
And lo! from out his Father's throne,
Won by the sweet refrain,
The Christ of Bethlehem comes down
And is a child again.

Then loud from all the blessed throng
A Christmas anthem swells;
The morning stars the notes prolong
And all heaven's pealing bells;
For on the morn of Christmas Day
Earth swings to heaven so near,
Who listens sure may catch the song
Of those no longer here.

EDWARD A. CHURCH.

sus Christ. "Peace." "Goodwill." "Salvation." Believers have these blessings because Jesus was born in their hearts. "Let Jesus come into your heart." Sing with the angels. Rejoice in this new life.

I. W. JOHNSON.

CHRISTMAS, 1936.

Again time brings us near the Christmas season. The Christmas season is in celebration of the birth of Christ. Christ is God's gift to a needy people and a wayward world. In the gift of Christ, He meant to

beget within us a spirit of unselfishness and of helpful generosity, and to offer to us the way of life on the highest possible principle. Christ came to be and live with people. Wherever there were human needs, human suffering, or human loneliness, He was always delighted to be present. Only when He was conscious of physical exhaustion or the need of communion with His Father did He seek to be alone. He delighted to serve rather than be served. He found joy in sacrificing and wished that no one would sacrifice for His personal benefit. Because He gave His life literally, He lives today triumphantly. Only as man catches the vision of the Christ and is able to translate that vision into everybody living is he, in reality, a follower of Christ. What a different world we would have today if all men, like He, lived unselfish lives—lived for the comfort, the encouragement, the healing, and the helping of others—if they could find real joy in serving rather than personal satisfaction in being served—if they could find greater happiness in giving rather than seeing their own possessions increase. It would seem at times that there are those in present society who feel that the Christmas season is an opportunity for getting rather than giving. Every device and enticement known to man seems to be employed to induce people who have money to make purchases that those who have to sell may multiply their volume of business and increase their personal gain. Many merchants can scarcely wait until the songs of Thanksgiving have died away before they decorate their store windows with glaring colors, string all kinds of lights and decorations across streets and thoroughfares, stage elaborate parades with prizes offered to induce the prospective purchasers to come in great numbers. Telephones, radios, newspapers, bill boards, and every agency of publicity, every agency of advertisement known to man are pressed into service. While the Christmas season is here, they must sell; they must sell in quantities that may increase their personal holdings.

Instead of writing Christmas, many of the people have begun to write X-mas, and perhaps if they wrote \$mas it would more correctly portray their ideal and expectation of Christmas. In the glare of lights, the array of colors, and the volume of business, the real purpose of Christmas seems to have been lost. In the search for material values, so many seem to have lost their way and no longer do they

(Continued on page 15.)



Children's Page



THE WISE MEN.

When Jesus was born in Bethlehem of Judea there came wise men from the East to Jerusalem, saying, "Where is He that is born King of the Jews? for we have seen His star in the East and are come to worship Him."

The priest said, "In Bethlehem of Judea, for the prophet has written, Out of thee shall come a governor that shall rule my people, Israel."

And behold the star which they saw in the East went before them till it came and stood over where the young child was. And they rejoiced with exceeding great joy.

And when they were come into the house, they saw the young child with Mary, His mother, and fell down and worshipped Him. And when they had opened their treasures, they presented unto Him gifts, gold and frankincense and myrrh.

—*St. Matthew.*

CRADLE HYMN.

Away in a manger, no crib for a bed,
The little Lord Jesus laid down His sweet head.

The stars in the bright sky looked down where He lay—

The little Lord Jesus asleep on the hay.

The cattle are lowing, the baby awakes
But little Lord Jesus, no crying He makes.

I love Thee, Lord Jesus! look down from the sky,

And stay by my cradle till morning is nigh.

—*Marin Luther.*

BUDDY'S BEST CHRISTMAS.

Buddy Andrews jumped into bed and kissed his mother good-night. "Only seven days before Christmas, mother. You ought to hear what the boys are going to give me. Johnny's going to give me an agate marble—Jimmy, a new top—and Bill, a water pistol. Mom, what are you going to give me?"

"Dear, it seems to me you won't need much more," answered his mother.

"Sure, I will. I need some skates

and that electric train I showed you. Remember?"

"Yes, dear. But what are *you* going to give others? How about the Community Tree and the box we're to pack in Sunday School for the orphan's?" asked his mother.

"But, Mom, I need that money I earned from Dad for myself," replied Buddy. "Maybe next year I can give something to the others, but not this year."

Buddy's mother turned to go out of the room. "My little boy had better think over what he just said. Suppose his little friends felt the same way about their money?"

Buddy didn't answer, but he did some thinking. Before he knew it, it was the day before Christmas Eve.

A CHRISTMAS SECRET.

Christmas is the time of secrets,

So I'll whisper one to you;

Grandpa says that all who try it

Find that every word is true:

"Would you have a happy day?

Give some happiness away."

Grandpa says this little secret

Should be carried through the year

And if all would try to head it

Earth would soon be full of cheer.

"Would you have a happy day?

Give some happiness away."

—*Selected.*

The teacher was having a Christmas party. There was a huge Christmas tree laden with presents. There were signs all over the tree with the names of boys and girls on them. Buddy looked for a sign that bore his name, but he couldn't find it. His teacher handed a stocking filled with goodies to each child, but continued to leave Buddy out.

"I'm sorry we have nothing for Buddy this year, but, perhaps next year there will be something for him," she said.

Then all of a sudden he rubbed his eyes and opened them. It had all been a dream!

"Buddy," his mother called, "breakfast is ready. Hurry or you will be late."

"Yes, mother," answered Buddy, "I'll be down in a minute."

Somehow Buddy couldn't get the

dream out of his head. It had made him a different boy.

"Mom, want to go Christmas shopping with me after school today?" asked Buddy presently. "I think I'll give the boys something after all and then give the rest to the Sunday School for the Community Tree."

That will be nice, Buddy," answered his mother, as she kissed him good-bye.

—*Adapted.*

THE ROAD TO CHRISTMAS.

There is one road to Christmas. It is called Seeking-not-your-own. We can travel it with our Best Friend who knows the way, for he was a baby, a boy, a worker, a teacher, and a leader over the World Road. Keep him in sight. If you get off the road, call him and he has promised to start you right again. The best way is for all to take hands, boys and girls in every land alike and all starting together on "The Road to Christmas"

The old road to Bethlehem

Alight with a star,

The road of the shepherds

And Wise Men from far;

The road to the manger

For you and for me;

The road we must follow

If Christ we would see;

The road that leads skyward

And on to the end;

The road of the children

To childhood's best Friend

The road of the angels

Of peace and goodwill;

The old road to Christmas,

We travel it still.

Lucy W. Peabody
In "Everyland."

GREETINGS.

All your friends are wishing for you a very happy Christmas Season. This includes those you know and some that you do not know, for it includes those who are writing this note. We hope Santa Claus will be good to you and that you will also find the joy that comes to those who give and to those who worship the Christ who was born at Christmas.

CHRISTIAN SUN workers.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CHRISTMAS JOY.

An observant brother recently remarked that even the Christian world was inclined to substitute Santa Claus for Christ; that our most significant and sublime season and occasion had been commercialized. But back of all our trade and commerce, beneath all our giving and sharing, at this season of the year, there still abides the comforting fact that we now celebrate the Birth of a Child born in a manger over nineteen centuries ago. That, at least is something. Somehow the song of the heavenly hosts that thrilled and amazed the shepherds who minded their flocks on the Hills of Judea, has found its way into the voices and into the song of earthly choirs, who now chant the same melody. Whether we sing like the angels, or not, millions of hearts are chanting, and thousands of choirs are singing,

"Joy to the world! the Lord is come:
Let earth receive her King;
Let every heart prepare Him room,
And heav'n and nature sing.

"Joy to the world; the Saviour reigns:
Let men their songs employ,
While fields and floods, rocks, hills, and plains,
Repeat the sounding joy."

That is just it. Myriads of homes and hearts are seeking at this Christmas time in their own way, some becomingly; some unbecomingly, to "Repeat the sounding joy."

Critics tell us that the most classic and expressive Christmas carol so far written in our English language is that written by Charles Dickens. Some one has well advised that in preparing for Christmas, or during every Christmas, should read Dickens's "Christmas Carol." This writer has made it a rule to do this very thing for many seasons now and finds it quite worth while and always interesting. Old "Scrooge" was a hard boiled business man. The singing of Christmas songs, and the shouts of "Merry Christmas" vexed this old shriveled soul who was wholly absorbed in this world's affairs. Scrooge declared again and again that Christmas was a "humbug" and that the very folks who made the most of it needed most to be at work. Well, one Christmas night old Scrooge learned better. The spirit of Christmas haunted his chambers; disturbed his sleep; spoke to him out of the past and frightened the poor, shrunken soul into agony and then to re-

pentance. When "The Spirit of Christmas" as a Ghost in the night with the sounding of doleful bells, the clanging of chains, the floating through the air and all the rest of the ghastly experiences got through with old Scrooge, having shown him what he had been as a boy; what he was now as a heartless, commercialized, lonely man, and then revealed to him what he might be, if he would repent before it was too late—when the Ghost of the night and the spirit of Christmas got through with old Scrooge he decided that he was about the meanest man and the biggest fool on this earth and that the joy of poor, crippled, Tiny Tim, even in his want and poverty, was far and away,

CHRIST COMES AGAIN.

Lo! Christ comes even to the least,
For each the angels grandly sing;
His star hangs ever in the east,
And each His tribute still may bring.

Life's common ways exalted are,
Life's common work is made sublime,
By light which falls from Christmas star,
And melody of Christmas chime.

Because by sea and winding stream,
The Lord Christ's footsteps still are pressed,
Earth keeps the glory of a dream,
The World and all that is are blest.

The Lord is here, not far away;
He comes to bide from realms above;
And life is one long Christmas Day
That binds us to immortal Love.

JOHN McFARLAND.

greater than his own joy, such as it was, in gloating over his gain and bank account. Then old Scrooge decided to change his life, and he did change. So poor old Scrooge of one Christmas, came to be before another, one of the happiest of men and his care for Tiny Tim and his interest in the needs, and the joys of those about him revealed to him a new world and a real reason for living.

One simply cannot call Christmas "a humbug" and get by with it. It just isn't that. It is the season of joy, of peace, and of happiness. God in Heaven intended it so; and through the gift of His Son, He is making it so; and having given His Son to this very end that there will be no let up, or surcease, until all the nations and all the peoples of the nations shall take up the glorious refrain of the Heavenly Host, "Glory to God in the highest, and on earth peace, good will toward

men." A joyful Christmas to every reader of this page and these lines, and in the words of Tiny Tim, "God bless us all."

J. O. A.

SO LET US PRAY.

For the Christmas celebrations around the world that there may not be this year so much empty show in it, but more joy, more consciousness of good news to be shared, "for unto us is born a Savior."

For Christmas in all lands that day by day throughout this year the joy of the Lord may be in their faces, that men may see it, that the abundance of this joy "may abound to their liberality," as they try to share with others their good news.

For the area where Jesus Himself lived on earth, Palestine, that strife may cease there, that the groups living now in so terrible dissonance may learn instead the joy of our Lord and express Him better in their lives.

For all missionaries who are trying day by day to live in joy the message of Jesus to their fellow men. More specifically, for any one missionary whom you know personally, that Christ's joy may be in him—full, overflowing, to bless the lives about him.

For your own church that there the joy of the Lord may be increasingly known and told and shared.

For peace on earth, good will among men.

R. I. S.

MISSIONARY OFFERING.

WEEK ENDING DECEMBER 17, 1936.

Sunday Schools.

New Hope, Harrisonburg, Va.	\$ 3.67
Bethel, Elkton, Va.	1.00
I. W. Johnson Bible Class, Oakland Church, Carrollton, Va.	3.76
High Point, N. C.	4.48
Mt. Carmel, Carrsville, Va.	5.39
Waverly, Va.	2.00
Union Ridge, N. C.	4.00
South Norfolk, Va.	5.05
Mayland, Broadway, Va.	1.00
	\$ 30.35

Conference Collections.

Southern Convention, Dr. W. C. Wicker, Treasurer, Elon College, N. C.	\$2,415.12
Total for week ending December 17, 1936	\$2,445.47
Previously acknowledged	\$4,922.10
Total since September 1, 1936	\$7,367.57

Thanks to everybody and a happy Christmas to all. The Spirit of Christmas is the Spirit, and the fruit of missions.

J. O. ATKINSON,
Secretary.

THE CHRISTIAN MESSAGE OF PEACE.

Thousands of sermons will be preached in Christian pulpits on Christmas Sunday, advocating "Peace on earth, goodwill among men." But while God is the God of Peace, and the Gospel is the Gospel of Peace, Christ distinctly said, "Think not that I am come to send peace on earth; I came not to send peace, but a sword." This startling statement has been proved true, for strife has characterized national life during the whole Christian era—though war is contrary to Christ's mission of peace.

Look over the world. Never were nations so feverishly arming themselves and preparing for war as they are today; never was so much spent on armaments and war materials; never have there been so many wars and rumors of war—political, economic, social and religious. This is in spite of the influence and ideals of Christ and the peace propaganda and pacifist movements. There can be no doubt that Christ desires peace, but if He came to establish general peace among men and nations, there does not seem to have been much progress toward reaching His objective. Nevertheless God is the God of Peace; Christ preached peace and bequeathed His peace to His disciples, and they "preached peace by Jesus Christ." (Acts 10:36.)

What, then, is the answer to the present problem of disunity and strife in the world? The answer is that there is only *one basis of human peace* and that is "peace with God." The reason for the "sword" that divided households as the result of Christ's coming to earth over nineteen hundred years ago—and that still divides families and nations—is the fact that men are out of harmony with God. We have neglected the one necessary basis of unity. As long as we—as individuals or as nations—are each seeking selfish ends, so long will we fear one another and put our trust in armaments. No one form of government is responsible for the war spirit. Russia, the communistic Union of Soviet Republics, denies God's authority and ideals and depends on armaments to maintain peace with neighbor's and within her own borders. Japan, the militaristic monarchy, seeks to attain her ends by regimentation and force of arms. Germany and Italy, the fascist totalitarian states, declare for an "armed peace," with their armaments able to defy all antagonists. Even England and America are joining in the race. There may be an armed truce, and a

restraint from active warfare, but it is due to fear of force and not the spirit of friendly harmony which underlies all true peace.

What then is the Christmas message of peace? It is that Christ came to proclaim God's love and His desire that men should cease from rebellion against His will and should be at peace with Him. This is the only effective basis of "peace among men." The sword of strife will be sheathed, or turned into a plowshare of peace, when men join in allegiance to Christ and yield their wills and their lives and their possessions to the Will of God. There is no other way; all peace movements promoted on any other basis are futile. As long as

HOW FAR TO BETHLEHEM?

How far is it to Bethlehem town?
Just over Jerusalem hills adown,
Past lovely Rachel's white-domed tomb—
Sweet shrine of motherhood's young doom.

"It isn't far to Bethlehem town—
Just over the dusty roads adown,
Past wise men's well, still offering
Cool draughts from welcome wayside spring;
Past shepherds with flutes of reed
That charm the woolly sheep they lead;
Past boys with kites on hilltops flying,
And soon you're there where Bethlehem's
lying,

Sunned white and sweet on olived slopes,
Gold-lighted still with Judah's hopes."

And so we find the shepherds' field
And plain that gave rich Boaz yield;
And look where Herod's villa stood.
We thrill that earthly parenthood
Could foster Christ who was all-good;
And thrill that Bethlehem town today
Looks down on Christian homes that pray.

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place.
The road to Bethlehem runs right through
The homes of folks like me and you.

MADELEINE SWEENEY MILLER.

men fight against God they will also fight against one another, if they can and dare. "There is no peace, saith my God, to the wicked." God and the State cannot both rule supreme over men's wills; neither can both God and self be supreme.

The most effective emissaries and promoters of peace on earth today are not "pacifists" who deery all conflict, or social workers who merely seek to bring about better living conditions, they are the peacemakers who are recognized as "children of God"; they are the Christian missionaries and others who are seeking to win men to Christ and to a life in harmony with God's will. Christ came primarily to save men from sin—the sin of disobedience to the Will of God. He proclaimed forgiveness and peace by His sacrifice on the

Cross and so opened the Way of Life in God.

Christmas is a time to preach peace, but only the peace of God based on loving obedience to His revealed will and manifested by love to our fellow men. It is love that brings peace because love works no ill to one's neighbor. The Star of Bethlehem and the Cross of Calvary are both the Christian symbols of peace.

—Missionary Review.

FOOLED YOU, DIDN'T WE?

"Promise the people . . . that the Government will give them a new deal in party, political and financial affairs . . . necessity of eradicating political corruption, suppression of gambling evils . . . avoiding of Government competition with private enterprise under the name of monopoly." Extracts from recent political speeches in the U. S. A.? No—from a speech by the Generalissimo Chiang Kai Shek of China as he administered the oath of office for the Central Government in Kwangtung Province. Provincial monopolies formed by corrupt officials must go, said the General. A sample is the way valuable Tungsten mines were controlled by Canton politicians. The General stressed the need of restoring the traditional spirit of China through the four ancient virtues—discipline, unselfishness, integrity and conscientiousness. These are the principles of the New Life Movement which is gaining wide influence in China today.

A "K O" FOR OLD NICK.

Nestled at the foot of Cheng Hsu Shan, a sacred mountain in China, is the village of Tea Leaves. At given times you ascend the mountain and burn incense before the idols. If you don't, aches and pains will come from the Devil. Unless each day you burn incense, sweet stuff bought by selling the food out of your mouth, if necessary, misfortune will dog the footsteps of you and yours. Witches resided in Tea Leaves, too, whining and weaving spells. Then Christianity came to Tea Leaves. The Devil took a back seat. When the harassed folks felt his evil presence, they called for the Christian leader or those who found peace in the New Faith. The house used for worship was once rented by the Devil. Out of 36 families hardly four are now left non-Christian and out of deference to them, the Christians are waiting a bit before they tear down the three or four temples to build a church and wipe out the last vestige of the rule of Satan.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

CHRISTMAS GREETINGS TO YOU!

Dear Friends:

Since it would be impossible for me to send personal greetings to all of you, many of whose names and addresses are unknown to me, I am taking advantage of this method of reaching you.

Christmas is a season of the year which we all love—I know that it means a great deal to me and I am sure that it does to each of you. It is a time when families and friends are united and when we remember some whom we have not thought of for a long time. It is a time of the year when we like to give gifts to those we love, to those who are near and dear to us. We also like to think of some who are less fortunate than we are—and how easy it is to find many who are in that condition. At this season we like especially to do as much as possible for children, to make this period a memorable time for them.

However, there is always the danger that our Christmas celebration will not be "Christ-centered." Amid days of rushing frantically from store to store on shopping expeditions, of celebrating the holiday season by means of parties, and trying to decide what we ought to give Aunt Mary or Cousin Jim, we often lose sight of the true meaning of the day itself. "Christmas dances" somehow seem out of place to me, though not so disgusting as "Christmas cocktail parties"! What ways some of us choose to celebrate the birth of Jesus Christ!

In recent years, it has appeared to me that it is much better to tell children the true story of Christmas, rather than playing up the idea of a real Santa Claus. In one family, with which I am quite intimate, the children have always had the idea that they were celebrating Christ's Birthday during the Christmas season; that we give gifts at that time as our way of appreciating the great gift which has come to us from God in the birth of a Saviour. To them Santa Claus has always been an incidental "added attraction" who has never detracted from their understanding of the real meaning of Christmas.

Several days ago, in one of our current fiction magazines, I read a story which contained some interesting thoughts on the subject of Christmas.

The idea was advanced that our world couldn't survive for even five years if Christmas were not celebrated during that time! That the world needs a "breathing spell" when good-will is so prominent that even professional warmakers do not advocate war. That many valuable friendships would be lost without it, because now for about a month during each year we are thinking more of our friends than we are of ourselves. Perhaps there is more truth than fiction in that.

I hope that each one of you will have some part, no matter how small, in making this Christmas season one which will be remembered by the members of your church. Often it is up to the young people to present programs and pageants, to arrange for the Christmas tree, to distribute baskets to the needy. It will help each of us if we can have a part in doing something for somebody else.

My wish for you all is a very Merry Christmas.

EMILY M. CARLETON.

WHAT TO GIVE AT CHRISTMAS.

Give ear to those who cry for crumbs—and heap their homely larders high, for Lo! the Joyous Season's here—and Christmas comes!

Give hand to those that need a guide, nor cast a thought of race or creed, since Brotherhood is all worth while at Christmastide.

Give steps to those who cannot plod on their own errands to and fro above the crisp December sod as others go.

Give thought to what you best can do to cheer the heart and soothe the mind and make the world seem good and kind to those less fortunate than you.

Give smiles to all whose weary load brings gloom and pain and gray despair, and bends them low o'er life's steep road; for smiles with them are rare.

Give knowledge to the dull untaught, for some there are who do not know with what our Christmastide is fraught; and speak of Him, the Mangerborn beneath the Eastern Star's pale glow.

Give courage to the fearing band that needs the clasp of a friendly hand, and cheerful smile and all good will; give courage, then, to such as they this day.

Give heed to others and their need. They know, they feel, they have desire; nor is it what you think is best, but rather what they most desire, that you should give and do and say on Christmas Day

Give laughter—not the scornful sort, but laughter that abounds with happy, wholesome, merry sounds, and so infectious as to bring a like retort

Give heart—the heart that beats for all upon this day; the heart that greets the lowly and the high, the heart that glows with sympathy and knows but love for those who pass you by

Give Joy to all—it may be bread for one, or just a smile, or yet a simple toy, or even gold—but give them all and you will give but joy.

—*Author Unknown.*

THE LOG OF 1936.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 27, 1936.

Scripture References—

Days of Darkness—Job. 1: 13-22.
Death in the Home—John 11: 1-23.
Hospitable Homes—Gen. 18: 1-5.
Learning to Stand Firm—Acts 4: 1-22.
Bearing Others' Burdens—Gal. 6: 1-4.
Taking Life Seriously—Rom. 8: 23-30.
Deut. 8: 1-5.

Hymns—

"How Firm a Foundation"; "Lead On, O King Eternal."

Discussion—

The group can think of and discuss the progress in 1936 (if there has been any) of:

1. Individuals (in your society).
2. Homes.
3. Your C. E. Society.
4. The Church Universal.
5. Your community.
6. Your Nation.
7. Your World.

People might be appointed to give a short review of each of these items previous to the general discussion. This ought to be an all-sharing meeting.

WHITHER BOUND, YOUTH?

CHRISTIAN ENDEAVOR TOPIC FOR
JANUARY 3, 1936.

(Consecration meeting.)

These Scriptures can be used—

Using Our Gifts.—Matt. 25: 14-29; Phil. 3: 13-14.

Why not discuss as fully as you can your plans for the year and how they are to be carried out? Then consecrate ourselves the task of doing them.

Sunday School

By REV. H. S. HARDCASTLE

THE SON BECOMES A MAN.

LESSON I—JANUARY 3, 1937.

GOLDEN TEXT: *The word became flesh, and dwelt among us.*—John I:14.

LESSON: John 1:1-15.

By Way of Introduction.

The lessons for the first quarter of the New Year are to be taken from the gospel according to John. The aim as stated by the Lesson Committee is "To encourage the student to seek an understanding of the deeply spiritual message of the Gospel of John and to enter into loving fellowship with the Father and His Son Jesus Christ." The material selected is well adapted to the aim proposed. For as Clement of Alexandria wrote "Last of all, John perceiving that the external facts had been made plain in the gospel (he refers to the gospels which had already been written) being urged by his friends and inspired by the Spirit, composed *A Spiritual Gospel*." John was well qualified to write such a gospel, for he had keen spiritual insight and perception, and he had been most intimate with Jesus. And John himself says that he had written his gospel "that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through his name," (John 20:31.)

When John wrote his gospel, two specific dangers threatened the Church. One was that Christianity would lose its creative power and become simply a narrative of certain events of history, coupled with a belief that Jesus would come again at some future hour. The other was that Christianity would become simply one of the many religions of the time and that the life of Jesus would gradually lose its reality and become more and more a sacred myth. John declares in his gospel that Christianity is primarily a present power, not a past history, and he emphasizes the continuing presence of Christ in the hearts and lives of His followers. His object was to convey a religious and spiritual message about Jesus rather than to record the facts of His life.

It is desirable for us to know these facts as we enter upon a study of these lessons. That is the reason why so much space has been given to this introduction, rather than to devote all this space to the Notes themselves. So much for introduction.

Concerning the Lesson.

It will help us to understand the lesson better if we understand what John means when he uses the term "Word" or "Logos" which appears so often in the opening verses of his gospel. The Logos or Word was a term that was familiar to educated minds of John's day. It was used in philosophic thought to refer to the divine reason or mind immanent in and explaining all natural phenomena. When John used this term he was using the highest terms available in the Gentile rather than the Jewish world. What John is trying to do, therefore, is to show to the Gentile world or to unbelieving Jews, that Christ was this Logos, or Word, and that this Word or Logos actually found incarnation in Christ. To put the matter another way Christ or the Word was the way in which God made known His thought of and His love toward the world. I convey to you by a word the idea I have in mind. Christ was the Word of God, the thought of God revealed in time and space. But the Word was more than that which was revealed in time and space. The Word was eternal. He had existed before He was revealed in human form; He continued to exist after he shuffled off His human form. Christ was simply God made manifest in the flesh. The Word became flesh and dwelt among us. To be sure all of God was not in Jesus Christ when Christ was here on earth. But the fullness of God was in Christ—Paul says it pleased the Father that in Him should all the fullness of the Godhead dwell bodily, (Col. 11:19 and 2:9.) As Dr. Moore says "The Word was our Lord and Saviour, Jesus Christ. He became flesh in the person of the Babe of Bethlehem, being born of the Virgin Mary. He dwelt among men for more than thirty-three years, the one sinless being among the sons of men. His followers beheld his glory and saw in him the effulgence of the Father. His life overflowed with goodness and grace. And his character was crystalized, incarnate truth."

The Son of God Our Saviour and Lord.

His Eternity—In the beginning, go back as far as you can in imagination, beyond creation itself, and there was the Word.

His Deity—The Word was God. Again and again he is called God. Jesus was more than a man, He was more than divine, He was Deity.

His Power—All things were made by Him. What John is trying to say

is that Christ was the creative power, He spoke the word, and that brought the universe into being. He was co-worker with God from the beginning.

His Self-Existence—In Him was life, and that life is the source of all life.

His Mercy—He was the true light that lighteth every man that cometh into the world. Christ came to give men light which is to give them life.

His Glory—"He became flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten Son of God." God is lighted up with a new glory since Jesus came to reveal Him. If God is like Christ, we have a God full of grace and goodness.

His Grace—"Of his fullness we have all received, and grace for grace." Grace means unmerited favor, and this grace of God was given in Jesus without measure or stint.

His Revelation—"No man hath seen God at any time, but the only begotten Son hath declared Him." In Jesus Christ we see God revealed. He is the image of the invisible God.

His Rejection—He came unto His own and His own received Him not. That is one of the most tragic sentences in history. Men loved darkness rather than light. They shut their hearts against His grace and His love.

His Acceptance—But as many as received Him to them gave He power or the right to become the sons of God, even to them that believe on his name. This Word of God becomes the Saviour of those who repent and believe.

HAPPY NEW YEAR.

The writer of these Notes takes this means of expressing to the readers of this page his sincere wishes for a Happy and Prosperous New Year. A Happy New Year because you grow in grace and in the knowledge of Jesus Christ, because you give yourself to something big outside yourself, because you lose your life to find it in Christ's larger life. And a Prosperous New Year, not primarily because you may possess, or may amass money or material things, but because you become increasingly rich in those qualities of mind and heart which constitute the true riches, and the abiding riches of life. There are many things of which we could be afraid as we face the New Year, but there is nothing that we need to fear if we yield our lives to Him and trust wholly in Him. He is able to supply all of our needs according to His riches in glory in Jesus Christ.



MONDAY.

BLESSED ARE THE SEEKERS.

"The Lord is good . . . to the soul that seeketh him."—Read Lam. 3: 25, 26 and Psa. 24: 3-10.

"People usually get about what they want when they want it bad enough." This is what we often hear. It seems to be true? Of course, there are qualifications, but it happens often enough to justify repetition of the saying. Just as often as one fails to get what he wants, it seems to be due to an unwillingness to pay the price for it.

There is no truth of the Scriptures more plainly taught than this, "he who seeketh findeth." "Knock and the door shall be opened." But like everything else, it has its price. We pay in coin of the realm for anything we get. In nothing do we get something for nothing. What price does man pay for lying, stealing, drunkenness, etc. . . . What is the price of health, or of sickness? What is the price of happiness, or sorrow? Success, or failure? Read the text. Look up your concordance on the words "seek" and "search."

Prayer—O Lord, Thyself alone, we love and we would seek today. Amen.

TUESDAY.

SURFEITING BANQUET.

"Man cannot live by bread alone."—Read Matt. 1-4.

We often sit at banquet with public men and we note how little they eat and then of the simplest foods. They are able to afford anything they might covet, but experience has taught them that rich foods are a surfeit. They have come to believe that the world would be better off if there were no such foods.

In our later years we come to learn that so much of life is a surfeit and life would be happier without it. There is a hunger of the immortal spirit that cannot be satisfied with material things. They who so hunger take less of the material and covet more of the spiritual. For only in the realm of the spiritual are found enduring values, something that we can tie to as this mortal coil weakens and slips away and we move out into that "bourne of time and space."

Prayer—O Thou shepherd of our souls, our hungry hearts look up to

Thee this morning for the living bread and waters of eternal life from Thine own fountain. In Jesus's name we ask it. Amen.

WEDNESDAY.

THE ANCHOR THAT HOLDS.

"Your father knoweth that ye have need of these things."—Read Luke 12: 22-31.

A great number of people are pushing God off the map in their daily life. They would banish Him and make Him a needless and a heedless force. But devout and hungry hearts for God know better. And thank God that there are a host of these stretching down through the ages existing still and carrying on for Him. They live in intimacy with the heavenly Father, and they know that He who takes note of the sparrow's fall, watches over and blesses His children. Let us give God thanks that we find ourselves in this fellowship.

Prayer—Our Father, we know that Thou dost care. As little children we are unable to plan for ourselves, but Thou dost plan for us, and we rest our lives upon Thy Fatherly Providence. Amen.

THURSDAY.

GOOD-BYE, OLD 1936.

"Old things are passed away; behold, they are become new."—Read II. Cor. 5: 11-19.

Probably 1936 and 1937 will go down as a turning point in history. Humanity is trying to get its feet on the earth somewhere and somehow. We all are praying that this may happen.

But we believe that there is no hope for this security in the new year except upon the basis of the magna charter of the Kingdom of God. That says "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." It also says that "righteousness exalteth a nation but sin is a reproach unto any people." It also says, "The nation that will not serve Him shall perish." It also says, "Blessed is the nation whose God is the Lord." When will our people turn to the Lord for its security instead of to men and money?

We are not sorry to say good-bye to the old year, for we are gladdened by the fresh hopes for a better life in the new. Let us enter it with a clear loyalty to our Heavenly Father.

Prayer—O God, with the passing of the old year, we leave our old sins,

fears and woes; and with the entrance of the new year, the fresh gift of Thy hand to the world, we enter trusting for many beautiful surprises awaiting us. Amen.

FRIDAY.

"Former things are passed away . . . behold, I make all things new." Read Rev. 21: 1-6.

Said the poet:

"Every day is a fresh beginning
Every day is the world made new."

A new day, a new year, a new beginning, with new hopes and with new determinations for the higher and the better way in all things. This is the way, saith He, "I am the way the truth, and the life. No man cometh unto the Father but by me." All hail the new year 1937!

To realize the fulness of this newness of life, it must be a time of newness in the hearts of each individual. "Is thy heart right with God?" If so, with thoughtfulness, patience, good will and fortitude, and most of all, a loyalty to the beautiful as it is in Jesus Christ our Saviour, we shall succeed.

Prayer—Our Father, we would be new in our loyalty, obedience and fellowship with Thee. In Christ's name we ask it. Amen.

SATURDAY.

MAKING READY FOR THE VOYAGE.

"And they shall bring the glory and honor of the nations unto it."—Rev. 21: 22-27.

As we begin our voyage for the new year, let us, like a good ship about to begin a voyage, lay in a store of all provisions necessary for the cruise. Our provision for this journey of the soul is first an humble and teachable mind, that we may be able to see, learn and know the truth as we go along.

It consists of a kindly and tolerant attitude toward other travelers and observing the rules of the road, adding to that every courtesy needful. We must have an eye of singleness and loyalty to the dearest things of our hearts, such as our family and friends, home and work, country and church. It consists of a diet of devotion and prayer for the beginning of each day. It consists of service for Christ every day.

Prayer—O Lord, we are unable of ourselves to measure up to Thy standard, but we believe, help Thou our unbelief, that by Thy help we can. We pray that we may have the courage to dare, and the fortitude to stand
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHERE IS HE?

By REV. JOHN G. TRUITT.

"Where is he that is born king of the Jews? For we have seen his star in the East, and are come to worship him."—Matt. 2:2.

Where is he? That is the question a child asks his mother. That is the question the church member asks his minister: Where is he? That is an oft repeated question in business, politics, on the street, in the home, everywhere: Where is he? It is a church's holy day we are approaching. In the hurry, and oftentimes worry, that fills the days before that church holy day, one may ask the question: Where is he? This is not to say he cannot be found on the busy street, or shop. He may be. In all the gift buying, selecting, and swapping: Where is he? Again this is not to say he is not there, for he may be there! In the toys that will make happy an unnumbered host of little folk, in the pleasant memories and appreciations expressed in multitudinous ways, giving a lift to the heavy-laden, and light to the darkened lives of loved ones, acquaintances, and friends, in all this he may be found. But nevertheless in all this, it is right and proper that the question should persist: Where is he?

It is Christmas. Where is the Christ? It is a church holy day. Where is the church? Business and industry, and every commercial enterprise has found its place up front. Where is the church? Again this is not to say it is not there also, for greatly it is! Congregations are larger. The offerings are better. New members are won. Extra programs are planned. But unless pastor and people think about these things the church is likely to be pushed into a secondary place, if not almost forgotten entirely. The schools, clubs, lodges, and various other organizations press their claims for the Christmas season. It is a parable, if rightly approached,—the Christ has burst all bounds. He touches life everywhere abundantly. Therefore, let us everyone be thoughtful, and reverent, and keep out of Christmas all that keeps out Christ, in all our Christmas thinking and activity.

I. *The Wise Men Ask: Where is He?* And even the king did not know the answer! The scribes and

pharisees knew only the prophecies. They had not seen, nor known the Christ. He was right in their midst and yet they had not seen him! He was a part of their own, and yet they had not known him. "He came unto his own, and his own received him not." Who is it that leaves the Christ out of Christmas today? Is it only the outsider and stranger? Or is it not oftentimes those who are supposed to know and love Him best?

In our text today we see some of the very best and finest of earth coming to those intrusted with the true oracles of God and are asking them: Where is He? And so are they coming to us as Christians, and so are they coming to the Church, asking today: Where is He? That is a question that still haunts the hearts and hopes of men. That is a question that you and I are supposed to be able to answer. God grant that we may!

"We have seen his star," they said. The evidences of the Christ still exist. We see His churches. We see His kindness shown. We see noble living. We see unselfish service, and Christian praise and prayer. These are real evidences, just as real are they as the evidences seen by the Wise Men. But it is one thing to see these things, and it is quite another thing to know and feel the radiant influence of the Christ in our own hearts. They saw the star, they heard the prophecies which were quoted to them, but that was not enough, they wanted to stand in His presence, to look upon His face, to bring to Him their gifts, and pay homage unto Him.

II. *An Answer Was Given.* The Scriptures were searched. And they were directed toward Bethlehem. To the capital of the country had they come to look for the king. They would. Jerusalem, city of God, and seat of the kingdom, in it might they wisely look for the new born ruler of the realm. But in a lowly place He was found. In Bethlehem, "though thou be least among the thousands of Judah" it was not too little for the Christ, nor too lowly. The Wise Men learned this from the Old Testament Scriptures. Their study of the stars had led them at the right time to the right country; their study of the Scriptures under the direction of the teachers thereof had led them

to the right town. There was no conflict between science and the Bible. If there was anything wrong it was in the hearts of men (Herod) and not in the Bible, nor the laws of nature. Half-truths in prejudiced minds have sought on both sides to make an issue, but when the real truth is discovered either in the Bible or the scientific laboratory, there has been only harmony. Ignorance is bad enough anywhere, but ignorance in action is worse.

They wanted to find Jesus, and they found Him. They tried to find Him, and they found Him. They used the knowledge they had, and went in search of Him. More knowledge was found, and eventually a light from Heaven itself led them to Him. Thus they had their answer: They stood in His presence. What the king had never seen, nor the prophets and bards that foretold it, they had seen. Is there a heart-hunger in these vigorous days, days in which so much is happening, days in which the "news" is told before even the morning paper can be delivered to your doors, days in which so much that is seen seems all too temporal, is there a heart-hunger for the Christ? Seek Him, and He will be found.

III. *"What Shall I Do With Jesus?"* The Wise Men said, "... and are come to worship Him." What a blessed testimony! May we not say that these Wise Men represented both kings and scholars from lands afar! They come to worship Jesus. Let us give that word worship its full and rightful meaning. And to worship Jesus in its fullest and correct sense will set him entirely apart, and place Him on a throne within, for we shall hear Him saying to Satan, "Thou shalt worship the Lord, thy God, and him only shalt thou serve." To give Him our supreme affection is to serve Him also. Let us re-echo the words of the Wise Men: "We are come to worship him." They lay at His feet their costliest gifts, and paid to Him their supreme homage,—they worshipped Him.

The wicked king Herod wanted to find Him also. What did he want with Him? Not all the people who take the name of Jesus upon their lips, or in their minds wish to worship Him. Herod wanted to slay Him. This very wish cost the lives of unnumbered children. It hurts to kick against God. It hurts not only ourselves but others who are entirely innocent also. There is a peace and harmony that blesses all when we walk in God's way. We have taken the name of Jesus upon our lips. The

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Christmas is one event that the children at the Christian orphanage at Elon College look forward to with a great deal of delight. Of course they expect to be remembered by some one with a little gift of something, and for a number of years now, none have been disappointed. We have two churches that for several years have made this possible. Then friends send us candy, oranges and apples, so if we are remembered again this year the children will have a happy Christmas.

Christmas is a time when we should remember others to make them happy. It is an occasion when many fathers and mothers invite all the children back home and they look forward to the day with much joy in having the children gather around the dining room table as in days gone by. It is an opportunity that every child should appreciate to make father and mother happy. When you go take them a little gift. It need not be costly, but the gift within itself will cause a smile of appreciation to play on their faces. There are so many little things we can do that would fill their hearts with joy. The writer well remembers when father and mother would invite all the children home for Christmas dinner and they were always disappointed if one was absent. And for a number of years the family circle was not broken. We had a good day together. Are you going to make somebody happy at the Christmas season?

CHARLES D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 24, 1936.

Amount brought forward\$16,563.34

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Berea\$ 4.00
Ingram 7.00
Elon Community Bible
Class 1.90
Mt. Zion 1.35
Bethlehem 3.55

17.80

Western N. C. Conference:
Liberty, Oct. & Nov. ... 4.71
Pleasant Ridge 4.50

9.21

Eastern Virginia Conference:
Cypress Chapel 2.61
Franklin 8.00
Waverly 2.25
Barrett's71
Oakland, I. W. Johnson's
Bible Class 3.76

17.33

Valley Va. Central Conference:
Leakville, Nov. & December 4.09
Mt. Olivet (R), October,
November & December... 3.95
New Hope, July, August,
& September 4.99

Special Offerings.

C. M. Horner, on Hazel
Horner's account 25.00
Twiddy Bible Class of
Christian Temple 10.00
Mrs. Mesley, support R.
A. Hines, Jr. 18.00
Mr. May, support of chil-
dren 3.00

Thanksgiving Offerings.

Western N. C. Conference:
Zion 45.25
Liberty 15.25
Ether 10.00
Mt. Pleasant 14.10

Eastern N. C. Conference:
Ebenezer 41.47
Sanford, additional 6.92
Pope's Chapel 3.60
Mt. Auburn 63.00

Beulah 12.50
Damascus 5.06
Bethel Church 6.75

139.30

N. C. & Va. Conference:

Bethel 7.65
Mt. Zion 12.90
Elon Community Bible
Class 12.00
Union 32.61
New Lebanon, additional. 31.00
Union Ridge 6.00
Greensboro, Palm Street. 25.25
Berea 6.50
Salem Chapel 4.00

137.91

Eastern Va. Conference:

Bethlehem 52.18
South Norfolk 25.52
Suffolk, Church, \$221.12;
J. M. Darden, \$500;
Mrs. H. W. Phillips,
\$25; H. W. Phillips,
\$75; 812.12
Newport News 100.00
Liberty Spring 38.04
Spring Hill 5.65
Dendron 14.10

1,056.61

(Continued on page 15.)

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1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church
of Ephesus write; These
things saith he that holdeth
the seven stars in his right hand,
who walketh in the midst of the
seven golden candlesticks;

A.D. 98.

CHAP. 2.

Acts 19, 1;

ch. 1, 16;

Ps. 1, 6.

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FEDERAL COUNCIL LOOKS FOR SPIRITUAL ADVANCE.

Coming just at the end of the National Preaching Mission, the Bien-nial Meeting of the Federal Council of the Churches of Christ in America, held in Asbury Park, N. J., Decem-ber 9-11, reflected a decisive spiritual advance. The review and appraisal of the Mission, which constituted one of the main features of the meeting, disclosed evidences of a revival of vital religion in many parts of the country. The Mission has reached directly about 2,000,000 people, in-cluding 25,000 ministers, in addition to still greater numbers touched by the extension program. The results of the Mission were characterized in such terms as these by those who had had the best opportunity for observa-tion:

"It has put evangelism back into the heart of the Christian move-ment."

"It has been the most vivid demon-stration of Christian unity that our generation has seen—a natural ex-pression of our oneness in Christ."

"The ministers of the churches have been lifted out of a spirit of de-featism and their faith and devotion rekindled."

"The falsity of the division be-tween the individual and the social message has been disclosed; the two emphases have been proclaimed as parts of one Gospel embracing the whole of life."

"It showed that Protestantism is not as divided as is often alleged, and that it really has a common basic message."

All felt that the Preaching Mis-sion is not the end but the beginning of a movement of advance. Hugh T. Kerr, at whose suggestion the Mis-sion first came into being, expressed the desire for going further and deep-er in the teaching of the Christian message. E. Stanley Jones felt espe-cially the need for a mission which would help both workers and employ-ers to consider what the Kingdom of God would mean in our industrial life. Muriel Lester made a plea for a larger participation of youth in fu-ture plans. There was a conscio-usness of special need for a mission to schools, colleges and universities. The Federal Council's Department of Evangelism was authorized both to plan a new united mission to such groups as these, probably in 1938, and meanwhile to carry the present Preaching Mission to additional cit-ies between Easter and Pentecost of 1937.

CHRISTMAS, 1936.

(Continued from page 6.)

see the star in the East and never a-gain do they come to worship Him and offer Him gifts—gifts that rep-resent the most valuable of their pos-sessions. If again the angels would sing their songs, shepherds tell their stories, perhaps the people might turn again in search of Him who is born of a virgin, whose name is Je-sus, and who will save the people from their sins. In the light of truth, may we be able to discover real val-ues and be able to give ourselves to Him and to the world, that all men everywhere may hear and believe.

L. E. SMITH.

THE ORPHANAGE.

(Continued from page 14.)

Valley Va. Central Conference:

Joppa 1.75

Mt. Olivet (R)55

Antioch, Church, \$48.50;

a Friend, 10.00 58.50

Bethel 2.20

New Hope 4.50

67.50

Alabama Conference:

Pisgah 7.30

Geo. and Alabama Conference:

Vanceville 6.48

Individual Thanksgiving Offerings.

Miss M. E. White 2.00

Mrs. E. W. Pritchette ... 10.00

Wilbur Clayton 5.00

A Friend 10.00

27.00

Total for week \$ 1,640.07

Grand total \$18,203.41

FAMILY ALTAR.

(Continued from page 12.)

and reach up until we shall have at-tained unto the perfect man, and un-to the likeness of Jesus. This we ask for Jesus's sake. Amen.

SUNDAY.

SAILING, SAILING, SAILING.

"He said unto Simon, launch out into the deep."—Lk. 5:4.

"Let us go over, and they launch-ed forth"—Lk. 8:22.

"Oh, it's good to be out on the sea of life,

Embarked one knows not whith-er, or why,

On the deck of the good ship For-tune.

Under a free and blue sky.

Our cargo's health, contentment,

Fellowship and good cheer,

No thought for the storms of yes-terday,

For the gales of tomorrow, no fear.

Sharing many a merry yarn,

With a laughing fellow-rover,

And a heaven of peace steer for,

When the long, long trip is o-ver."

—Anon.

Prayer—Forgive us, O Lord, for our timidity and our shirking and our failures in the provisions of life. Forgive us in our failures to witness for Thee. Nerve our hearts to be good sailors on life's voyage, until we shall come to Thy haven of rest and peace forever. Amen.

THE SUN'S PULPIT.

(Continued from page 13.)

world is asking of us: Where is He? What shall we do with Jesus? What do we want with Him? The Wise Men wanted to worship, which in-cluded the bringing of their gifts to Him.

Mary wanted Him. What did she want with Jesus. All that a heart of love could possibly do! And, please God, there were a few brave followers who wanted to love Him and serve Him so supremely that they gave their lives for Him. In His own life, immaculately beauti-ful, and the lives of such brave fol-lowers He lives until this very d Where is He? He is in the her millions who love and serve "

The Babe of Bethlehem

By the late REV. W. W. STALEY, D. D.

[From *The Herald of Gospel Liberty*, Issue of December 25, 1924.]

The manger-cradle is the domestic throne of the world. Babyhood found its rights in the Babe of Bethlehem. There was no Christmas for four thousand years before Christ was born. Even babyhood was serious and sad until Mary brought forth her first-born child. Ages had waited for the fulfillment of the promise that a virgin should bring forth a son. He was the only child promised for centuries before he was born. The world waited for him; and, in the fullness of time, he was born. He covers two vast periods; one of prophecy, the other of history. He was in the womb of eternity, and of his Kingdom there will be no end. His coming changed the calendar of time. He fulfilled all prophecy and all righteousness. He humbled himself to be born of a woman, though he was conceived by the Holy Ghost. He sanctified suffering, set prisoners free, and "robbed death of its sting and the grave of its victory."

His birth is celebrated by what is called Christmas.

That was a quiet December night in Bethlehem, when Joseph and Mary occupied a stall, because there was no room for them in the inn. There were no rockers on his cradle, though his gospel has put rockers on the cradles of Christendom. The little town did not know that night his birth would make it famous for all time; but the shepherds, watching their flocks on the hillside, heard the angel say: "Fear not, for behold, I bring you good tidings of great joy, which shall be to all people." "And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men." The working people of the world are closest to angels and their songs. Of course, they went in haste and found it as the angel had said—Mary, Joseph, and the Babe lying in a manger. His bed was a bed of straw, but he has cushioned the beds of infants throughout the world.

Later came the wise men to worship him and to present their gifts of gold, frankincense, and myrrh. The slaughter of the Innocents, the flight into Egypt, and the return to Nazareth, interrupted the family joy for a brief period, but did not interrupt the Father's loving care.

Christmas is the tenderest of days. It is filled with love, gifts, and song. Childhood is full of joy. Age looks on with inexpressible delight. Maternity reaches its highest point in life by the babe. A halo gathers around the cabin and turns it into a palace. Christmas morning opens with a flood of joy. The year has poured its tide of love and thought into the gifts whether great or small. Greetings as sweet as angel songs fill the home, the street, and the field. Heaven opens her lap and pours her treasures into the hearts of men. No wonder angels came down to announce the coming of the Babe and the good will he would bring. The Babe has softened many a crusty temper, sweetened many a sour spirit, and built many beautiful homes, churches and schools.

Christmas is more than the celebration of a holiday, the keeping of a Christian festival, or a time for a good will. It is the crystallization of a divine purpose, the entrance of the reign of peace, the rescue of a lost world, the entrance of light into the night of despair. The toy world, book world, card world, music, furniture, and banking world, the school and the nation—all pause under the compulsion of a spiritual force and listen again to the song of angels and the shout of children. Yes, a little child shall lead, and age with trembling lips and tear filled eyes will be thrilled again with sensations of youthful joy. Parents, grand-parents, brothers, sisters, babies, and friends, will all unite in the Christmas joy. The angels went away into heaven, the shepherds verified the message, and made known abroad the saying which was told them concerning this child. Jesus came closest to man in his childhood, and man keeps closest to him in the babies of the world.

